



RANCHI JESUITS



**CELEBRATING OUR JESUIT IDENTITY**

**Year Book 2026**



**“The Church needs you at the  
frontiers - geographical,  
cultural, intellectual, and  
spiritual.”**

**Address of Pope Leo XIV to the Major Superiors on Oct 24, 2025 in Rome**



**YEAR BOOK 2026**



**RANCHI JESUITS**



# RANCHI JESUITS

YEAR BOOK | 2026



**AMDG**

For the Greater Glory of God



# RANCHI JESUITS

## Our Vision



**Inflamed by the love of Christ, we, the Jesuits of Ranchi Province, journey together as 'pilgrims of hope' with trust in the Holy Spirit for creating a just and humane world.**



## Our Mission

- ☞ To Show the way to God through the Spiritual Exercises and Discernment.**
- ☞ To walk with the poor and the outcasts of the world to promote human rights, dignity, and self-esteem in the mission of love, peace, justice, and reconciliation.**
- ☞ To accompany young people in the creation of a hope-filled future.**
- ☞ To collaborate and network in caring for our common home to make all things new in Christ.**

**Imprimi Potest**

**Fr. Ajit Kumar Xess SJ**

**Provincial, Ranchi Jesuit Society**

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*Mother Mary Pray for us*



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## Foreword

Dear Companions in the Lord,

As I write this foreword, my heart is filled with gratitude—gratitude for each one of you, for your generous “yes” to the Lord, and for the many quiet, unseen ways in which you continue to live our Jesuit vocation. This Yearbook is not just a publication; it is, in many ways, a story of our shared journey as companions of Jesus in the Ranchi Province.

The theme “*Celebrating Our Jesuit Identity*” invites us to return to the source—to rediscover, with renewed wonder, who we are and why we have been called. St. Ignatius reminds us in the Principle and Foundation that we are created to praise, reverence, and serve God. These words are simple, yet they hold the deepest truth of our lives. In the midst of our busy ministries, challenges, and responsibilities, we are gently called back to this centre: our relationship with the Lord who first loved us.

The recent visit of our Superior General, Fr. Arturo Sosa, was a grace-filled moment for our Province. His presence among us was not only encouraging but also deeply consoling. He reminded us that our identity is rooted in being sent—sent by Christ, through the Church, for the mission entrusted to us. His invitation



to grow in interior freedom, to deepen our prayer, and to strengthen our community life continues to echo within me. I hope it continues to resonate within each of you as well.

What touched me most was his quiet yet firm reminder that apostolic fruitfulness flows from spiritual depth. It is easy for us to become absorbed in our works, but our true strength lies in our personal encounter with the Lord. When we allow Him to shape our hearts, our ministries become not just activities, but expressions of His love.

As a Province, we are at an important moment in our journey. The call to become more missionary challenges us to move beyond our comfort zones, to be available, and to trust in God's leading. This is not always easy. It asks of us detachment, openness, and sometimes even sacrifice. Yet, it is also a path filled with grace, because it draws us closer to the heart of Christ's mission.

Our life in community is another precious gift. In a world that often experiences division and isolation, we are called to be signs of reconciliation and fraternity. When we forgive one another, support one another, and walk together despite our differences, we give a powerful witness to the Gospel. Our communities, when rooted in the spirit of the Spiritual Exercises, become places where hope is nurtured and shared.

This Yearbook, I hope, will be more than a collection of reflections. May it become a space where we recognize God at work in our Province—in our ministries, in our

struggles, and in our hopes. I warmly congratulate each contributor to this Yearbook for offering reflections that come not only from the mind but from the heart, generously sharing the richness of their lived experience of Jesuit life - mission.

Even amidst the many challenges we face, I remain deeply hopeful. Our hope is not based on our own strength, but on the Lord who walks with us. He continues to call us, to send us, and to sustain us. As companions of Jesus, united in spirit, may we continue to strive for the greater glory of God (AMDG).

I thank **Fr. Sanjay Kerketta** the Chief Editor and the Editorial Board for their dedication and commitment in bringing out this Yearbook. May their efforts inspire all of us to reflect more deeply and to live more faithfully our Jesuit identity.

Let us continue this journey together—with courage, with humility, and with hope.

Yours in the Lord,



**Fr. Ajit Kumar Xess SJ**  
Provincial  
Ranchi Jesuit Province



## From the Editor's Desk



The first week of March 2026 marked a moment of grace for the Ranchi Province as we welcomed the Superior General, Rev. Fr. Arturo Sosa SJ whose visit invited us to reflect deeply on our Jesuit identity, life mission, and universal call. His presence rekindled in us a renewed awareness that our identity is not static but dynamically lived through mission, collaboration, and community life grounded in forgiveness and reconciliation.

The Ranchi Province today stands as a vibrant missionary body. From bustling cities to remote countryside and suburban margins, Jesuits are engaged in diverse apostolates, responding creatively to the varied challenges of our times. The commissions of the

Province continue to be deeply immersed in the mission of justice and reconciliation, embodying the call to walk with the excluded and to heal a fragmented world.

Jesuits, therefore, are not merely a bundle of perceptions or roles shaped by external demands; rather, they are unique individuals formed interiorly and communally by the richness of Ignatian spirituality. This spirituality nurtures a deep personal relationship with God while simultaneously forging a shared identity rooted in mission. It integrates contemplation and action, individuality and community, thereby strengthening the very elements that define Jesuit life—discernment, availability, generosity, and a constant striving for the *magis*.

At the heart of this mission lies the spirit of the Principle and Foundation—to seek and find God in all things. This spiritual grounding grants interior freedom, enabling Jesuits to act with magnanimity, guided by discernment, and committed with compassion. Such freedom allows us to collaborate effectively with others, building communities that witness hope in a world often marked by division and uncertainty.

Indeed, as creation is charged with God's grandeur, so too are the Jesuits of Ranchi Province filled with the fire of Ignatian spirituality. Despite numerous trials, we remain steadfast, ensuring that the flame first lit by the early Belgian missionaries continues to burn brightly—guiding us toward a future shaped by faith, justice, reconciliation, and enduring hope.

This Yearbook 2026 serves as a mirror of our shared life and mission, capturing both the richness of our apostolic engagements and the challenges we encounter. The added grace of the Superior General's visit has infused these pages with renewed zeal and clarity of purpose.

While wishing you a meaningful reading of the Year Book 2026, I would like to acknowledge the contributions of Fr. Provincial, Fr. Ajit Kumar Xess SJ for his guided support, all the editorial team members for their spirited and united effort in giving a meaningful and spiritual shape to the Year Book, all the Jesuits who painstakingly inscribed their deep reflections and experiences into articles divided into eight segments of the Year Book and all the Jesuits of Ranchi Province who in some way or the other have contributed to the cause of this Year Book. Wish you all a happy reading !

**Fr. Sanjay Kerketta SJ**



# Fr. Provincial Welcomes Rev. Fr. Arturo Sosa, Superior General



# Rev. Fr. General is Greeted by Archbishop of Ranchi & Bishops of Gumla, Khunti & Simdega Dioceses





## Section A

# Fr. General's Visit





01

## Visit of Rev. Fr. Arturo Sosa, Superior General of the Society of Jesus to Ranchi Province

**Fr. Ajit Kumar Xess SJ**

Provincial, Ranchi Jesuit Society



The visit of Rev. Fr. Arturo Sosa to the Ranchi Province from 3 to 8 March 2026 carried profound spiritual, ecclesial, and social significance, highlighting the deep and lasting impact of the Jesuit presence in the region. As the Superior General of the Society of Jesus, his visit symbolized communion with the universal Church and reaffirmed the Jesuit commitment to faith, justice, reconciliation, and service to the marginalized.

In recognition of his esteemed position, Fr. General was accorded the honour of a State Guest by the Jharkhand Government, which provided a Special Officer on Duty along with an escort vehicle. This gesture underscored the significance of his visit not only to the Jesuit community but also to the wider society.



*Gumla, Simdega and Khunti Dioceses.*



A significant aspect of the visit was his courtesy meeting with the Archbishop of Ranchi and his interactions with bishops of Gumla, Simdega and Khunti Dioceses. These meetings reflected the spirit of ecclesial collaboration and unity between the Society of Jesus and the local Church hierarchy. Such encounters strengthen mutual understanding, foster coordinated pastoral efforts, and reaffirm the Jesuits' role as collaborators in the wider mission of the Church. They also provide opportunities to reflect together on contemporary pastoral challenges, especially in regions marked by social inequalities and the struggles of indigenous communities.

In his meetings with the Archbishop of Ranchi and other bishops, he stressed the need for greater collaboration within the Church, encouraging Jesuits to work in close partnership with local ecclesial leadership. He underlined that the mission of the Society is always at the service of the local Church and should contribute to building unity, fostering dialogue, and addressing the pressing needs of the people, particularly the poor and marginalized.



*Visit to Lievens Museum & paying homage to Fr. Constant Lievens, SJ the servant of God and Praying at St. Mary's Cathedral*

More important were Fr. Sosa's interactions with Jesuits across the Ranchi, Gumla, and Simdega zones. These meetings provided moments of encouragement, reflection, and discernment, strengthening the sense of fraternity and common mission among Jesuits. By engaging directly with members at different stages of formation—from novices and scholastics to senior Jesuits—he reaffirmed the importance of ongoing formation, spiritual depth, and apostolic commitment. His presence among them served as a source of motivation to continue their work with renewed zeal and fidelity to Jesuit values.

Throughout his meetings, Fr. Sosa emphasized the importance of deepening one's relationship with Christ as the foundation of all Jesuit ministries. He reminded Jesuits that their effectiveness in education, social work, and pastoral care depends on their rootedness in prayer, discernment, and the Spiritual Exercises. His message consistently highlighted the call to be "men on mission," attentive to the signs of the times and ready to respond with courage and creativity.

In his interactions with Jesuits, including those in formation at Jharna and Ashirvad, he emphasized ongoing formation, adaptability, and availability for mission. He encouraged them to remain open to being sent wherever the need is greatest and to embrace interculturality as a strength of the Society. He also highlighted the Universal Apostolic Preferences, particularly walking with the excluded, caring for our common home, journeying with youth, and showing the way to God through spiritual discernment.



*Interactions with mission partners, including staff and collaborators in various institutions*

The interactions with mission partners, including staff and collaborators in various institutions, underscored the collaborative nature of Jesuit ministries. Jesuit works in the Ranchi Province are sustained not only by Jesuits but also by committed lay partners who share the vision of education, social justice, and human development. His engagement with them acknowledged their indispensable role and encouraged deeper partnership in carrying forward the mission.

Addressing mission partners, staff, and collaborators, Fr. Sosa acknowledged their vital role in the Jesuit mission. He stressed that the mission today is a shared responsibility and invited them to continue working in a spirit of collaboration, integrity, and service. He encouraged educators and staff in institutions such as St. Ignatius' School and St. Xavier's College Simdega to form young people not only intellectually but also morally and socially, so that they become agents of positive change in society.



*Inauguration of St. Xavier's College building in Simdega and meetings with School children*



His meetings with students and staff at institutions such as Kishore Nagar, St. Ignatius' School, Gumla and St. Xavier's College Simdega highlighted the transformative impact of Jesuit education. These institutions are centres of excellence that not only impart knowledge but also form individuals in values, leadership, and social responsibility. His presence inspired both students and educators, affirming the importance of education as a means of empowerment, especially for marginalized and tribal communities. The inauguration of the St. Xavier's College building in Simdega further signified the Jesuits' ongoing commitment to expanding access to higher education and fostering intellectual growth in the region.



*Journey through Khunti and Kochang  
(the first mission station in Chotanagpur)*

The journey through Khunti and Kochang (the first mission station in Chotanagpur), including the visit to the tomb of Fr. Augustus Stockman, served as a reminder of the pioneering missionary spirit that laid the foundation for the present flourishing of Jesuit works. These visits connected the present mission with its historical roots of sacrifice, dedication, and close accompaniment of local communities.



*Interaction with Jesuit Alumni of  
Ranchi Province in XISS*

The interaction with Jesuit alumni of Ranchi Province in Xavier Institute of Social Service further demonstrated the long-term impact of Jesuit education in shaping responsible citizens and leaders committed to social transformation.



The visit of Fr. Arturo Sosa was not merely a formal itinerary of events but a deeply meaningful engagement that strengthened ties within the Church, encouraged Jesuits and their collaborators, and reaffirmed the transformative presence of the Society of Jesus in the Ranchi Province. It highlighted the importance of collaboration with Church leaders, active partnership with mission collaborators, and the central role of education in promoting justice, dignity, and holistic development in the region. As the Superior General, his presence not only strengthened communion with the universal Church but also served as a moment of renewal, inviting Jesuits and their collaborators to reflect on their mission in the light of present-day challenges. He invited the Jesuits of the Ranchi Province and their partners to remain rooted in Christ, committed to justice, and open to the needs of the times, thereby continuing the transformative mission of the Society of Jesus in this region with courage and hope.



*Fire must Burn....*





# Welcome At Manresa House







## Fr. General in Hira Barway, the Cradle of Vocation





02

## Renewing Our Jesuit Identity

### A Grace-Filled Encounter with Rev. Fr. Arturo Sosa SJ

**Fr. Ashok Roshan Sandil SJ**

Coordinator, XIPT Namkum



**T**he visit of Fr. Arturo Sosa SJ, Superior General of the Society of Jesus, to the Ranchi Province was a significant moment of grace for the Province; particularly as it aligned with the Yearbook 2026 theme: “Celebrating Our Jesuit

Identity.” More than just an official visitation, this visit was a spiritual encounter—a call to rediscover the essence of our vocation as Jesuits. Through his words and presence, Fr. Sosa encouraged us to deepen our connection to Christ, renew our apostolic zeal, and fully embrace the charism entrusted to us by St. Ignatius of Loyola.

#### **Jesuit Identity: Being Before Doing**

At the heart of Fr. Sosa’s address was a simple yet profound truth: our identity is rooted not in our work but in our relationship with God. Jesuit identity is not determined by what we do rather by who we are—men of God. This insight challenges us to resist the temptation to define ourselves by our ministries, achievements, or roles. Instead, it calls us back to the importance of our relationship with God, who calls, consecrates, and sends us.

Jesus initially called his disciples “to be with him” before sending them out (Mark 3:14). Theologically, this highlights the importance of our relationship with God. This idea of “being with” is foundational. A Jesuit is primarily a contemplative in action—someone whose identity is rooted in an intimate union with God. As the Constitutions of the Society of Jesus remind us, “the more closely one is united with God, the more fruitful one will be in apostolic work.” Our apostolic efforts, no matter how significant, arises from this inner connection.

Without a strong foundation in God, our mission risks becoming mere activism. Therefore, Jesuit identity is fundamentally contemplative, grounded in a deep personal encounter with Christ.

#### **Christ at the Centre: The Heart of Mission**

Fr. Sosa emphasized unequivocally: the focus is Jesus. This Christocentric vision lies at the heart of Ignatian spirituality. In the Spiritual Exercises, St. Ignatius invites us to ask for the grace “to know Christ more clearly, love Him more dearly, and follow Him more nearly” (Sp. Ex. 104).

This focus on Jesus is not just about devotion; it is truly transformative. It shapes our desires, clarifies our intentions, and guides our mission. As Jesus states, “I am the vine, you are the branches... apart from me you can do nothing” (John 15:5). Our effectiveness as Jesuits is closely linked to our connection with Christ. In a fragmented and distracted world, the call to centre our lives on Jesus and to bear witness to this living Christ—who is present and active in the world, becomes both urgent and life-giving.

#### **Synodality: Walking Together in Mission**

A significant theme emphasized by Fr. Sosa was synodality—the call for the People of God to walk together. This vision aligns closely with the Jesuit identity as companions in mission. We are not isolated missionaries; rather, we are members of a discerning community, attentive to the guidance of the Spirit.

Synodality requires active listening—to God, to one another, and to the needs of the world. It invites us to embrace humility, openness, and collaboration. As St. Paul reminds us, “There are varieties of gifts,



but the same Spirit” (1 Cor 12:4). In this shared journey, our differences are not obstacles but gifts that enrich our mission.

In the Ranchi Province, with its diverse cultural and linguistic contexts, synodality serves as a practical way to embody unity in diversity. It invites us to build bridges, foster dialogue, and collectively discern the paths that God is revealing to us.

### **Mission: Collaborators in God’s Work**

Fr. Sosa reminded us that we are collaborators in God’s mission, sent by the Church. This highlights the theological vision of *Missio Dei*, which teaches that mission originates in God and that we are invited to participate in it. Our vocation is not self-generated; rather, it is a response to God’s initiative.

The Formula of the Institute describes the Society as being founded “for the defense and propagation of the faith.” Today, this mission takes many forms, including education, social justice, pastoral care, and interreligious dialogue. However, the source of this mission remains the same: God’s desire for the salvation and reconciliation of all.

Being sent by the Church, grounds our mission in obedience and communion. It serves as a reminder that we are not independent agents but rather members of a larger body. As Jesus says, “As the Father has sent me, so I send you” (John 20:21).

Jesuits are not solitary workers; we are companions in a shared mission. This collaboration extends beyond the Society to include lay partners and the wider Church. As St. Paul reminds us, “We are God’s co-workers” (1 Corinthians 3:9). This perspective fosters humility, gratitude, and openness, reminding us that the mission is always greater than the individual.

### **Ignatian Spirituality: Availability, Freedom, and Depth**

A hallmark of Jesuit life is availability for mission where the need is greatest. In a world marked by comfort and security, this call to availability challenges us to live generously and courageously.

It invites us to trust in God’s providence and to say, with Isaiah, “Here am I; send me!” (Is 6:8).

This readiness to be sent requires interior freedom—freedom from attachments that hinder our response to God’s call. St. Ignatius speaks of holy indifference (Sp. Ex. 23), a disposition that allows us to choose what leads more to God’s glory. This freedom is not detachment for its own sake but openness to God’s will. It enables us to go beyond personal preferences and embrace the needs of the mission.

Fr. Sosa’s strong assertion that “without spiritual depth, we are not Jesuits” is both sobering and enlightening. It underscores the centrality of prayer, discernment, and interior life in our vocation. Spiritual depth is cultivated through a disciplined life of prayer, regular examen, and faithful participation in the Eucharist. It is through these practices that we encounter God personally and allow His grace to transform us. As the Psalmist says, “Be still, and know that I am God” (Ps 46:10). Without this depth, our work risks becoming superficial and disconnected from its source. With it, even the simplest actions become expressions of God’s love.

### **Universality: Embracing Diversity as a Gift**

The Society of Jesus is a universal body, present in diverse cultures and contexts. Fr. Sosa highlighted the importance of taking advantage of differences in culture and language—not as barriers, but as resources for mission.

This universality reflects the catholicity of the Church and the inclusive nature of God’s kingdom. The Pentecost event (Acts 2:1–11) reminds us that the Spirit speaks in many tongues, uniting people without erasing their uniqueness.

In the Ranchi Province, this means valuing indigenous cultures, promoting inculturation, and engaging in meaningful dialogue. It calls us to be bridges between traditions, fostering understanding and reconciliation.

# Fr. General in the land of Fr. Louis Cardon, Apostle of the Biru Mission





## Visit to Ranchi - the Heart of Missionary Expedition





## Community and Fraternity: Union of Mind and Heart

The life of the Jesuit community is a core aspect of our identity. Fr. Sosa emphasized on the significance of this community as a genuine space of fraternity—a union of mind and heart that embodies the love of Christ. However, this unity does not happen automatically; it requires effort, patience, and grace. It involves listening, sharing, and supporting one another in our mission. Moreover additionally, it is crucial to remain vigilant against the formation of exclusive peer groups, which can disrupt community life.

Jesus' prayer, "that they may all be one" (John 17:21), serves as the foundation of our shared life. Authentic fraternity not only strengthens our mission but also serves as a witness to the Gospel. It calls on Jesuits to avoid exclusivity and to promote openness, mutual respect, and collective discernment.

## Jesuit Charism: Intellectual Depth, *Cura Personalis*, and *Cura Apostolica*

The Jesuit tradition has always valued intellectual depth as an integral part of its mission. Engaging the world thoughtfully and critically enables us to respond effectively to contemporary challenges.

At the same time, this intellectual pursuit must be balanced with *cura personalis* (care for the person) and *cura apostolica* (care for the mission). These twin dimensions ensure that our work remains both human as well as mission oriented.

Jesus himself exemplified this balance—teaching with authority while caring deeply for individuals. Our formation and ministry must reflect this integration, forming Jesuits who are both intellectually competent and pastorally sensitive.

## Simplicity of Life: A Prophetic Witness

Finally, Fr. Sosa's call to simplicity of life resonates as a prophetic challenge in today's consumerist culture. Simplicity is a concrete expression of our vow of poverty and a sign of our solidarity with the poor. It frees us from unnecessary attachments and allows us to focus on what truly matters. As Jesus teaches, "Blessed are the poor in spirit, for theirs is the kingdom of heaven" (Mt 5:3).

Living simply is not about deprivation but about freedom—freedom to love, to serve, and to respond generously to God's call.

## Renewed in Our Jesuit Identity

The visit of Fr. Sosa to the Ranchi Province marked a significant moment of renewal and recommitment for us all. His message encourages us to rediscover the core of our Jesuit identity, which is rooted in Christ, grounded in prayer, united in community, and dedicated to mission. This visit served as a call to renewal, reminding us that our Jesuit identity is centred on Christ, lived out within our community, and expressed through our mission. As we celebrate who we are, we are invited to deepen our relationship with God, strengthen our bonds of fraternity, and generously collaborate in His mission.

As we celebrate "Our Jesuit Identity," let us embrace this call with renewed enthusiasm. We should strive to be true men of God, companions of Jesus, and servants of His mission. St. Ignatius encourages us to "Go forth and set the world on fire." May this fire continue to burn brightly in the Ranchi Province, guiding us on paths of faith, justice, and reconciliation. The prayer of St. Ignatius, "Take, Lord, and receive all my liberty..." continues to influence our Jesuit life. Rooted in this surrender, may we move forward as true companions of Jesus, always for the greater glory of God.



03

## Jharna : Spirituality Centre, Foundation of Jesuit Identity

**Fr. Ignatius Tete SJ**

Socius to the Novice Master



### A Centre Born from Thirst

When Jharna Spirituality Centre in Ranchi Province was opened on 13<sup>th</sup> September 2008, it answered a deep longing. Thousands have since crossed its threshold seeking spiritual renewal – Jesuits primarily, but also priests, religious sisters and brothers, and laypeople hungry for authentic encounter with God. The name itself, “Jharna”, captures this longing. In Hindi, it means spring or waterfall, evoking the image of water bursting forth to refresh parched land.



The Centre’s design embodies its spiritual purpose. Four wings surround an open courtyard where a fountain stands at the intersection of four pathways arranged as a cross. This central fountain isn’t mere decoration – it’s the beating heart of Jharna’s identity and mission.

One wing shelters the Jesuit Novitiate, christened Ashirvad (Blessing). Though architecturally distinct, it remains connected to the broader Centre, creating a single community of novices and staff.

This integration reflects a conviction: Jharna and Ashirvad bless each other, and together become channels of God’s blessing for the Ranchi Province, the worldwide Society of Jesus, and the Church in this region.

### Water as Metaphor, Water as Reality

Why call a spirituality centre a spring? Because water carries profound spiritual meaning. The prophet Jeremiah heard God lament that people had “forsaken me, the fountain of living water” (Jer 2:13). Jesus himself promised the Samaritan woman that whoever drinks the water he gives “will never be thirsty. The water I give them will become in them a spring of water welling up to eternal life” (Jn 4:14).

John’s Gospel layers meaning upon this living water. It signifies fresh, flowing water contrasted with stagnant pools. It represents divine wisdom breaking into human experience. Ultimately, it



points to the Holy Spirit, whom Jesus promised would flow from believers’ hearts (Jn 7:38).

This living water accomplishes what human effort cannot – it purifies, heals, and satisfies our deepest



longing for God. Genuine spirituality, then, isn't abstract theory but lived experience: becoming whole, becoming holy, becoming oriented toward God's dream for creation. St Ignatius structured his Spiritual Exercises around this transformative journey – purification of heart, illumination of mind, union with God's will, and liberation for mission. Jharna exists to guide people through this process, helping them discover reconciliation and the Spirit's life-giving presence.

### Reading the Fountain's Language

Step into Jharna's courtyard and you encounter a fountain designed as a seven-petaled flower. At the sculpture's centre, a cup holds a bronze figure of Jesus seated in contemplation. Water cycles continuously through the system. Seven streams cascade onto the statue while three spotlights illuminate Jesus from different angles.

Every element speaks, though different traditions hear different messages. For tribal communities familiar with the dandakatta ceremony, the seven semicircular petals honor God as Creator and Guardian of the world's seven directions. For those steeped in Indian spirituality, Jesus resembles a sage on a lotus throne – that ancient symbol bridging earth and heaven – inviting seekers to contemplate existence's deepest questions.



Christians versed in Scripture see baptismal imagery and salvation history flowing through water. The seven streams suggest the Spirit's sevenfold gifts that descended upon Jesus at his baptism. The seven petals evoke the seven sacraments through

which the Spirit continues working in Christ's Body, the Church.

Ignatian symbolism emerges too. The contemplative posture of Jesus mirrors St Ignatius beside the Cardoner River, where he received transformative illumination about God's ways. The three lights converging on the Son hint at Trinitarian sending – the Father and Spirit commissioning Jesus for the world's salvation. From the eastern terrace during liturgy, the fountain even resembles a monstrance holding the Eucharistic host, inviting wordless adoration.

### Mission Crystallized

Over nearly two decades, Jharna has refined its purpose. The Centre aspires to be precisely what its name suggests – a spring of living water for Jesuits and all seekers, deepening their grasp of Ignatian spirituality. Fidelity to the Spiritual Exercises and Constitutions shapes every program. The goal remains constant: helping people discover God's presence through prayerful discernment, learning to praise, reverence, and serve God while finding the Divine in all created things.

This isn't intellectual exercise but transformative encounter. Through personal experience of God's love, retreatants gain freedom from disordered attachments. They discover integration – spiritual vitality flowing into emotional maturity and psychological health. They leave not just informed but transformed, ready to carry living water back into their daily lives.

### From Promise to Practice

Jharna's impact exceeded initial expectations. Within the first six weeks, 177 people participated in retreats and days of recollection. Dedicated leadership and skilled facilitators quickly established Jharna's reputation as North India's premier centre for Ignatian formation.

The Centre diversified beyond classic eight-day or thirty-day Spiritual Exercises. Programs now include psycho-spiritual healing workshops, seminars addressing social and cultural issues, counselling for married couples and young people,



and collaboration with Jesuit schools and parishes across the region. Some years have seen nearly a thousand participants pass through Jharna's programs annually.



One recent milestone stands out: an Ignatian retreat specifically designed for diocesan priests, attended even by their Archbishop. This unprecedented initiative received enthusiastic response, suggesting hunger for Ignatian spirituality extends far beyond Jesuit circles.

### Clouds on the Horizon

Yet Jharna faces real threats to its vitality. Several experienced retreat directors have moved on, creating knowledge and skill gaps. The Centre struggles to find Jesuits with adequate training and availability to guide Ignatian retreats. Those who remain carry multiple responsibilities that drain creative energy and limit long-term planning.

Programs that once flourished have contracted. Lay formation initiatives – crucial for extending Jharna's impact – receive less attention than before. Training

programs for new retreat guides have stalled. These aren't administrative inconveniences but existential questions: Will Jharna sustain its mission? Can the Province provide personnel and resources to keep this spring flowing?

### Eighteen Years of Grace

Despite challenges, Jharna's contribution demands recognition. Its peaceful environment provides rare space for silence and reflection in a frenetic world. The physical campus has expanded – a new chapel and multipurpose hall enhance both worship and community gatherings. These additions haven't just improved facilities; they've lifted spirits and strengthened participants' sense that this place matters.

More importantly, Jharna continues forming Jesuit identity at its deepest level – not through lectures about Ignatian charism but through lived experience of the Spiritual Exercises. It offers clergy and religious communities a place to return to their roots. It opens Ignatian spirituality to laypeople who might never encounter it otherwise. In short, it remains what it was meant to be: a fountain of living water.

The path forward requires honest assessment and bold action. With adequate staffing, renewed training programs, and coordinated vision, Jharna can flourish for another generation. The invitation Jesus extended two millennia ago still echoes through this Centre: "Let anyone who is thirsty come to me and drink. Whoever believes in me, as Scripture has said, rivers of living water will flow from within them" (Jn 7:37-38).





04

## Breaking Chains, Building Futures: Transformation of Tribal Youth

**Fr. Sanjay Kerketta SJ**

St. Xavier's College, Ranchi



### **A Mission Born from Injustice**

**W**hen Belgian Jesuit missionaries arrived in Chotanagpur in 1869, they stepped into a landscape of systematic oppression. The Adivasi tribes – Munda, Oraon, Ho,

Santhal, Kharia – lived on land rich with minerals yet were themselves stripped of dignity, resources, and hope. The Zamindari system had crushed them for generations. Bonded labour (beth begari) was routine. Social evils like witchcraft accusations, child marriage, and occult practices terrorized communities.

The Jesuits could have simply built churches and saved souls. Instead, they made a radical choice: to walk alongside the tribals as companions, not saviours. They recognized something crucial – without addressing the structures of injustice that

marginalize entire peoples, faith would remain hollow. And they saw where the real battle would be won or lost: with the youth.

### **1885: The Turning Point**

By 1885, the Jesuit commitment had crystallized. These missionaries weren't leaving. They confronted the Zamindari landlords in courts, challenged exploitative practices publicly, and initiated a movement against land alienation that eventually sparked mass evangelization. But even as thousands embraced Christianity, the Jesuits kept their eyes on a longer horizon.

The future belonged to the young people. If tribal communities were to experience genuine transformation, then youth needed more than sacraments. They needed education, skills, confidence, and a vision of their own dignity. From that conviction, a province-wide strategy emerged: invest everything in the formation of young people.





## Schools in Every Corner

The strategy was audacious in its scope. The Jesuits didn't just open a few elite institutions in urban centres. They planted schools everywhere – in remote villages where children had never seen a classroom, in mining towns where childhood meant labour, in areas so marginalized that other missionaries had deemed them unreachable.

They opened St. John's School in Ranchi, St. Ignatius School in Gumla, St. Paul's School in Rengarih, St. Peter's School in Tongo, Janta High School in Noadih, each became an anchor. Almost every parish established a school, making education inseparable from community life. The message was unmistakable: your children matter, their minds matter, their futures matter.

But the Jesuits anticipated another trap. What happens when bright tribal students complete matriculation and hit a wall? Where do they go? What do they become? Without pathways to higher education, all that primary schooling would create frustrated ambition rather than empowered leadership.

So in 1944, they established St. Xavier's College, Ranchi – a bridge to advanced learning. In 1955, the Xavier Institute of Social Service (XISS) opened, training students not just in academics but in social analysis and leadership. Polytechnic institutes taught technical skills. Agricultural training centres prepared rural youth for modern farming. The ecosystem was holistic: every young person, at every stage, had somewhere to grow.



## Formation Beyond Textbooks

The Jesuits understood that education without character produces clever opportunists, not change-makers. So they built a parallel universe of formation programs that shaped hearts and values alongside minds.

The Christian Living Community (CLC), launched by Fr Joseph Müllender at Sarwada, became a space

where students practiced reflection, discernment, and social commitment. The All-India Catholic University Federation (AICUF) challenged them intellectually and culturally, nurturing critical thinking about justice, society, and their role as emerging leaders.

At every parish, Yuva Sanghs (youth organizations) pulsed with energy. These weren't perfunctory church groups – they were incubators of leadership

where young people discovered they could shape their communities. Programs like Jeevan Pravesh (Life Orientation) caught students at critical moments – right before matriculation – and helped them understand their emotional, mental, and psychological well-being.

More recently, Magis programs have created “shelters of hope”, inviting youth to embrace discernment, service, and excellence as life principles. The approach was clear: form the whole person, not just the intellect.

### **A Cradle of Vocations**

Something remarkable happened as this formation deepened. Young tribals – whose ancestors had been considered backward and uncivilized –

began feeling called to priestly and religious life in extraordinary numbers.

Through sustained pastoral accompaniment and collaboration with other congregations and dioceses, Jharkhand became a cradle of vocations for the entire Church in India. Four apostolic schools now function as “nurseries of vocation”, forming not only Jesuits but priests and religious for congregations and dioceses nationwide.

This wasn’t about recruiting. It was about young people experiencing such profound dignity and purpose that they wanted to spend their lives creating the same experience for others. The spiritual and moral leadership emerging from these communities represents one of the Ranchi Province’s most enduring legacies.



### **The Awakening**

Fr. Joseph Marianus Kujur, SJ, captured the transformation perfectly. In his address on “Indigenous Youth as Agents of Change for Self-Determination”, he noted that today’s tribal youth are fundamentally different from their grandparents’ generation. They’re awake. They’re aware. They’re conscious of their responsibilities to society and the environment.

The simple, hardworking tribal youth who once accepted oppression as fate have experienced “a new lease of life”. Through education and conscientisation, they have developed critical awareness and moral courage. They’re learning to safeguard their identity and roots while engaging constructively with modernity. Most importantly, they’re becoming agents of change within their own communities – not waiting for outsiders to “develop” them, but taking ownership of their collective future.



## The Unfinished Battle

Tribal youth still face marginalization, exploitation, and displacement, particularly through mining projects that seize their resource-rich land in the name of “development”. Poverty, malnutrition, cultural loss, and forced migration continue plaguing communities. Systemic discrimination and economic exploitation persist even in Jharkhand, a state sitting atop vast natural wealth.

Cultural erosion accelerates as mainstream society pressures assimilation, leaving youth vulnerable to

identity crises, manipulation, and conflict. Financial hardship still blocks many village-based youth from quality education, trapping them in poverty cycles that lead to menial labour, migration, substance abuse, and disorientation.

New threats have emerged too. Digital addiction and “FOMO” (fear of missing out) distort aspirations through social media. Psychological stress from navigating multiple worlds – tribal and modern, rural and urban – destabilizes emotional well-being at precisely the age when young people need stability most.



## Shared Challenges, Shared Mission

The Ranchi Jesuit Province has achieved something extraordinary. Through education, formation, vocational training, cultural preservation, and tireless advocacy for justice, they’ve formed generations of Adivasi leaders now serving in churches, government offices, schools, and civil society throughout India.

But the conclusion is inescapable: the challenges confronting today’s tribal youth are the challenges confronting today’s Jesuits.

The displacement, the identity crisis, the economic exploitation, the cultural erosion – these aren’t problems the Jesuits solved decades ago. They’re live, evolving threats requiring the same radical

accompaniment that characterized the Belgian missionaries’ approach in 1885.

The task ahead is to continue walking alongside youth in a rapidly changing world. To galvanize their immense energy and channel it toward justice, integrity, and hope. To help them shape a future rooted in dignity, faith, and self-determination – where they don’t have to choose between cultural identity and economic opportunity, where their land is protected, where their education liberates rather than alienates.

The transformation that began in 1869 isn’t finished. The youth who were once objects of mission are now subjects of their own history.



05

## Fr. Herman Rasschaert SJ - Servent of God (1922-1964) A Martyr for Peace and Reconciliation

Fr. Kulwant Minj SJ

Postulator, Rome



**Fr. Herman Rasschaert SJ** (42 years) was born on 13 September 1922 in the Netherlands. He entered the Jesuit novitiate in Drongen on 7 September 1941. During the novitiate, he decided to go to India

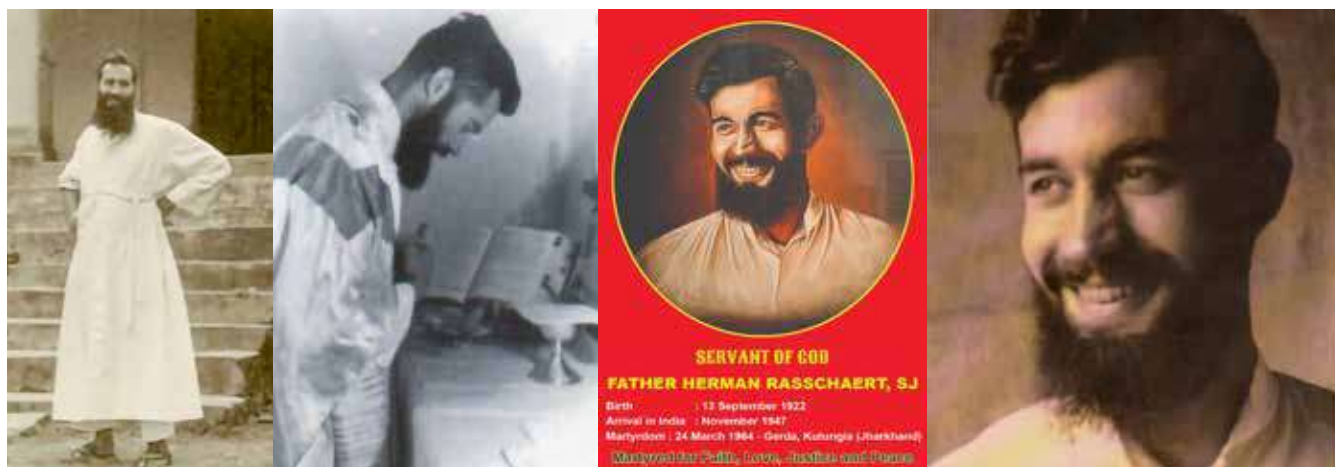
as a missionary. On 6 August 1947, Herman received his official appointment to the Ranchi Mission and arrived in Ranchi on 3 December 1947. He was ordained a priest at Kurseong on 21 November 1953. On 13 November 1955, Fr. Herman received his first appointment as an Assistant Parish Priest in Khunti. On 14 January 1958, Herman joined his new post at Torpa as an Assistant to Fr. A. Van Exem. Two years later, on 4 June 1958, Fr. Herman took up his new task as Parish Priest at Karra. In December 1960, he received news of his transfer to Kutungia Parish. The faithful of Karra vehemently opposed his transfer simply because he had won their hearts. However, as Fr. Herman was a man on the move, taking up new challenges, he left Karra and arrived

at his new mission on 2 January 1961. Kutungia was an isolated place, 240 km from Ranchi, on the border with Orissa. In Kutungia, he had no Assistant and therefore had to take care of not only the pastoral work but also the school and the cooperative Credit Society. He took it all in his stride.

### The Martyrdom

On 18 March 1964, communal riots fueled by religious sentiments broke out in the nearby city of Rourkela. All educational institutions were closed immediately. Soon, the violence spread to the rural areas. On Monday, 23 March 1964, when Fr. Herman had gone to a nearby village to administer the sacrament of the sick, he came to know that a frenzied mob was attacking Muslims gathered in the Mosque at Gerda. The next morning, on 24 March, Fr. Herman celebrated Mass, took his cycle, and set out for Gerda to stop the killings. On his arrival, he rebuked the mob, saying: "Killing people is a grave sin; stop this madness". There was a brief silence. Then a stone flew through the





air and hit Fr. Herman on his face. From the impact, he fell down on his knees. A few young men from the mob rushed forward and killed Fr. Herman with sharp weapons. He died instantly, as a peacemaker. “Blessed are the peacemakers, they shall be called sons and daughters of God” (Mt 5:9). Indeed, Fr. Herman proved himself to be a true son of God by shedding his blood for peace, reconciliation, and harmony, particularly among different religious communities.

On the morning of 25 March 1964, the St. Anne’s Sisters of Kutungia, together with the catechist and a few teachers, went to Gerda to bring the dead body of Fr. Herman back to the Parish. They found the face of Fr. Herman badly wounded, and all his teeth knocked out. The same evening, arrangements were made for the burial Mass. Fr. Bossuyt and Fr. Joseph Tigga offered the Holy Mass and buried him in the local graveyard.

### **The aftermath of the martyrdom**

The sacrifice of Fr. Herman was a wake-up call for the state administration, and immediate measures were taken to stop the violence from spreading further. The Chief Minister of Bihar, who came to Ranchi to meet Church leaders and government officials, told His Lordship Archbishop of Ranchi Pius Kerketta SJ: “Fr. Herman Rasschaert will go down in history as a true martyr of charity”.

On the occasion of the first anniversary of his martyrdom on 24 March 1965, during the

commemoration ceremony at St. Xavier’s School in Delhi, Dr. Ashok Mehta said: “Fr. Herman was a Man of Humanity, a Man of God”. This phrase remains as an apt description of who Fr. Herman was. The life of Fr. Herman is very inspiring to those who would like to know the meaning of faith, love, justice, peace, reconciliation, the worth and cost of following Christ and spreading his message to the world around. Indeed, Fr. Herman was an outstanding missionary who was martyred for faith in Jesus Christ, the faith that led him to lay down his life for peace, reconciliation, and harmony in society. His supreme sacrifice is a clear example of his witness to faith in Christ, for he was martyred in service to God and neighbour. Truly, he was martyred to save humanity.

At present, his reputation as a martyr is growing ever stronger, and ample evidence of the granting of graces and favours by God through his intercession is experienced by the faithful. Indeed, Fr. Herman deserves our highest esteem and veneration. Therefore, the Society of Jesus has started the process of Beatification and Canonization of this great martyr. He is a servant of God. Let us hope and pray that further steps in this regard will soon follow. It is our firm belief that his sainthood will strengthen the faith of the local Church and the entire Diocese, and bring peace, reconciliation, and harmony to today’s society, torn apart by various forms of conflict and rivalry.



06

## Dreams to Reality : A New Era at St. Xavier's College, Simdega

**Fr. Roshan Ba'a SJ**

Principal, St. Xavier's College, Simdega



### The Problem with Distance

**F**or generations, tribal youth in Simdega, Jharkhand, India, faced a cruel choice: abandon your education after Class 12, or leave your family behind and migrate to distant cities for college. Most

chose the first option – not because they lacked talent or ambition, but because higher education simply wasn't within reach.

The nearest colleges were hours away. Tuition, hostel fees, and living expenses crushed family budgets already strained by subsistence agriculture. Talented students who could have become doctors, teachers, engineers, or social workers instead became statistics – another generation trapped in cycles of limited opportunity.

This wasn't an accident. It was the predictable outcome of structural neglect: geographical isolation, economic hardship, and decades of underinvestment in tribal regions. Primary schools had expanded, yes, but higher education remained a distant dream, something that happened elsewhere, to other people's children.

On March 6, 2026, that reality changed.

### A Building That Means Everything

The inauguration of the new building of St. Xavier's College, Simdega represents far more than bricks, classrooms, and laboratories. It's a declaration: Quality higher education belongs here. Your children deserve the same opportunities as youth in other big cities like Ranchi, Delhi, or Mumbai. Distance will no longer determine destiny.





Since its founding on 1 August 2016, St. Xavier's College has operated with a clear mission rooted in Jesuit tradition: the "total and integral liberation of the human person" not just job training, not just



information transfer, liberation – intellectual, social, economic, and spiritual.

The college serves youth across Chotanagpur, including Jharkhand, Odisha, and Chhattisgarh. Its students come from communities that India's rapid development often bypasses – tribal villages where electricity is unreliable, internet access spotty, and career counselling non-existent. Yet these students arrive with raw talent, deep cultural wisdom, and hunger for knowledge that would shame more privileged peers.

The new building doubles down on a promise: we will meet your hunger with excellence.



## What Modernization Actually Means

The buzzword "modernization" gets thrown around constantly in educational circles, usually meaning more computers and air-conditioned classrooms. But at St. Xavier's, modernization means something deeper and more radical.

It means aligning with India's New Education Policy 2020, which emphasizes multidisciplinary learning, flexibility, critical thinking, and skill development. It means preparing students not just for employment but for thoughtful citizenship in a complex, rapidly changing world.

It means state-of-the-art science labs where tribal students conduct real research addressing real problems in their communities – water quality, soil health, sustainable agriculture. It means literature and cultural studies that honour Adivasi languages and traditions alongside Shakespeare and Sanskrit. It means classrooms designed for collaborative learning, not rote memorization.

But here's what makes St. Xavier's approach distinctive: this modernization is anchored in values.

## Technology with a Soul

Plenty of colleges chase the latest educational technology trends. Fewer ask: Technology for what purpose? Innovation toward what end?

Guided by Ignatian pedagogy, St. Xavier's integrates reflection, experience, and action. Students don't just consume information – they examine their assumptions, engage real-world challenges, and discern how to respond with integrity. Digital advancements are welcomed, but they're tools serving a deeper formation, not ends in themselves.

The college promotes what it calls "learner-centred pedagogy" – treating students as active participants in knowledge creation rather than passive receptacles. Faculty mentor rather than merely lecture. Assignments connect abstract concepts to lived realities. Assessment measures growth, not just grades.



This approach is especially crucial for first-generation college students, many of whom arrive believing that education means memorizing what



authorities tell you. St. Xavier's challenges them to think critically, question constructively, and develop their own voices.

### Who Gets Left Behind?

India's economic growth has been remarkable, but wildly uneven. Urban areas boom while tribal regions languish. English-medium education opens doors while regional languages face stigma. Tech startups get celebrated while agricultural communities struggle.

The danger of modernization is that it accelerates these inequalities, creating ever-wider gaps between privileged and marginalized populations. The promise of modernization – when done right – is that it can be a great equalizer.

St. Xavier's College in Simdega embodies that promise. By bringing quality higher education to a predominantly tribal region, it challenges the assumption that excellence requires urban settings. By integrating Adivasi cultural values with contemporary pedagogy, it proves that tradition and innovation aren't opposites. By offering affordable, accessible education to students regardless of background, it makes merit rather than money the determining factor.

The college explicitly commits to what India's Constitution demands: access, equity, quality,

affordability, and accountability. Those aren't just buzzwords. They're operational principles shaping admissions, curriculum, faculty hiring, and resource allocation.

### The Road Ahead

The new building inaugurated on 6 March 2026 doesn't solve every challenge tribal youth face. Financial pressures persist. Cultural barriers to higher education – especially for women – remain strong in many communities. The job market doesn't always reward graduates fairly, particularly those from tribal backgrounds.

But the building represents something irreversible: institutional commitment. The Jesuits aren't experimenting with tribal education to see if it works. They're investing in infrastructure, faculty, and programs because they believe tribal youth deserve the best, not the bare minimum.

Every classroom in that new building declares: You belong in higher education. Your intellect matters. Your questions are valuable. Your future is wide open.

For a tribal student in Simdega who no longer has to choose between education and family, between opportunity and home, that message changes everything.

### Building a Just Society

Education is often called the great equalizer, but it only equalizes when it reaches everyone. For too long, geography, economics, and systemic neglect have rationed higher education – reserving quality for the privileged while offering scraps to the marginalized.

The new St. Xavier's College building challenges this arrangement. It insists that tribal regions deserve the same educational infrastructure as urban centres. That Adivasi students should have laboratories, libraries, and learning spaces matching any college in the country. That excellence and inclusion aren't competing values but interdependent ones.



Rooted in Ignatian spirituality and committed to the holistic development of students – intellectual, emotional, social, ethical – the college aims to form not just graduates but change-makers. People who will return to their communities not to escape them. Leaders who understand both traditional wisdom and contemporary challenges. Citizens equipped to build the just, enlightened society India aspires to become.

On 6 March 2026, as the new building was inaugurated, it became more than a college facility.



It became a promise kept, a future claimed, and a statement of faith in the potential of tribal youth.

Let them shine. Let them burn. And watch what happens when education finally reaches those who've been waiting longest for their turn.

Father General Visits Ranchi Jesuit Province, Boosting Education in Jharkhand's Christian Heartlands

Continuing his visit to the Ranchi Jesuit Province, Father General Arturo Sosa made time to tour key educational institutions in Gumla and Simdega – two districts in Jharkhand with the state's highest Christian populations, thanks to pioneering missionary work by Belgian Jesuits since the early 20th century.

These institutions shine for their holistic education, blending academic excellence with extracurriculars like sports and athletics. Notably, their programs have produced national and international stars,



including athletes who have won medals at events like the Asian Games and National Games including several tribal hockey players representing India.

At St. Xavier's School, Gumla, Fr General inaugurated a state-of-the-art English-medium school wing on March 5. In a lively interaction with students, he emphasized the value of a disciplined life, urging them to cultivate habits of prayer, study, and service rooted in Jesuit values.

The following day, 6 March, in Simdega, Fr General inaugurated a new multi-story building at St. Xavier's College. The event featured a vibrant cultural program showcasing the story of Mahabharatha by students. This expansion introduces science courses alongside existing arts and commerce programs, enabling over 2,000 students annually to pursue higher education, marking a major step forward for local youth in a region with limited higher-education access.

This visit signals exciting growth for the Ranchi Jesuit Province, reinforcing its mission to empower marginalized communities through quality education and holistic development.



07

## A Fire Still Burns : Legacy of Fr. Constant Lievens - Servant of God

**Fr. Justin Tirkey SJ**

Director, Satya Bharti Ranchi



### A Belgian Priest Who Became a Tribal Messiah

**I**n 1885, a 29-year-old Belgian Jesuit deboarded a train in Ranchi and stepped into a landscape scarred by injustice.

Fr Constant Lievens had travelled thousands of miles from his homeland, driven by a calling he couldn't ignore. What he found in Chotanagpur (a prominent geological plateau and cultural region in eastern India, primarily covering the state of Jharkhand and extending into parts of Odisha, West Bengal, Bihar, and Chhattisgarh) shook him to his core: Adivasi communities crushed under colonial exploitation, their lands stolen, their dignity trampled, their voices silenced.



Most missionaries of his era would have built churches and baptized converts. Lievens did something far more radical – he became one of them.

He learned Mundari and other tribal languages. He ate their food, walked their paths, and listened to their grievances late into the night. When British



courts dismissed Adivasi land claims, Lievens showed up as their advocate, arguing case after case until colonial judges could no longer ignore the systematic theft happening under their watch. He won landmark victories that returned thousands of acres to their rightful owners.

The Adivasis had never seen anything like this. A foreign man – a priest, no less – standing with them against foreign oppressors? Fighting for their land as fiercely as any tribal leader? They began calling him their messiah. Lievens served only eight years before illness claimed his life in 1893. He was 37. But those eight years changed everything.

### More Than Memory: Why We Build Museums for the Dead

Today, 133 years after his death, the people of Chotanagpur haven't forgotten. St. Mary's Cathedral, built in 1909, serves as his spiritual monument. The Lievens Museum, opened in 2023, houses artefacts from his life. Statues, chapels, memorial sites – they dot the landscape like stations on a pilgrimage route. But here's what matters: these aren't dusty relics of a bygone era. They're battle cries.



When the Church designated Lievens “Servant of God” – the first step toward potential sainthood – it wasn’t rewarding a historical figure. It was issuing a challenge to every Christian in Chotanagpur: This is what holiness looks like. This is what the Gospel demands. Are you willing?



The replica Chapel of Moorslede, constructed in 2024, doesn’t ask visitors to admire beautiful architecture. It asks them: Who stands with the marginalized today? Who fights for justice when it’s inconvenient? Who loves beyond the boundaries of comfort and safety?

### **Five Ways a Community Keeps a Prophet Alive**

The genius of Chotanagpur’s devotion to Lievens is that it refuses to be merely sentimental. It’s active, multifaceted, and profoundly practical.

#### **Prayer as Resistance**

Thousands gather annually for feast day celebrations at St. Mary’s Cathedral. Novenas invoke his intercession. Pilgrimages to his memorial sites have become spiritual lifelines for Adivasi Christians. But these aren’t performances of piety – they’re acts of defiance. Every hymn sung in Mundari, every Way of the Cross reflection connecting Lievens’ sacrifices to modern struggles, declares that his vision of justice-saturated faith still lives.

#### **Education as Liberation**

Memorial lectures probe uncomfortable questions: What would Lievens say about current land disputes? How does his incarnational approach

challenge modern missionary methods? Youth essay competitions ensure teenagers grapple with his legacy rather than inherit it passively. Museum tours aren’t just history lessons – they’re invitations to imagine a Church that risks everything for the powerless.

### **Justice as Worship**



Legal aid clinics provide free representation for tribal families facing land theft – the same battles Lievens fought in colonial courts. Scholarships send Adivasi students to universities their grandparents couldn’t have dreamed of attending. Healthcare camps bring medical care to remote villages. Leadership training programs raise up community organizers who blend Christian social teaching with tribal solidarity. This is devotion made flesh.

### **Culture as Transmission**

The story of Lievens lives in more than books. It pulses through Adivasi dramas, dances performed at festivals, murals painted on village walls. Children compete in art contests depicting scenes from his life. Elders gather for storytelling sessions, passing down oral traditions that keep his memory vivid and personal. He’s not a historical figure to study – he’s a character in the ongoing story of tribal Christian identity.

### **Mission as Inheritance**

Perhaps most powerfully, his legacy shapes how new generations understand their calling. Retreats for priests and lay leaders ask: Do we have Lievens’



courage? Do we walk with the people or above them? Formation programs in seminaries hold up his life as the gold standard of incarnational ministry. The message is clear: If you claim to honour Lievens, you must continue his work.

### **The Living Flame**

Here's what makes the Lievens phenomenon extraordinary: it's growing, not fading.

The Sacred Heart statue erected in 1935 now shares space with Lievens Kuan (2024) and the brand-new replica chapel (2025). Relics venerated since 1993 draw increasing crowds. Every 7<sup>th</sup> November – the anniversary of his death – witnesses larger gatherings. Calendars bearing his image hang in Adivasi homes alongside pictures of family members.

This isn't ancestor worship. It's a community recognizing that Lievens embodied something they desperately need more of: a Christianity that doesn't shy away from conflict, that places itself squarely on the side of the oppressed, that measures holiness not by hours in chapel but by risks taken for justice.

St. Mary's Cathedral and the Lievens Museum function as twin engines of this movement – one nurturing prayer and devotion, the other preserving history and provoking questions. Together, they announce that sanctity isn't about personal perfection. It's about radical solidarity.



### **A Challenge, Not a Comfort**

The ultimate test of honouring Fr Constant Lievens isn't how many statues we build or how many museum visitors we attract. It's whether the Church

in Chotanagpur – and beyond – continues producing people willing to do what he did.

Who will learn the languages of the marginalized? Who will show up in courts and village squares? Who will risk reputation, comfort, even safety to defend the defenceless? Who will let their heart break for injustice and then convert that heartbreak into action?

The fire Lievens lit in 1885 still burns. The question is whether we'll carry the torch or simply admire the flame from a safe distance.

In the villages of Chotanagpur, in the prayers of Adivasi Christians, in the ongoing work of legal aid and education and cultural preservation, the answer is being written. Fr Lievens isn't just remembered – he's present, challenging, calling forth a new generation of messiahs for a new generation of struggles.

The legacy isn't complete. It's just beginning.

### **Father General Sosa Visits Ranchi's Lievens Museum**

Father Arturo Sosa, the Superior General of the Society of Jesus, visited the Lievens Museum in Ranchi, Jharkhand, during his visit to Ranchi Jesuit Province. Housed within the historic Manresa House campus, the museum honours the legacy of Belgian Jesuit missionary Fr Constant Lievens, who evangelized the tribal communities of Chotanagpur in the late 19th century. Fr Sosa toured exhibits showcasing Lievens' life, artefacts from early Jesuit missions, and the rich cultural heritage of the region's Adivasi peoples.





08

## Legacy of Fr. Constant Lievens - The Apostle of Chotanagpur

Fr Francis Minj SJ

Dean JFCT, Tarunoday, Kanke, Ranchi

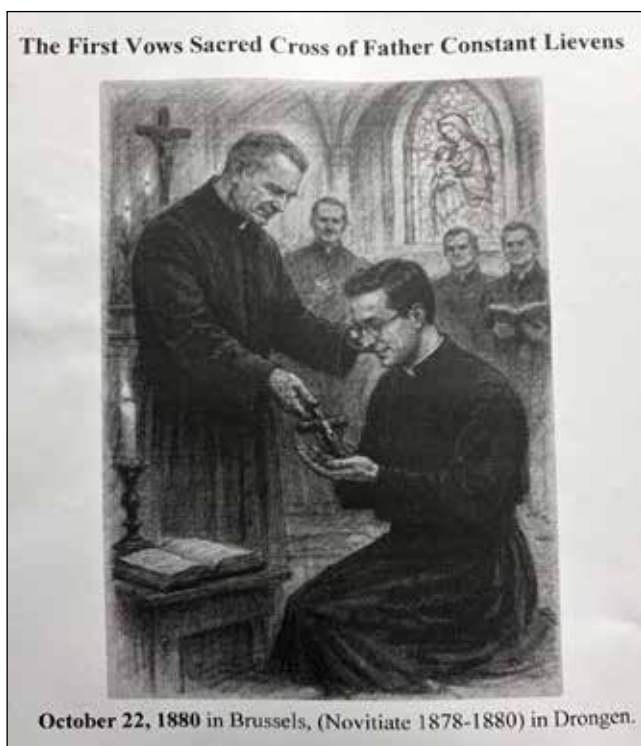


As part of the Belgian Bengal Mission, the Ranchi Jesuit Province in *Chotanagpur* in the state of Jharkhand, India, offers an incredible saga of God's work in Jesuit history. Commenced on 10 July 1869 at Chaibasa by Augustus Stockman among the indigenous people or the *Adivasis*, the mission saw an exponential growth. Atrocious landlords (*zamindars*), ruthless police and the colonial masters of the day had pushed the *Adivasis* nearly to sub-human levels. Like the Israelites, the *Adivasis* of Oraon, Munda, Kharia, Ho and Santhal tribes hoped for a messiah to liberate them from the clutches of the visible and invisible forces that tormented their faith and life. Even when braving the adverse

climate, strange languages and customs, the Jesuits embraced the illiterate, poor, oppressed people as their friends and fellow pilgrims.

Undoubtedly, the Jesuits came to harvest faith and win followers. They traversed the rocky terrains on horseback and on foot and spent their nights under the trees. One among them was Fr Constant Lievens, SJ, the acclaimed apostle of *Chotanagpur*. Inspired by deep faith and with an insatiable desire to evangelize the indigenous people, young Constant Lievens, SJ, sailed for India the very day he pronounced his first vows on 22 October 1880. On 2 December 1880, he arrived at Calcutta, the capital of British India since 1772.

Lievens had done one year philosophy and one year theology before he joined the Society. He continued



First vows crucifix of lievens in the chapel of Manresa House



his theology at Asansol and was ordained a priest on 14 January 1883. He mastered Hindi, English and Bengali languages while teaching the teenagers at St Xavier's School, Calcutta. He completed his theological studies on 2 March 1885.

Right on the first day of his ministry at Jamgain near Ranchi on 19 March 1885, he understood the plight of the people – that they had lost their land, they suffered under the *zamindars* and police, and that they feared myriad kinds of spirits. Lievens observed the customs and studied the unwritten customary land laws of the unlettered *Adivasis*. While he lodged in a room at the police station in Torpa, he asked the police official why his labour became fruitless. The official advised him to take up their land cases. Lievens took up the land cases to court. The people came in hundreds. He said to them, "I have come here among you for your eternal happiness. But in this life too I can make you happy. Confide your difficulties to me. I shall help you as much as the law allows. Believe me, I know the law better than you." His precious words won 3000 Christians in 1886 and that rose to 10,000 in 1887. Lievens learned and wrote catechism in Mundari and Oraon languages. "Fire Must Burn," he said. In 1889 he baptized 13,000 in two weeks. The number grew exponentially. Hard work and sickness shortened his life, but his seven-year ministry earned 80,000 members in the church.

As director of the mission, Lievens knew well that his mission to the marginalized was a *Kairos* moment for the church, so did his Superior and the Archbishop. Not all Jesuits supported him. They desired consolidation, not expansion. Lievens knew well that the place of a missionary was the saddle and reins, not the comfort of a room. The mission expanded far and wide.

Despite stiff opposition from the landlords, police and some unfriendly colonial officials, Lievens continued his work. Twice he escaped violent death. He wrote to his Provincial on 15 November 1888, "My life is in God's hand, and I'll gladly give

it, even in violent death, for the conversion of my dear tribals. This time it was a narrow shave; but however prudent I may be, I might very well fall into their hands sooner or later, and then probably they will do away with me cruelly." To the allegations and the lawsuits that he instigated the people to rebel against the landlords and the regime, he wrote, "We make them Christians by baptizing them after previous and sufficient instructions. I deny having said to any Kohl that they were not to pay their rents or to give *beth-begari* (forced labour) when it was justly due to their landlords." He won all lawsuits with prayer, calmness, diplomacy and judiciousness.

Altogether 529 dedicated missionaries offered their life to Ranchi Mission that extended to Madhya Pradesh Province. Jesuits after Lievens strengthened the faith, ushered in socio-economic and educational upliftment of the people and expanded the mission. Visionary Major Superior Fr Sylvain Grosjean built infrastructures. John Baptist Hoffmann studied the tribal languages and customs, codified their customary laws and had the *Chotanagpur* Tenancy Act 1908 passed by the government for safeguarding the tribal land. He founded the *Chotanagpur* Catholic Mission Cooperative Bank in 1909 that liberated the people from the money-lenders. With the collaboration of the catechists, the indigenous nuns and village leaders, the mission became unmanageable. Hence, the Jesuits handed over Gangpur in Odisha to the SVD missionaries in 1948, Jamshedpur to the Maryland Jesuits (1948), and Hazaribag to the Australian Jesuits (1951) before Ranchi became a Province in 1956. Ranchi Jesuits have handed over 104 parishes and scores of institutions to 14 dioceses that eventually emerged from the Ranchi Mission. Presently, 395 Ranchi Jesuits, including 152 Scholastics, work in Ranchi, Assam and Andaman Islands in 52 communities.



## Section B

# Frontier Missions





09

## In Pursuit of Intellectual and Apostolic Depth

**Fr. Kulwant Minj SJ**

Faculty, Orientale, Rome



Rome, the heart of the Catholic Church and the birthplace of Ignatian heritage, has long been a hub for Jesuits from around the world to deepen their intellectual, spiritual, and apostolic formation. For Jesuits, living

and studying in Rome is not just an academic journey—it is a pilgrimage to the heart of their spiritual and historical identity. The city serves as a living archive of the early Society, a place where the original charism of St. Ignatius still echoes through stones, chapels, and sacred sites. The Church of the Gesù, with its impressive architecture and deep spiritual symbolism, stands as the mother church of the Society. Nearby are the rooms of St. Ignatius, built in 1543, where he lived, prayed, wrote letters, and ultimately died. These rooms are not merely historical artifacts; they are places where Jesuits connect with the spiritual depth, humility, and apostolic zeal of their founder. Standing in these rooms, one cannot help but recall the words of the Constitutions, which emphasize that Jesuits must be “contemplatives in action”, as Ignatius’ vision, rooted in the Constitutions interpreted by Nadal. The close proximity to Ignatius’ life encourages Jesuits to internalize this ideal more deeply.

Jesuit communities in Rome also serve as a microcosm of the universal Church. Living in such an environment fosters intercultural sensitivity, global awareness, and a broader apostolic perspective. International gatherings, recollections, and retreats allow Jesuits to share their stories, struggles, and hopes. These interactions deepen their understanding of the Society’s universal

mission and strengthen bonds of fraternity across provinces and continents. Furthermore, studying or dedicating oneself to the Society’s apostolic work in Rome means standing at the crossroads of history, spirituality, and mission. For us, Ranchi Jesuits, this experience is both humbling and inspiring. It deepens our sense of belonging to a universal Society and strengthens our commitment to serve the Church and the world with generosity. Currently, nine Jesuits from Ranchi in Rome serve in various roles, contributing to the Society’s worldwide mission.



Fr. Prem has been a cornerstone of academic life at the Pontifical Gregorian University (known as *Collegium Maximum* since May 19, 2024) in Rome since 2000. Responsible for conducting the Diploma course in Integral Ecology, he has developed the program into an engaging platform that attracts students from around the world. His availability, pastoral sensitivity, and intellectual depth exemplify the Ignatian ideal of *cura personalis*. Under his leadership, the program has grown significantly, with over 300 students enrolled in the



online diploma for the 2025–2026 academic year. This achievement strongly echoes Pope Francis' encyclical *Laudato Si'*, which calls for an ecological conversion rooted in justice, spirituality, and global solidarity. It also aligns with GC 36's call for Jesuits to respond to the "cry of the earth and the cry of the poor" (cf. Dec. 1, nos. 3, 30-31). By educating students in integral ecology, Fr. Prem promotes a mission that is both highly relevant today and deeply Ignatian.

Fr. Anselm, as an assistant treasurer of the Society of Jesus, is appreciated for his honesty, integrity, and diligent service. Financial management in the Society goes beyond administration; it is a spiritual responsibility based on the Ignatian understanding of poverty and mission. The Constitution emphasizes that resources must always serve the apostolic needs of the Church and the poor (cf. Constitutions Part VI, Ch. 4). In this perspective, Fr. Anselm's work directly contributes to the vitality and sustainability of the universal mission.



Fr. Sanjay Dilip's outstanding work at Vatican Radio led to his appointment as head of the Asian Section. His efforts ensure that the Pope's voice reaches Hindi-speaking Asian communities through the Church's official communication channels. This ministry reflects his dedication to serving faith and promoting justice, as outlined in GC 32 (cf. Dec. 4) and reaffirmed in GC 34 (cf. Introduction, no. 3). Furthermore, Fr. Sanjay Dilip uses his skills and dedication, always grounded in truth and compassion, to make communication a powerful tool for his apostolic work.

Additionally, the 2025–2026 academic year marked significant achievements for Ranchi Jesuits studying



in Rome. Frs. Jyoti Paul, Kulwant, Pramod, Alok, and Schs. Mathew and Nitin excelled academically. Their dedication reflects the Ignatian belief that rigorous intellectual training is essential for effective apostolic service. A significant milestone was reached on February 27, 2026, when Fr. Kulwant successfully defended his doctoral dissertation in the Faculty of Canon Law at the Pontifical Gregorian University. His success not only enriches the Province's intellectual resources but also enhances the Ranchi Jesuits' global academic reputation. Recently, the appointment of Fr. Kulwant to teach at the Faculty of Canon Law of the Eastern Churches at the Oriental Institute in Rome further highlights Ranchi Province's contribution to the Society's universal mission. His availability embodies the Ignatian ideal of being "available for mission"—ready to serve wherever the need is greatest. Moreover, while Fr. Alok and Schs. Mathew and Nitin will continue their studies for a year or two, Frs. Jyoti Paul and Pramod are set to finish their studies by June 2026, driven by a strong determination to excel in both their academic and apostolic efforts.

As we walk the streets once walked by Peter and Paul, pray in the rooms where Ignatius discerned God's will, study or teach in Jesuit Institutions, and engage in various apostolic works of the Society, we deepen our identity as Jesuits—contemplatives in action, men for others, and servants of Christ's mission. Ultimately, our journey from local contexts in Ranchi to global engagement in Rome reflects a living expression of the Society's universal mission. It is our Jesuit identity—rooted in history, nourished by spirituality, and focused on a future of generous service for the greater glory of God—*Ad Maiorem Dei Gloriam*.



10

## Our Men in Caribbean Mission: Life in Faith in Living Waters

Fr. Anugrah Amar Bage SJ & Fr. Elias Surin SJ  
British Guyana



**W**e, the Jesuits, are known for our commitment to spirituality, education, global missionary work, dialogue, reconciliation, and intellectual pursuits. We operate extensive networks of high-quality schools, colleges, universities, Spirituality centres, and social justice initiatives, focusing on intellectual rigor, care for the whole person and for the greater glory of God.

In this article our effort is to include the areas that could highlight the image of Jesuits' presence and their Identity before and after independence. It also includes as to how the Jesuits as the main missionaries are serving the diocese of Georgetown and the Country as a whole.

Our work is rooted in the Spiritual Exercises of St. Ignatius of Loyola, focusing on finding God in all things. Our special Vow signifies total availability for the needs of the universal Church, pledging to go anywhere for apostolic work as requested by the Pope. We are the frontiers of culture, faith and

justice, serving in different parts of the globe and so the Republic of Guyana is one of them.

Our mission land, the Republic of Guyana, was an experiment field for the exploitation of both natural resources and of the people by Spaniards, Dutch and British colonies for centuries. It was a British Crown colony from 1831 until 1966. It became independent on May 26, 1966, and became Republic on February 23, 1970. Guyana – the Land of many waters, is located on the northern coast of South America. It is the only English-speaking country in South America and is culturally associated with the Caribbean region; however, it is soon going to be a multi-lingual country with Spanish and Portuguese.

The English Jesuits were entrusted with the Guyana mission by Pope Pius IX in 1857, following the arrival of Fr. James Etheridge, SJ, Fr. Aloysius Emiliani, SJ and Fr. Clement Negri, SJ. On 29 February 1956 the Vicariate was elevated by Pope Pius XII to the status of a Diocese and so became the Diocese of Georgetown, and Bishop Richard Lester Guilly, SJ was appointed the first Bishop of Georgetown. The Jesuits took on (the) responsibility for Catholic life, including establishing the Sacred Heart Church in Georgetown in 1907. In 1866, the Jesuits founded a Catholic Grammar School, which was later renamed





St. Stanislaus College in 1907. They soon expanded their efforts to the interior. Fr. Cuthbert Cary-Elwes, SJ was crucial in establishing the Rupununi Mission to the indigenous communities in 1909. The catechists and teachers played a vital role to spread and nurture the Catholic Faith in the interior.

In the year 1970s, there was political unrest and harassment directed at Catholic clergy who were seen to be acting against the public interest. The Government took away all the church-run education institutions and nationalized.

During this time British Jesuits faced significant expulsions and restrictions in the 1980s following Guyana's independence. Despite the challenges of the 1980s, the Jesuits continued their work in Guyana, especially focusing on training laypeople as teachers and lay leaders to manage schools and catechists known as parish lay assistants (PLAs) for liturgies. The English Province retained responsibility for the Guyana Mission from 1857 until 2023.

On July 31, 2023, the Society of Jesus officially established the Caribbean Province (CAR), a new territorial division that unified the former Antilles Province (Cuba, Miami, and the Dominican Republic) with the Jesuits of the English Caribbean (former Guyana Region and Jamaica) with a hope to collaborate and make the mission more effective. Rev. Fr. Martin Lenk, SJ is the first Provincial for the new Caribbean province. In the diocese

of Georgetown, Jesuits are in majority who are working in the parishes.

We, the tribal Jesuits from Ranchi province, rooted in Ignatian Spirituality, and Tribal Spirituality focusing on finding God in all things, serving others, and striving for excellence to achieve the greater glory of God, landed in the Guyana mission in 2006. Fr. Anil Kishore Tirkey, SJ and Fr. Anugrah Amar Bage, SJ were the pioneer missionaries to the Republic of Guyana who arrived on 23rd Dec 2006. Fr. Anil Kishore Tirkey, SJ rendered his invaluable service as a parish priest and minister of the community for twelve years before he went back to India. Fr. Anugrah Amar Bage, SJ as a robust Jesuit served in the interior as well as in the city in various capacities as an assistant parish priest, as a parish priest, as a director of the social center. He is still serving the mission. Fr. Gabriel Xess, SJ came to Guyana in 2009 and worked for three years as an assistance parish priest. Fr. Suman Prabhat Toppo, SJ and Fr. Elias Surin, SJ arrived at Georgetown, Guyana on 30 December 2012. Fr. Suman P. Toppo, SJ worked for one and half years as an assistant Parish Priest and returned to Ranchi. Fr. Elias Surin, SJ tirelessly worked in St. Joseph's Mission Kurukabaru, North Pakaraimas as a Parish Priest for thirteen years. Now he is pursuing his Master of Arts in Contextual Ministry in the University of West Indies, Kingston, Jamaica. He continues his mission work as a pastoral counsellor, confessor and retreat preacher to the Missionaries of the Poor. Fr. Mark Mukul Lakra, SJ came to Guyana in 2016 and he





worked in St. Francis Xavier's Church Port Mourant Berbice and went back to India in October 2018.

The mission land of the Republic of Guyana reflects



the statement of Mt 9:37 which says, "Harvest is abundant, but labourers are few." Yes, the mission area is big, but we are few and therefore our focus is on socio-pastoral and socio-religious ministries in the Diocese of Georgetown. We engage ourselves in administering the sacraments, providing faith formation for adults, youth and children. We arrange Ignatian retreats for the parishioners in the respective parishes on different occasions specially in advent and lent. Socio-pastoral and socio-religious activities play a very important role in community building and in understanding of faith life. This is a need, especially for the young generation. We arrange the youth convention to bring them together and encourage them to lead a better Christian life, self confidence so that they can play a good leadership role in life.

Guyana Human Development Centre offers ample opportunities for non-Christian youth to develop life skill for their career. We also share with them Christian values.



We also accompany and offer young people and the needy for intellectual growth and career building online classes through Jesuit Worldwide Learning platform. To promote the indigenous culture and tradition, Quality Bilingual Education Programme is a concrete step to make a strong foundation for the children in the interior regions. They gain self-confidence and they learn faster. We promote the indigenous culture and tradition by celebrating Holy Mass in their languages.

Thus, Jesuits have played a significant leadership role to shape the Church in the diocese of Georgetown. We established many churches, schools and health centres for the development of the country. As already mentioned earlier, schools and health centres are managed by the Government. However, looking at the need of the people, we arrange health and environmental programs with the help of the *Toshao* (village leader).

In recent years, the Government has done remarkable development as regards setting up infrastructures like



secondary schools in the villages, hospitals, roadway connectivity and internet facilities. These developmental works have made a lot of difference in our involvement in reaching out to the people. Now and in future we are hoping to be more effective in the mission.

Today the Jesuits' apostolate has focused the mission area in pastoral, social and sacramental because the schools are nationalized and the Government is managing everything. However, Jesuits have not stopped the education ministries and continue to educate the people through the church activities. We are hopeful to render better service to the needy and the marginalized in the days to come.



11

## Six Years of Life - Mission in Japan

Sch. Priyatam Lakra SJ

Sophia University, Japan



Living beyond the borders of my homeland inevitably carries a weight as I lose touch with the soil I was born to. Distance is one reason, but another big one is how my outlook on life has changed.

In course of time, I have begun to love my mother land deeper and embraced my tribal identity with greater humility and gratitude than ever before. In these many years of my life in Japan I have realized the greater love for my tribal culture and Ranchi Province as my family. One of my favorite things I do here is to take a deep breathing in relaxation and go through Ranchi catalogue page by page and feel the presence of my province men involved in the different mission. It gives me a sense of belonging to the Ranchi Province that continues to nurture my Jesuit Call. Knowing whereabouts of

our province men helps me connect with everyone in one spirit, which makes me feel more part of the team, working together towards the same goal.

Living abroad has slowly reshaped me in ways I did not even notice at first. Living in a new culture, new environment I have begun to see things in new ways. I always take pride to the gradual change in the mission work we all province men are involved in different caliber wherever we are.

To be honest, Japan is a beautiful country with rich traditions and culture. It often feels like life in Japan is put on a pedestal, and there is so much to love. But at the same time, it also has its own complexities. For me, one of those is the work culture. Japan has a word for dying from overwork *Karoshi* 「過労死」. There are many cases of overwork related deaths and serious health disorders often go unreported. In course of time, I get to learn more about the Japanese society that has





deeper layers too. And so, understanding both sides makes me reconsider values in life.

As I am doing deeper studies on missiology as part of my theological studies, I gradually come to learn that the concept of God or religion has got a very different nuance compared to the religions in our country. I have noticed that Japanese people do not worship God in the western sense. For Japanese, God or religion do not govern our moral conduct or social order, instead they rely on the concept of *wa* which can be translated as “harmony with place.” It means, before taking actions or making decisions the philosophy of *meiwaku kakeru* 「迷惑をかける」 = “disturbance to the community/people around” is the moral principle to lead a peaceful life, rather than “will God punish me for this?” The basic idea is that - not bothering others in life is one of the founding principles to live life in peace and harmony. And so, you can be Christian, Muslim, Buddhist and still practice the Shinto that is traditionally the religion and culture of Japan. For Japanese the concept of God *Kami* 「神」 means ‘sacredness’ and not ‘all powerful.’ For Japanese centuries old trees, mountains, their ancestors can be *Kami*. In their understanding they acknowledge the presence of *Kami* but do not submit to it. And so, religion here is mostly treated as traditions and customs and not as something that defines their identity. And so irrespective of religion

anyone can get married in the church, Buddhist temple, or Shinto temple.

This is how there are a lot of interesting things like this that make Japan mission a unique one. I think we share the same mission in different context and different culture. It is an enriching experience to embrace a new culture with its unique values and traditions. I cherish the same joy and hope missionaries brought to our Chhotanagpur and share the same faith with the people I come across.



It is a proud moment for us and to express our gratitude to God for the good number of vocations we continue to receive in the Ranchi Province. I pray and hope that we continue to resonate the same mission in on spirit despite the challenges that lie ahead of us.





12

## Formation through Community, Culture, and Mission in France

**Sch. Ashish Kujur SJ**

Student of Theology, France



*Bonjour* and *Bienvenue* are two simple French words commonly used in daily greetings to say hello and welcome, yet they have taken on deep symbolic meaning. *Bonjour* opens the door to encounter, and *Bienvenue* creates a space for belonging. In 2022, when I first arrived in Paris, these words became my first doorway into the Western world: a new culture, a new community, a new stage of formation, and a deeper understanding of Jesuit identity. I hear them every day as I begin my day in my community, in classrooms, restaurants, and shopping malls. Every *bonjour* reminds me that life begins in relationship, and every *bienvenue* reminds me that I have been sent and received by God and others. These simple words continually shape my Jesuit identity, rooted in shared mission, openness, and hospitality.



Living life in France as a scholastic has made me realize that our identity is not something fixed, but something constantly formed through lived experiences. I consider it a pilgrimage shaped by community, culture exchange, intellectual formation, and mission. For me, as a Jesuit, this journey of life is both deeply personal and universally connected.

### Intellectual formation as a universal mission

Studying in Paris is a profound experience of encountering universality. Students from different parts of the world come with diverse backgrounds, perspectives, and histories, yet all are united in the pursuit of ultimate truth, where our minds and hearts are filled with God's love. For me, theological studies are not limited to academics; they go beyond, always leading toward the apostolic zeal. They form our minds for the mission entrusted by God and shape our hearts for discernment. Each step of learning, understanding, and gaining knowledge becomes an act of service. In this context, I realize that this is a privileged opportunity to transform my learning into a mission.

### God's accompaniment in a new place

Coming to France has been a unique experience of stepping into the unknown – new places, a new cultural environment, and new ways of life, often marked by uncertainty. Despite this uncertainty, these moments become occasions of God's grace and blessing. In this context, the memory of *La Storta* becomes deeply meaningful. In Ignatian spirituality, we know that St. Ignatius had a vision at *La Storta* in which God assured him, "I will be favorable to you in Rome." This moment reveals a powerful truth: the Lord accompanies us even in unfamiliar places.





In my own life journey, I often recall this assurance being fulfilled. Whether in cultural adjustment, language difficulties in academics, or personal struggles, I experience that the Lord is always there to accompany me. Every new experience becomes an invitation to trust in God.

### **Arrupe Month: a moment of encountering God through companionship**

One of the most meaningful and transformative experiences in my formation has been the Arrupe Month. This time of grace is very precious in preparing oneself to enter sacred orders and to follow and serve God and his people. It provided a rich opportunity for



intercultural and spiritual encounters with 14 Jesuit scholastics from around the world, namely Latin American, African, European, and Asian countries in the months of July and August. Our Arrupe Month was successfully animated and guided by Christophe, Clément, and Pradeep.

Praying, living, and sharing with scholastics from different provinces and cultural backgrounds became a powerful sign of the universal Society of Jesus. Each person brought a unique story shaped by different social realities, yet we were united by one vocation and one mission: to love and serve our God wholeheartedly. During this time, I experienced what it truly means to be companions in mission. Conversations about our ministries, struggles, and hopes opened my eyes to the global dimension of Jesuit life. Listening to others deepened my sense of solidarity – not only intellectually, but also emotionally and spiritually. Thus, Arrupe Month is not merely a program; it is a lived experience of the Church's universality. It teaches that Jesuit identity is never confined to one culture but is enriched by many.

### **Cultural Encounter: Unity in Diversity**

Coming to Paris from India with a tribal background creates a rich cultural experience. My tribal roots, with their deep sense of community, simplicity, and respect for nature, allow me to see the world in its reality. Meanwhile, European culture broadens my understanding of the Jesuit mission within the universal Church. I discover a deeper unity within this diversity. These differences do not divide but enrich and unite us both locally and globally. It is like a bouquet made of variety of flowers; each contributing to its beauty and richness. In the same way, Jesuit identity reminds us that diversity is not a challenge to unity but a path toward deeper communion. We are united in our desire to serve, to love, and to seek God in all things. These cultural encounters are not always easy, but they are deeply formative. They invite me to grow in humility, patience, and openness. They constantly remind me that Jesuit identity is not about uniformity, but about communion in diversity.

### **Community life as a school of love and an experience of universal mission**

Community life is a powerful expression of the universal mission, offering both gift and formation. Living with priests and scholastics from different parts of the world – France, Africa, Britain, and India – teaches me to grow in human qualities such as tolerance, mutual understanding, patience, openness, and relationship. It is here that Jesuit identity becomes concrete. In shared prayer, meals, and conversations, we learn to listen to one another with a deeper intent. Differences in opinions, habits, and perspectives become invitations to grow in understanding and humility. Community life is always formative. In this shared life, I am constantly reminded that Jesuit mission is never individualistic, but essentially communal, rooted in companionship with Christ and fellowship with one another. To be a Jesuit is to live a life of pilgrimage – of constant learning, love, and service. Our deepest desire must be to find God in all things and to respond to Him with our whole life.



13

## Glimpses of Jesuit Mission in Cambodia

**Fr. Rajat Hassa Purti SJ**

Missionary in Cambodia



### Historical Background of Cambodia and Jesuit Mission in Cambodia

In Pol Pot/Khmer Rouge regime in Cambodia (1975-1979) nearly two million Cambodians died of diseases, lack of health

services, starvation, execution, or exhaustion from overwork. Thousands were made widows and orphans, and those who lived through the regime were severely traumatized by their experiences. Several hundred thousand Cambodians fled their country and became refugees in Cambodia-Thailand border. Millions of mines were laid by the Khmer Rouge and government forces, which have led to thousands of deaths and disabilities since the 1980s.

The Jesuit Mission in Cambodia was started with arrival of Fr. Pierre Ceyrac, S.J. (MDU), Fr. John Bingham, S.J. (JAM) Br. Noel Oliver, S.J. (PUN) and Br. Paul Macwan, S.J. (GUJ) in Cambodia-Thailand border Refugee camps on September 1980 just before the formation of Jesuit Refugee Service on October 1980 by Fr. Pedro Arrupe, S.J. Later many Jesuits, religious priests, nuns and lay volunteers joined Jesuit Refugee Service to be with the refugees and listen to their stories. They became the signs of God's love, compassion, reconciliation and new hope for broken hearted individuals and families. Jesuit Mission in Cambodia has its roots in serving the Cambodian refugees in the refugee camps. Therefore, refugee, asylum seekers, migrant workers and internally displaced people have been always our target groups.





In 1990, after ten years of service in the refugee camps in Cambodia-Thailand border, Br. Noel Oliver, S.J., Sr. Denise Coghlan, RSM, Sr. Aath, Sisters of Providence of Portieu and Fr. Jub Phokthavi, S.J., a lay volunteer at that time, as Moses liberated and accompanied the Israelites to the promised land, accompanied the Cambodians in their journey back to their home land Cambodia. On their arrival they started Banteay Prie (Center of Dove) a Technical School for persons with disabilities due to war and landmine incidents to teach them skills. In 1994, Jesuit Service Cambodia (NGO) was founded for helping the disabled and the poor effectively. Another important milestone in Jesuit Mission Cambodia was entrusting Apostolic Prefecture of Battambang to Jesuits by Pope Late John Paul II. Fr. Enrique Figaredo Alvargonzalez, S.J., popularly known as bishop of the wheelchair, was appointed as new bishop. Leadership of taking care of psycho-socio, spiritual, intellectual and economic needs of the faithful of Apostolic Prefecture was passed on to Jesuit Mission in Cambodia.

In 2006, Jesuit Mission Cambodia was given to South Korea Jesuit province for better governance. There are 27 Jesuits and around 500 religious, lay volunteers and Cambodian collaborators who are part of Jesuit Mission in Cambodia today. They have been working for reconciliation, empowerment and reintegration of disabled, refugees, internally displaced, migrant workers, children, youth, elderly persons and poor people in to the Cambodian society. Fr. Simon, Oh Chang, S.J. is the Delegate of South Korea Provincial to Cambodia Mission since 2021.

### **Historical Background of Ranchi Jesuits in Jesuit Mission Cambodia**

Fr. Vincent Direcks, S.J., a Belgian missionary, was the first Ranchi Jesuit to join Jesuit Mission in Cambodia in 1985. He taught Biology for 33 years in St. Xavier college Ranchi before joining Jesuit Refugee Service Cambodia. He worked first in the refugee camp Cambodia-Thailand border later came to Cambodia. He was the one who welcomed Fr. Alphonse Aind, S.J. and Fr. Rajat Hassa Purti, S.J. (then scholastics)

to Cambodia in 2001. He went back to Belgium in 2004 when he became bed-ridden due to a fall. Since 2001 Ranchi Province has been sending Jesuits to this mission regularly. So far ten Ranchi Jesuits in their own capacities have served Jesuit Mission in Cambodia. Ranchi Jesuits are appreciated for community spirit, simplicity, humility, adaptability, love for poor and hardworking. At Present Fr. Manoj Kumar Ekka, S.J. and Fr. Rajat Hassa Purti, S.J. are working for Jesuit Mission Cambodia.



### **Celebrating 25th Anniversary of Bishop Enrique Figaredo Alvargonzalez, S.J.**

On July 2, 2025, Bishop Enrique Figaredo Alvargonzalez, S.J. celebrated 25th anniversary of his installation as the Apostolic Prefect of Apostolic Prefecture of Battambang. He, born on September 21, 1959 in Asturias (Spain) was appointed on April 1, 2000 and installed on July 2, 2000 as the bishop of Apostolic Prefecture of Battambang. The celebration was big and a moment of celebrating Jesuit identity as servant of God called to serve the local Church and the souls. It was a special moment for Bishop Enrique Figaredo Alvargonzalez, S.J., the Jesuits, priests, religious brothers and sisters, lay missionaries, lay volunteers and faithful to express profound gratitude to God for God's loving presence and abundant blessings during these 25 years. Fr. Manoj Kumar Ekka, S.J. and Fr. Rajat Hassa Purti, S.J., have been part of the young, lively and vibrant Church since 2004 and 2001 respectively.



## **Celebrating Jesuit Identity as Men and Women for Promotion of Inter-Religious Dialogue**

Cambodia's 93 percent of the population is Buddhist. The remaining 7 percent of the population practice Christianity, Islam, animism, Bahaís, Jewish and Cao Dai. The Royal Government of Cambodia has been favourable to all religious. The Catholic Church and Jesuit organizations collaborate closely with other religions to make Cambodia a better place to live in. The Catholic Church hosted the Buddhist-Christian colloquium on the theme "The Buddhists and the Christians Working Together for Peace through Reconciliation and Resilience" organized by Dicastery of Inter-Religious Dialogue Vatican City from May 29-31, 2025.



## **Celebrating Jesuit Identity as Companions of Jesus called for Care for Our Common Home**

Jesuits and collaborators of Jesuit Mission in Cambodia live the call of Pope, Late Pope Francis to care for our common home. Jesuit Service Ecology team prepared 10 thousand seedlings in 2025 and distributed to 14 schools, parishes, NGOs and student centers to plant. They, under the leadership of Fr. Manoj Ekka, S.J., arranged a workshop for the inter-faith religious leaders and youth in the Buddhist Monks Forest community in Odar Meanchey province Cambodia to bring awareness about ecological crisis and importance of trees planting. Fr. Manoj, with ecology team, also arranged a tree planting program for Jesuit Refugee Service Singapore volunteers along the Sea coasts

of Kampot on February 11-12, 2026. Bishop Enrique Figaredo, S.J. declared Battambang diocese a green diocese for the protection and promotion of ecology in the diocese.

## **Cambodia-Thailand Border Disputes and their Outcome**

Cambodia and Thailand have long disputed several non-demarcated areas along their shared 800 kilometers land border. Tensions escalated two times in less than seven months first in May-June and second on December 7-27, 2025 following in a fatal clash between soldiers, sparking a diplomatic crisis and increased military buildup on both sides. The situation worsened after two landmine incidents injured Thailand soldiers in July 2025, with mutual accusations of provocation leading to intensified skirmishes and culminating in a five-day military confrontation on July 2025. Despite the ceasefire that took effect on July 28, 2025, tensions between Cambodia and Thailand remained elevated following the capture of 20 Cambodian soldiers. Although two wounded soldiers were sent back, 18 remained in Thailand custody. The second armed conflict, started on December 7, 2026 in Cambodia-Thailand border, was worse than the first conflict bombarding military camps and bridges forcing civilians to leave their homes and belongings. Thailand soldiers took away Cambodian land. On December 28, 2025 both the countries agreed to stop fighting but hatred towards each other continues.



## Result of the Cambodia-Thailand Border Conflict

The May-June and December 7– 27, December 2025 border conflicts heavily impacted civilians, with over 30 deaths and 90+ injuries. in late December 2025. According to the data provided it displaced 168946 Cambodians in May and June, 2025. The number of internally displaced persons increased to 644000 in late December 2025. They were forced to leave their houses, animals, farms and crops etc. in the farms. The border conflict also forced 780000 Cambodian migrant workers to come back from Thailand to Cambodia.

As of 4 March 2026, over 47,000 individuals were still displaced, with many in temporary shelters or hosted by communities. They had not been able to go back to their houses because their houses were either occupied by Thailand military or in high-risk border areas. They face serious problems of loss of land and houses, damage of houses, lack of food, water, toilet facilities, medicines, materials of health and hygiene etc. Children face lack of temporary learning centers, food and water insecurity, medicines, mental health support for traumatized individuals and families, etc. The children have been facing severe food insecurity, lack of healthcare, and loss of education due to school closures.

## Celebrating Jesuit Identity as Campanians of Jesus to serve the 'least of these'

Jesuit Mission's Jesuit Refugee Service and Jesuit Service Cambodia, under the leadership of Fr. Manoj

Ekka, S.J. in collaboration with the Catholic Church, government and non-government organizations (NGOs), distributed essential daily necessities to internally displaced people living in temporary shelters in refugee camps including food, water, rice, canned-fish, cooking oil, sugar, salt, seasoning powder, milk, instant noodles, soya sauce, fish sauce, tooth brushes, tooth pastes, towels, mosquito nets, blankets. Inspired by the Bible passage, "Whatever you did for one of the least of these brothers and sisters of mine, you did for me." Mt.25:40 "We visited the refugees, gave food to hungry, water to thirsty, clothed to naked, medicine to sick, sheltered the homeless and welcomed those who were strange." said Fr, Manoj Ekka, S.J. Jesuits and collaborators are called to serve the 'least of these' by doing so serve Jesus. They built temporary shelters, temporary classrooms and libraries for children, mobile toilets and latrines. They provided child friendly spaces and psychological support to traumatized.

## Return and Rehabilitaiton

While many residents have returned to their homes, some families remain in camps due to destruction of housing and lingering safety risks from unexploded ordnance. The big challenges for the government and non-government organizations ahead are to provide dignified life to internally displaced persons in the temporary shelters and arrange a smooth returning to their own houses. There is a need of proper planning and implementation of the plan for this purpose.





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## Jesuit Presence in the Tea-Garden of Assam

Fr. Thomas Barla, SJ

Delegate to the Provincial



When people meet the Jesuits of Assam Mission, they're often curious about its origins and work. The Assam Mission is a relatively new venture of the Ranchi Province, established with Kohima Jesuits in 1998. It officially became

Assam Mission of Ranchi Province on December 3, 2006. The mission focuses on the plain areas of Assam, working among tea plantation workers, tribals, and marginalized communities. These areas are characterized by tea plantations, wetlands, and forests, where many indigenous and marginalized groups live. The mission's identity is shaped by these contexts and the needs of the people it serves. The Jesuit identity, as the missionary in Assam has various factors -



**Frontier Mission:** The Jesuits in Assam Mission are known for their frontier mission approach. Their manifesto states: "We, companions of Jesus in Assam, share in his mission of love and service by participating in the struggles of the people, especially Adivasis, tribals, marginalized, oppressed, and others." The Adivasis in Assam are mainly tea estate workers or live in nearby villages.

Historically, these communities faced multiple challenges: Limited access to education (no middle or high schools in tea estates till 2022). Distance from parishes, hindering spiritual care and restricted access to social workers in tea gardens. In response, the Jesuits established schools, parishes, and social services near tea estates, focusing on education for marginalized children, pastoral care and spiritual services, social support for the lowest strata of society. Their outreach extends beyond Adivasis to the Tribals like Boro and Garo communities, Marginalized migrants engaged in small businesses or agriculture. This approach defines the Jesuits' identity as frontier missionaries in Assam, addressing long-standing gaps in education, spiritual care, and social services.

**Option for the Poor:** The Catholic presence in North-East India dates back to 1850, with foreign missionaries, followed by congregations like Salvatorians, Salesians (SDB), and Diocesans. Today, there are 18 male and 30 female religious congregations, alongside Diocesans, serving in the region.



The Jesuits in Assam Mission have a distinct identity centered on the preferential option for the poor. Their focus is on serving marginalized

communities, prioritizing service over material gain. The mission targets the poorest and most marginalized in society. Children from these communities get preference in schools, colleges, and services. Accordingly, Jesuit mission centers are often located in interior villages, away from highways, towns, and cities – closer to the poor and under-privilege.

**Missionary Spirit:** The Jesuits of Ranchi Province have been inspired by the Belgian missionaries, their stories, and the history of Chhotanagpur mission. Carrying this legacy, they are sent to Assam Mission with a clear identity as missionaries – not just by location, but by spirit. They embody this missionary spirit through: embracing challenges in new places, starting mission stations with simplicity and humility (often in basic bamboo-thatched setups) living with minimal resources, prioritizing the mission. Key challenges include: cultural and language barriers (Assamese, Boro, Karbi, Garo, etc.) affecting official work, dependence on locals for help with land, permissions, etc., financial constraints, relying on foreign funds and province support. Despite these, the driving force is the spirit of mission – propelling them forward in service.



**Faith and Trust in the Lord:** Starting a new mission involves intense prayer, community discernment, and reflection – a crucial process for Jesuit missionaries. While studying the context and people, they prioritize spiritual discernment to understand Jesus' will: Is this mission aligning with God's plan for Greater Glory? This process shapes their unique identity in Assam - discerning God's

call, seeking Jesus' guidance in decisions, trusting God's providence in stepping into the unknown with faith, serving for Greater Glory and prioritizing God's purpose over personal plans. Thus, faith and trust in Lord give the Assam mission its distinct character.



**Collaboration with Other Religious Congregations and Lay People:** The mission in Assam is seen as Lord's work, not confined to any congregation. With unique charisms, various congregations unite in serving Jesus Christ, carrying out God's mission through different apostolic works – doing the same mission differently. This spirit fosters collaboration with other religious congregations unitedly with a purpose though diverse in approach. The Assam Mission has invited the following religious congregations for collaboration in education and pastoral ministries – Sisters of Charity of Jesus and Mary (SCJM) in Loyola





Kathalguri (Bongaigaon Diocese), Daughters of St. Anne in Pengaree mission (Dibrugarh Diocese), the Congregation of Sisters of Mercy of the Holy Cross INDIA EAST PROVINCE in Balipara Mission and the Ursulie Sisters of Tildong in St. Xavier's school Sonabheel (Tezpur Diocese). In some of the schools sisters have been entrusted the leadership role as Headmistress and Vice-Principals. Lay people also have been empowered to lead and serve in God's mission in the education sector. In Pengaree Mission two lay people have been entrusted the role of Headmastership as collaborators. Together, they co-create mission, with sisters and lay leaders given authority to drive initiatives. This reflects Jesuits' openness to collaboration, co-creating mission with others to love and serve God.

**Establish and Develop Mission Centers for the Dioceses, Hand-Over and Move to the Unreached:** The Jesuits in Assam Mission model missionary spirit by establishing and developing new mission centers, handing them over to local dioceses and moving to the unreached people and areas. Following are the examples in Bongaigaon Diocese - St. Xavier's Mushalpur (handed over March 8, 2019) and St. Xavier's Manas Bansbari (handed over December 14, 2025). Both the centers were established with all the necessary structures and financially self-sufficient. The Assam Mission has been moving for expansion to the unreached people and places. Presently two places namely Tinkhong

(Dibrugarh Diocese) and Angulia (Baksa District) in Bongaigaon Diocese have been identified for new mission centers. The Bishops of the respective Dioceses have given their permission. After the process and procedures of the Society of Jesus, the expansion of mission would take place. This reflects the Jesuit charism of finding God in all things and continuing Christ's restorative work in Assam.



In conclusion, the life-mission of Jesuit fathers, brothers, and collaborators in Assam shapes the mission's identity. Rooted in Ignatian spirituality, they find freedom to serve, letting go of attachments. The Jesuit charism inspires living the founders' legacy – finding God in all things, serving in Lord's mission for love and people's sake. These Ignatian spirits energizes Assam Mission's work and keep its identity.



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## Inter-Provincial Collaboration in Migration Ministry

**Fr. Ruben Xalxo SJ**

Jesuit Migrant Service, Chennai



**“W**e belong not only to a local Province but to the universal body of the Society of Jesus, united in one mission with Jesuits throughout the world,” writes the Provincial, Rev. Fr. Ajit Kr. Xess, in his thanksgiving note

during the visit of the Superior General to the Ranchi Province. This statement beautifully reflects the spirit of Jesuit identity—a universality of mission that transcends boundaries. Migration ministry is a vital expression of this universal call.

Migration ministry is not a recent development for the Ranchi Province, nor is it confined to regions like Chennai and Calicut. The Province has a long and rich history of serving migrant communities, extending even to Assam and the Andaman Islands. Chhotanagpur, too, has for decades borne the deep wounds of migration. Folk songs in Nagpuri and Kurukh vividly express the sorrow of displacement, separation, and loss. These cultural expressions reveal that migration is not merely a socio-economic issue but a deeply lived and felt reality for the people of this region.

Thus, the Ranchi Province has consistently discerned the signs of the times and responded proactively. Its migration ministry is not geographically limited but extends both within and beyond its territory. This reflection is based on my experience as a Ranchi Jesuit working with the Jesuit Migrant Service (JMS) in Chennai, embodying the values of universality and interprovincial collaboration.

The Jesuit Migrant Service (JMS), Chennai, stands as a true “mission of hope” for distressed and marginalized migrants, both inter-state and intra-state. General Congregation 35 (GC35), Decree 2, No. 8, reminds us that finding divine life in the depths of reality is the Jesuit mission of hope. This mission becomes concrete in the lives of migrants who

struggle daily for dignity, identity, and respect. By engaging deeply with their realities, Jesuits become companions and bearers of hope amid hardship.

Ranchi Province lives out its Jesuit identity by sending its members to share in this mission. When I was assigned to JMS Chennai, I had no prior experience in socio-pastoral work and was initially uncertain about my role. I was simply asked to visit migrants regularly and understand their life situations. This simple yet profound task reflects the JMS motto: “To be with and to accompany.”



Through this accompaniment, I encountered a life-giving and transformative mission, rooted in the example of Jesus Christ, who became human and lived among us (John 1:14). Like Christ, we are called to be present with the distressed, marginalized, and voiceless. This presence restores dignity and visibility to migrants who often feel invisible and excluded from mainstream society. As Jesus said, “I came that they may have life, and have it abundantly” (John 10:10). This same mission guides our work—to help migrants live with dignity, identity and respect.

However, this mission is not easy. It is demanding, risky, and often emotionally and physically challenging. It involves uncertainty, complexity, and intense pressure. Yet, just as Christ embraced suffering to bring life, Jesuits continue this mission, sustained by faith and inspired by divine love. We accompany migrants, serve their needs, and advocate for their rights so that they may heal, grow, and shape their futures.



Migration is often driven by the search for a better life. Yet, this journey comes with significant hardship. Migrants leave their homes (their source) and enter unfamiliar environments (their destinations), where they face physical, emotional, and social challenges. They often struggle with long working hours, low wages, lack of job security, and limited access to basic rights.

In addition, migrants experience identity crises, language barriers, and social exclusion. They may face humiliation as “outsiders” and lack awareness of government schemes and legal protections. This vulnerability prevents them from asserting their rights or demanding fair treatment. While they migrate to support their families, their journeys are marked by sacrifice, resilience, and silent suffering.

Recognizing this harsh reality, Jesuits have responded in the spirit of Christ, who stood with the poor and marginalized. Through interprovincial collaboration, the Ranchi Province has strengthened its commitment to migration ministry. It sends its members to regions like Chennai and Calicut, while also continuing its work among migrant Adivasis in Assam and the Andaman Islands.

Ranchi Jesuits collaborate closely with Jesuits in Chennai and Kerala to empower migrant workers. The mission focuses on helping migrants access their basic rights, gain legal awareness, and develop the confidence to protect themselves. Efforts are made to ensure that migrants can exercise their rights both in their home states and in their destination states.

Within the Ranchi Province, migration ministry is supported through zonal hubs such as Bagaicha, along with centres in Gumla and Lohardaga, which serve as key points for outreach and coordination.

The primary interventions of the migration ministry include ensuring fair wages, providing legal assistance in cases of death or accidents, supporting the education of migrant children, and offering medical aid. The ministry also networks with government and non-government organizations to advocate for migrant rights. Equal attention is given to migrants’ spiritual care, along with organizing awareness and sensitization programmes.

Additional services include shelter homes for the homeless, rescue operations for bonded and trafficked workers, and fellowship gatherings during festivals. Annual gatherings provide migrants with opportunities for cultural expression, interaction, and community bonding, thereby nurturing a sense of belonging, identity, and dignity.

In conclusion, the Ranchi Province continues to live out its Jesuit identity through migration ministry by crossing cultural, territorial, and ethnic boundaries. It responds generously to the call to serve where the need is greatest, for the greater glory of God (Ad Majorem Dei Gloriam). This reflects the spirit of universality that defines Jesuit life.

As Pope Francis reminds us, Jesuits are called to be present in the most difficult places, where it is least easy to act. This requires sacrifice, courage, and deep commitment. Following this vision, the Ranchi Province continues to reach out to people across cultures and religions, bearing witness to Christ through its service to migrants.

The grace of Jesuit life calls us to go where God sends us—to see the world through Christ’s eyes, to love it with His heart, and to enter its depths with compassion. Through migration ministry, the Ranchi Province faithfully embodies this mission, bringing hope, restoring dignity, and affirming life among those on the margins.





16

## Accompanying Refugees in North East

**Fr. George Burh SJ**

Education Coordinator, JRS North East



Last year, November 14, 2025 there was a Jesuit Refugee Service Day celebration, (i.e. celebrated on the birthday Fr Pedro Arrupe every year in all JRS Centers) in Sihhmui Aizawl, Learning Center; over 250 students were gathered gleefully to identify themselves with, as of the end of June 2025 estimated 117.3 million people have been forcefully displaced people worldwide. Their joy and happiness of being identified together as they expressed themselves in their songs and dances. One boy emphatically voiced, “We are extremely grateful to the JRS organization and all the Jesuits across the world for their love and service, and now supporting us to sustain our life and to stand on our own through education.” The Jesuit Refugee Service

(JRS) an apostolic work of the Society of Jesus has a long history. It was founded in November 14, 1980 by Fr Pedro Arrupe, the then Superior General of the Society Jesus, to respond to the plight of Vietnamese refugees fleeing their war-ravaged homeland. Fr Arrupe felt the need and compelled to act. He called on the Jesuits “to bring at least some relief to such a tragic situation”. Much has changed since Fr Arrupe founded the JRS, but our mission to accompany, serve and advocate for refugees and displaced people remains the same: “Home is where we all begin, what we all want to find it”. The challenging situation, continues all across the globe even today. The JRS accompanies forcibly displaced people, who are victims of persecution, armed conflicts, human rights violation or events seriously disturbing public order and natural disaster. Today, JRS is working in 58 countries worldwide, more than





11500 apostolic partners, comprising Jesuits, other religious men and women, and lay persons and refugee staff members. These partners, although they belong to different countries, cultures and creeds but they are sharing the same mission to **accompany, serve and advocacy** as its motto.

JRS, North East Aizawl, is working for the refugees of Myanmar (Burma) arrivals in two districts namely, Aizawl and Champhai in Mizoram and Churachandpur districts Manipur. We two Jesuits, belonging to Ranchi and Kohima Provinces, two Sisters from Missionary Sisters of Mary Help of Christians (MSMHC) Congregation and 58 active and dedicated men and women. We all feel that JRS is a family and we are called to share the mission as a family. The fact that needs of the People of Concern (PoC) are vast and we need to collaborate with the Government and the local agencies, for our security and enhance cooperation as our situation demands. On 31 March 2023, the United Nations High Commissioner for Refugees (UNHCR) India, reported an estimated number of 52350 forcibly displaced people of Myanmar arriving in India post Myanmar's military coup. Out of these, over 4,900 people have approached UNHCR in New Delhi for registration and refugee status determination. Moreover, indigenous organizations-Young Mizo Associations (YMA) and Zoram Relief Center

(ZoRec) reported the presence of total 39,600 unregistered People of Concern (PoC) in Mizoram and 7,800 unregistered PoC in Manipur in between December 2022 to April 2023. Since 2021, there is rising influx of forcibly displaced population in from Myanmar's Chin, Sagaing and Kachin states to India's Mizoram and Manipur states, Indo-Myanmar borders states of North East India. Although there was an election in last November in Myanmar to form a government, the situation has worsened as the new government is not favorable to these PoC so they do not have access to return to their homeland.

In response to the need for the humanity and cosmos, to identify our mission, the JRS, North East Aizawl operates its service in this **Program Goal**: The Unregistered Burmese PoC have continued access to education and greater protection assistance that safeguards their development and wellbeing.



The Program has two objectives: -

1. To promote just enrollment and continuation of formal education of for unregistered dropout Burmese children under National Education System (NES) through supplementary education courses and need-based education accompaniment.
2. To improve access to psychological wellness and social support for the unregistered vulnerable Burmese through psychological aid, reconciliation services and networking assistance.

To facilitate the Service and enhance collaboration there are five Centers: four in Mizoram and one in Manipur headed by Center Coordinators; they conduct the activities in the able direction of Project Director, Assistant Project Director and Financial Assistant, and aptly monitored by different Sector Coordinators. Although our Centers are widely stretched and located in challenging hilly areas, the sense of commitment to Christ's mission, collaborating with the universal Society of Jesus is deeply expressed in our works and service.



For JRS our Spiritual Exercises is our constitution, we all draw our love, strength and resilience from Crucified Christ who ever remains our source of the mission of accompany, love and advocacy in serving the PoC. Our JRS partners in North East, they do belong to different denominations; over the years these team members have gradually experienced and developed a deep understanding of the vision of Fr Pedro Arrupe as he outlined so clearly in his letter of founding the JRS: "The help needed is not only a material; in a special way the society is being called to render service that is human educational and spiritual."





## Section C

# Commissions





17

## Our Jesuit Identity in Pastoral Ministry

**Fr. Linus Pingal Kujur SJ**

Parish Priest, Noadih



### Introduction: Our Identity as Companions of Jesus

**W**hen we celebrate our Jesuit identity, we are reminded of who we are: “a sinner yet called to be the Companion of Jesus.”

Throughout salvation history, God has consistently chosen the weak and unworthy and transformed them into instruments of His mission. In the Old Testament, Moses, Isaiah, Jeremiah, and other prophets experienced fear and inadequacy, yet responded to God’s call. In the New Testament, Simon Peter, Levi, Paul, Mary Magdalene, and others—all encountered their own brokenness, yet were called into divine service.

St. Ignatius of Loyola reminds us that “human beings are created to praise, reverence, and serve God” (Spiritual Exercises, 23). Even though humanity has fallen into sin, God does not abandon us. Instead, He forgives and calls us again—not merely as servants, but as Companions of Jesus (Sp. Exs. 50–52).



We are therefore called to union with God, service of humanity, and care for creation. Pope Francis,

through *Laudato Si’*, deepens this call by urging care for our common home. Fr. Arturo Sosa, Superior General of the Society of Jesus, continues to emphasize the need to nurture this spiritual and apostolic depth in the Society today.

### Jesuit Identity in the Ranchi Mission

The history of the Ranchi Mission reveals a powerful expression of Jesuit identity. Blessed Fr. Constant Lievens and the early missionaries were beacons of hope for the poor, marginalized, and Adivasi communities of Chhotanagpur. Like Moses before the burning bush, God heard the cry of His suffering people (Ex. 3:7–10) and responded through His missionaries.



The oppression of our forefathers—forced labour, land alienation, exploitation by *zamindars*, and social marginalization—became a cry that reached God’s heart. In response, God sent missionaries such as Fr. Augustus Stockmann, Fr. John Hoffmann, Fr. Dehon, Fr. Louis Cardon, Fr. Sylvain Grojean, and many others to Chhotanagpur. Fr. Lievens particularly stood with the oppressed in their legal struggles, defending their land rights and restoring dignity to thousands. Alongside justice,



missionaries also built schools for education and dispensaries for healthcare. They combined faith with action, spirituality with service.

As Scripture proclaims: “God so loved the world that He sent His only Son” (Jn. 3:16). Inspired by this divine love, Fr. Lievens declared: “Fire must burn.” This same spirit continues in the Society of Jesus today. The 35th General Congregation echoes this vision: “a fire that kindles other fires”—a fire of love, justice, reconciliation, and peace.

### **Cura Personalis and Cura Apostolica**

Cura personalis and cura apostolica are two deeply connected Ignatian principles. They express care for the person and care for the mission. Together, they form the foundation of Jesuit life and ministry. In recent reflections, the Superior General has reminded the Society that the greatest challenge

today is not lack of activity but lack of spiritual depth and missionary zeal. We are called to return to the spirit of St. Ignatius and the early companions—men deeply rooted in God and radically available for mission. Jesuit identity is not preserved by structures alone but by interior renewal, prayerful discernment, and apostolic courage. Without spiritual depth, apostolic work becomes routine; with it, even small acts become transformative.

### **Collaboration in a Fragmented World**

We live in a world marked by turmoil and division—wars such as Russia–Ukraine and Israel–Iran tensions, displacement of communities, migration crises, land alienation, unemployment, alcoholism, erosion of moral values, and growing indifference to religion, especially among youth. In some regions, tensions between Sarna and Christian communities add further complexity. In the past, the Jesuits of Ranchi Province have stood together in people’s movements such as the Netarhat Field Firing Range and *Koel Karo* struggles. This spirit of solidarity must continue.

Today, collaboration is not optional—it is essential. Pope Francis’ vision of a synodal Church calls us to journey together by listening, dialoguing, and discerning collectively. Fr. General also emphasizes collaboration as a key dimension of Jesuit mission today.





Collaboration must be lived at multiple levels: with diocesan bishops and clergy with religious congregations with lay associations and alumni with educational and social institutions, with Church bodies such as *Catholic Sabha*, *Mahila Sangh*, *Yuva Sangh*, and *Crusvir* and with all people of good will. Only through shared responsibility can we respond effectively to the complex realities of our time.

### **Ranchi Province Vision and Mission**

The Vision-Mission statement of the Province declares: "Though we are unworthy, yet called by God to be the Companions of Jesus and to share His mission of love and service by participating in the struggle of the people, particularly the marginalized and oppressed in Jharkhand."

The Jesuits of Ranchi Province are engaged in diverse ministries across 16 commissions. Pastoral care remains central to our apostolic life, with 21 parishes in Jharkhand, 3 in the Andamans, and 5 in Assam. In addition, some Jesuits serve in Cambodia, Guyana, Japan, the Middle East, and Rome. Despite geographical and apostolic diversity, our identity remains one: Companions of Jesus sent on mission. The six points of Ranchi Jesuit Province Apostolic Planning (RPAP) are to be taken seriously and implemented in future Pastoral sensitivity, availability, and service remain at the heart of our vocation.

### **Conclusion: Fire That Must Continue to Burn**

To celebrate Jesuit identity is to live a life of availability, generosity, and mission. It is to constantly remember that we are called to be Companions of Jesus in today's world.

True Jesuit identity is not expressed only in planned ministry but also in unexpected demands—responding to the sick call at midnight, celebrating funerals on feast days, or accompanying the suffering at moments of personal inconvenience. In such moments, the Jesuit is called to respond with joy, not reluctance; with generosity, not complaint. As we are reminded: "Personal and community renewal, and a sincere and deep understanding of our Jesuit identity, must continually be deepened" (Jesuit Mission among the Adivasis of Chhotanagpur, p. 217).

### **Final Reflection**

To be a Jesuit today is to be a fire that burns and a fire that ignites others. Our identity is not a title to be preserved but a mission to be lived. It is a call to remain rooted in Christ, open to the Spirit, and available for the needs of God's people. May we, as Jesuits of the Ranchi Province, continue to walk this path with humility and courage - so that wherever we are sent, the fire of God's love may burn more brightly, and the mission of Christ may be renewed in our world.



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## Are We Becoming Good Jesuits?

**Fr. Deepak Toppo SJ**

Province Formation Assistant, Ranchi



### Introduction

Celebrating our Jesuit identity is not merely recalling who we are; it is a deliberate renewal of our commitment to live this identity with sincerity and depth. It signifies a renewed dedication to the mission

entrusted to us by Christ through the Church. In the Principle and Foundation (SE 23), St. Ignatius reminds us that we are created to praise, reverence, and serve God. Formation is the essential process through which this truth is gradually embodied in our lives.

In our experience, genuine formation occurs not solely through structures and programs, but through the gradual shaping of the heart. It cultivates indifference, magnanimity, and inner freedom—prompting us to seek not our own fulfillment, but the greater glory of God (AMDG).

The context influencing our Scholastics today is intricate. Factors such as inequality, fragile peace, environmental issues, migration, and rapid technological advancements shape and will continue to shape their service. Dialogue remains crucial for reconciliation. The Church encourages exploration of new realms like Artificial Intelligence and synodality, demanding formation that is both spiritually profound and intellectually accountable.

During his recent visit, Fr. Arturo Sosa, Superior General, reflected on the grace of La Storta: that we are collaborators with Christ, carrying the Cross. Therefore, formation is not just preparation for ministry; it is a lifelong process of aligning oneself with Christ in mission.

### Formation and the Question of Identity

As we accompany our Scholastics, one area that consistently demands attention is identity. The challenge is not so much external as interior—the subtle pull toward apostolates that offer visibility, influence, or broader impact.

We gratefully acknowledge that education, institutions, and leadership roles are invaluable gifts to the Church and the Society. They continue to be vital spaces for service and contribution. Simultaneously, formation calls for a deeper sense of freedom—to approach all ministries with openness and discernment. The key question is not which apostolate is superior, but whether our focus is rooted in Christ.

As Simon Sinek observes, identity is derived from who we are rather than what we do. During our formation, it is common to see identity closely tied to roles or expectations. While natural, this connection calls for discernment. For us, Jesuit identity begins with being companions of Jesus. From this foundation, every apostolate—whether prominent or hidden—becomes a genuine expression of mission. When rooted in Christ, our identity grants us greater freedom to engage in various apostolates. Visible ministries serve as acts





of service, while less visible ones are embraced with equal generosity.

At the same time, we remain vigilant about a genuine danger: equating vocation with success, visibility, or influence. Formation gently redirects us to prioritize fidelity, availability, and love for Christ crucified.

“The Society is not defined by the prominence of its works, but by the depth of its identity... Jesuits are called to be men centred in Christ, discerning in all things, and available for mission.” (cf. DSS)

### **Formation Across Stages**

Ranchi Province is blessed with 142 Scholastics in formation, primarily from tribal communities. This is a grace, but also a responsibility. Formation seeks to shape not only capable men but also free and discerning men. Each stage—Juniorate, College, Philosophy, Regency, and Theology—marks a deepening of identity.

We are primarily called to be men of God. Without spiritual depth, competence alone cannot sustain our vocation. Equally, intellectual formation is crucial as it facilitates engagement with social, cultural, and technological realities. Emerging frontiers such as AI and synodality require intellectual seriousness. Spiritual depth and intellectual rigor must develop hand in hand; lacking one renders the other incomplete.

### **Identity as Collaborators in Christ’s Mission**

The grace of La Storta reminds us that we are called to walk with Christ, carrying the Cross, as partners in the mission. Mission is a gift, not a matter of personal choice. Sent by the Church under the Holy Father, we join a universal mission that surpasses individual preferences.

The early missionaries in our region responded generously to need rather than to recognition. Their freedom stemmed from their rootedness in Christ. Today, we are invited to the same freedom: to serve where we are sent. Formation helps young Jesuits remain open, holding their preferences lightly. True availability means being ready for both visible and hidden ministries. To be a Jesuit is, ultimately, to give oneself in mission.

### **Community and Way of Proceeding**

Jesuit life is lived in community. In our Province, community life remains a central place of formation. Here, we learn discernment, mutual care, and shared responsibility. In a divided world, our communities are called to be signs of reconciliation.

The vow of poverty fosters interior freedom by freeing us from subtle attachments to recognition and status.

Collaboration is essential to our way of proceeding. It requires respectful engagement with all, including women, and a clear commitment to safeguarding. Local Superiors play a crucial role in guiding communities in discernment and in fidelity to mission.

### **Challenges in Formation**

The richness of vocations also brings challenges. Diversity of backgrounds, academic demands, and digital influences require careful accompaniment. At a deeper level, the central challenge remains identity. We are forming men in a world that values success, visibility, and influence. Formation seeks to nurture interior freedom—enabling engagement with the world without being uncritically shaped by it. Every Jesuit shares responsibility for formation. More than programs, it is the witness of our lives—our prayer, simplicity, availability, and fidelity—that forms others.

### **Hope and Conclusion**

We continue to be a people filled with hope, a hope grounded in Christ and demonstrated through unwavering commitment to our mission. The vocations present in Ranchi Province serve as a symbol of this hope and carry a responsibility to cultivate thorough and meaningful formation.

Reaffirming our Jesuit identity means renewing our commitment to this lifelong journey. When our identity is clear, our mission becomes evident. We do not simply find our place; we prepare ourselves to be sent. In this way, we continue to develop as companions of Jesus—rooted in Him, liberated for mission, and united as one body—striving always for the greater glory of God (AMDG).



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## Forming Young Minds in Primary Education

**Fr. Tej Mati Bage SJ**

Headmaster, RC Primary School, Maranghada



Once, a group of students was asked a very simple question: “What are the traits of Jesuit identity in your schools?” Most of the students responded spontaneously that the Jesuit motto, AMDG (*Ad Majorem Dei Gloriam*), was

the Jesuit identity of their schools. Some of them said, “For the Greater Glory of God” was the Jesuit identity of their schools.

Here, I would like to explore some areas of primary and middle schools of Ranchi Province and identify how our Jesuit identity is evolving and shaping the future of our young students and the education apostolate.

### **Feast of St. Ignatius Loyola: An Invitation to Renewal and Discernment**

Normally, just before the feast, all the teachers and students deliberate, discuss, and plan the details of the Novena prayer to St. Ignatius Loyola. During the Novena, one of the teachers presents a reflection on one of the significant qualities of St. Ignatius Loyola and invites the students to inculcate these qualities in their lives.

Thereafter, some students offer prayers and petitions to God, imploring His blessings and gifts for the success of their lives. During these prayer hours, young students listen very attentively and aspire to practise the qualities of St. Ignatius. In fact, the Novena has a profound effect on the students, and they begin to reflect upon the Principle and Foundation of the Spiritual Exercises, namely, the ultimate purpose of human life. In other words,

the Novena prayer invites them to renewal and conversion for the greater glory of God alone.

Another area where Ignatian spirituality, namely discernment, is actively practised and lived out in the schools is during meetings of students, teachers, parents, and committee members. Here, all of them discuss, share, and discern together for the greater good of the students, teachers, and the school. In fact, they help, guide, and lead one another in a spirit of fraternal charity and arrive at final decisions unanimously.

This process of discernment is vibrant, edifying, and truly Ignatian. Though the students, teachers, parents, and committee members come from different backgrounds, they seem to take important decisions in the profound presence of God. Many schools have been witnessing Ignatian discernment in the various meetings of the schools in Ranchi Province.

### **Quality Education: The Benchmark of Jesuit Schools**

Jesuit schools are well known for their commitment to quality education since their origin. “Ratio Studiorum” (1586) and “The Characteristics



of Jesuit Education” (8 Dec 1986) are two key documents that clearly provide guidelines and direction to achieve quality education in schools.

Here, I reflect upon the different measures being taken by schools of Ranchi Province, namely 24 Hindi-medium middle schools and 42 Hindi-medium primary schools.

### Implementation of IPP and UAP



All the primary and middle schools, whether in urban or rural areas, are implementing the IPP (Ignatian Pedagogical Paradigm) guidelines and thus imparting quality education to students. Secondly, the clarion call of the Society of Jesus through the UAP (Universal Apostolic Preferences) has inspired and guided our primary education to renew, restructure, and revitalise itself accordingly.

Thirdly, the Jesuit headmasters’ meeting on UAP in Ranchi on 27th August 2015 and the School Audit meeting at St. Xavier’s, Doranda, on 28th January 2026 have given fresh impetus and a better understanding with regard to the quality education of the Hindi medium in the province.

### Emphasis on Proficiency in Hindi and English

It is said that language is a doorway to knowledge and innovation. To achieve this goal, all the primary and middle schools of the province have conducted different literacy competitions in their respective schools in both Hindi and English languages. These competitions have provided a platform for learning and shaping skills and knowledge.

Many unit schools do not benefit much from such competitions, but some have organised them in collaboration with parish middle schools.

### Impact of English-Speaking Day and Sessions

Today, teachers and students of Hindi-medium schools, as well as their guardians, have been challenged by the sudden rise and growing preference for English-medium schools. In this context, many primary and middle schools of Ranchi Province have fixed two days a week for English Speaking Day and English-speaking sessions.

R.C. Middle School, Vijaygiri, has taken up these measures to improve the standard of English language among the students. Both students and teachers have benefitted greatly in the field of self-confidence and self-image. Here, St. Ignatius Loyola has become a model for learning for many students.

National and State Festivals: Accompanying the Vulnerable and Marginalised

Usually, festivals are expressions of joy, sharing, and communion in any community, society, or nation. All the primary and middle schools celebrate the two national festivals, namely, Independence Day and Republic Day, with great enthusiasm and zeal. To mark the occasion, all the schools, whether in urban or rural areas, organise parades, cultural programmes, song competitions, and skits on freedom fighters.

Similarly, the state festival, namely, Jharkhand Sthapana Diwas cum Birsa Munda Jayanti, is also celebrated by some Jesuit schools in collaboration with the state government.





Why do these schools celebrate these national and state festivals? First of all, these festivals honour and emulate the great leaders and freedom fighters. Secondly, all the students are taught and inspired to respect and uphold the constitutional values, namely, liberty, equality, fraternity, and justice. Thirdly, these festivals call upon the students and



people to stand for the rights and dignity of the vulnerable, the marginalised, and oppressed. In the context of Jharkhand, Birsa Munda is regarded as the Messiah of the tribals.

Fourthly, these celebrations instil a sense of pride, self-respect, and commitment towards the tribals and the voiceless. Here, the teachers and the Jesuits accompany the young vulnerable students as well as motivate them to walk with the poor and the most neglected.

### **Dream to Become a National Player**

All the Jesuit primary and middle schools inspire and motivate every student to become a capable player in his or her field. To sustain and achieve this dream, hockey and football are promoted and organised throughout the academic year.

Similarly, an inter-Jesuit football tournament was organised at Prabhat Tara School, Dhurwa, between 24–26 September 2025, and another inter-Jesuit boys' football tournament was organised at St. Ignatius High School, Gumla.

How are young players practising AMDG during the tournament? First of all, players get an opportunity to develop their skills, physical stamina, and mental

strength. Secondly, the coaches, teachers, and committee members support, motivate, and guide all the players to perform at their best. Thirdly, all the players watch, enjoy, and learn together during any games or tournament.

Finally, it can be summed up that the students, the teachers, the parents, and the committee members journey together, discern together, and work together for the greater glory of God.





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## Jesuitness in Our Jesuit Schools

**Fr. Ignatius Lakra SJ & Fr. Fuldeo Soreng SJ**

Principals, St. John's English Medium School, Ranchi / St. Xavier's School, Doranda



Jesuit education, founded on the spiritual vision of St. Ignatius of Loyola, is a transformative mission that extends beyond merely imparting knowledge. Within the context of secondary education in the Ranchi Jesuit Province, it serves as a sacred ministry—shaping young minds and hearts into individuals of faith, competence, conscience,

and compassionate commitment. This identity is institutional and deeply theological, rooted in the experience of God—active in history and present in every human life.

In a region characterized by rich culture, tribal traditions, and socio-economic issues, Jesuit secondary education plays a prophetic role. It aims to blend faith with justice, reflection with action, and excellence with service. The academic year 2025–26 presents a renewed call to embody this identity more fully, through classrooms, relationships, and outreach.

### 1. God-Centered Vision: Finding God in All Things

At the core of Jesuit identity is the belief that God exists and works within all creation. Based on Ignatian spirituality, this perspective holds that every human experience can serve as an opportunity to encounter the Divine.

In secondary education, learning is elevated to a meaningful journey. Each subject—whether science, literature, or history—serves to uncover truth and

significance. The classroom transforms into a place where faith and knowledge converge, encouraging students to view life as interconnected rather than divided. Education guides students toward greater awareness, purpose, and transcendence.

### 2. The Magis: Striving for the Greater Good

The Ignatian concept of magis emphasizes striving for “the more”—not through competition, but by advancing in depth, generosity, and service. It encourages pursuing what best glorifies God and benefits others.



In Ranchi Province's secondary schools, magis motivates students to pursue excellence with intent. It encourages them to look beyond superficial achievements and to apply their talents meaningfully. Ranchi Province has introduced the Magis Awards to recognize academic accomplishments and embody the spirit of excellence. The initiative aims at transformation—shaping individuals who strive not only for personal success but also for the greater good of society.

### 3. Cura Personalis: Care for the Whole Person

Cura personalis, meaning care for the whole person, is fundamental to Jesuit education. It embodies



God's personal love for every individual and acknowledges the distinctiveness of each student.

In Ranchi Province, this entails promoting comprehensive development—covering intellectual, emotional, moral, spiritual, and social aspects. We place particular emphasis on supporting slow learners, students with disabilities, and individuals requiring guidance. Activities like sports, cultural programs, and events such as Chakravyuha are integral to fostering this well-rounded growth.

Theologically, this approach reflects Christ's compassion for every individual. Education should serve as a journey of accompaniment, supporting and guiding students to realize their full potential. Our schools promote the development of caring for others as a core virtue.



#### **4. Ignatian Pedagogy: Experience, Reflection, Action**

Jesuit education is grounded in the Ignatian pedagogical model of experience, reflection, and action. Students are encouraged to actively engage with their surroundings, thoughtfully consider their experiences, and respond with purposeful action.

This approach cultivates knowledge and wisdom, encouraging critical thinking, moral consciousness, and social responsibility. In Ranchi Province, it allows students to confront real-world issues like poverty, inequality, and environmental challenges, equipping them to be catalysts for change.

#### **5. Faith that Does Justice**

Faith and justice are deeply intertwined in Jesuit education, with true faith demonstrated through

actions that uphold the dignity and well-being of all, particularly the marginalized.

In the socio-economic setting of Ranchi Province in Jharkhand, Jesuit schools serve as crucial catalysts for community empowerment. Education is viewed as a tool for liberation, enabling students to confront injustice and foster equality. They are shaped as “men and women for and with others,” dedicated to creating a more just and compassionate society.

#### **6. Discernment: Forming Conscience and Freedom**

Discernment is a fundamental element of Ignatian spirituality, involving the ability to recognize God's presence and guidance in everyday decisions.

In Ranchi Province, secondary education serves as a crucial developmental phase where students learn to make responsible decisions. Through reflection, prayer, and mentorship, they cultivate the capacity to act with independence and integrity. Initiatives such as life orientation, retreats, and spiritual exercises support this growth, fostering self-awareness and moral discernment.

#### **7. Contemplatives in Action**

Jesuit identity emphasizes integrating prayer and action. Students are cultivated to be “contemplatives in action”—rooted in spirituality and actively engaged with the world.

Daily practices like prayer, reflection, examination of conscience, and review help foster inner



awareness and gratitude. Simultaneously, students are encouraged to engage actively in academic, social, and service pursuits. This balance promotes a meaningful and well-rounded way of life.



## 8. Leadership in Service: Men and Women for Others

Leadership in Jesuit education is fundamentally based on service. Following Christ's example, students learn that genuine leadership requires humility, accountability, and concern for others.

Secondary schools in Ranchi Province offer leadership opportunities through student councils, house systems, and outreach programs in some schools for marginalized and underprivileged groups. These experiences foster empathy, teamwork, and responsibility among students. The aim is to develop leaders committed to the common good rather than personal gain.

## 9. Intercultural and Inclusive Education

Ranchi Province boasts a rich tapestry of cultural and tribal diversity. Jesuit education values this variety as a testament to God's presence across numerous traditions.

Secondary schools foster inclusivity, respect, and open dialogue among students from diverse backgrounds, ensuring no discrimination occurs. This cultivates unity and mutual understanding while honouring cultural identities. Such a strategy is vital for promoting harmony and bridging social divides.



## 10. Hope and Transformation: Building a Better Future

Jesuit education is founded on hope—the conviction that individuals and societies are capable of transformation. This hope manifests in a dedication to growth, justice, and service.

Students are encouraged to confront challenges bravely and strive for positive change. Schools serve as hubs of transformation, nurturing young

individuals who contribute to society with integrity and compassion.

## 11. The Joy of Jesuit Identity: Being and Doing

Jesuit identity is a source of deep joy and fulfillment. In Ranchi Province, where many Jesuits are engaged in education, this identity is lived daily through teaching, mentoring, and service.

It is conveyed through collaboration, dedication, and commitment in various contexts. Jesuit identity encompasses not only what is taught but also how it is embodied—in attitudes, relationships, and actions. This integration of “being and doing” truly embodies the essence of Jesuit identity.

## 12. Integration of Faith, Culture, and Education

Jesuit secondary education in Ranchi Province seamlessly combines faith, cultural values, and academic rigor. It honours local traditions while equipping students to actively participate in the global community.

Students are encouraged to appreciate their cultural heritage and cultivate a global outlook through various programs and daily practices. This comprehensive approach helps ensure that education stays relevant, meaningful, and transformative.

## Conclusion

Celebrating Jesuit identity in secondary education transcends mere tradition; it embodies a vibrant, evolving mission. Anchored in Ignatian spirituality and guided by principles of *magis* and *cura personalis*, Jesuit education continually adapts creatively to contemporary needs.

It forms young people to be intellectually capable, morally sound, spiritually conscious, and socially accountable. As collaborators in God's mission, educators and students are encouraged to foster a society grounded in justice, compassion, and hope.

The true meaning of Jesuit identity lies in a life that seeks, finds, and serves God in all things.



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## Being Vs Doing: A Mission of Depth and Hope in Higher Education

**Fr. Joseph Marianus Kujur SJ**

Director, XISS, Ranchi



**I**n the evolving narrative of the Ranchi Province, higher education emerges as a profound expression of Jesuit identity—an identity rooted in the conviction that being precedes doing. Before institutions expand

or achievements are measured, there is a deeper call to become persons grounded in discernment, interior freedom, and commitment to justice. This inner foundation sustains the mission and gives meaning to all apostolic endeavours.

The Ranchi Province Higher Education Commission, guided by the vision “Forming Minds, Shaping Mission,” embodies this integration of intellectual excellence and spiritual depth. It serves not merely as an administrative body but as a discerning space that continually reorients institutions toward forming individuals who are competent, compassionate, and socially responsible.

The apostolic journey of Jesuit higher education in the province finds renewed inspiration in the visit of Arturo Sosa, Superior General of the Society of Jesus (3–8 March 2026). His reflections reaffirmed that Jesuit identity is rooted in being “sent” on mission—an identity shaped by cura apostolica and the grace

of La Storta. Educational institutions, therefore, are not ends in themselves but instruments of God’s mission, called to embody availability, indifference, and interior freedom.

This vision invites the Ranchi Province to cultivate a broader missionary outlook, transcending local limitations while remaining deeply rooted in the realities of tribal and rural communities. The Commission becomes a vital platform of shared discernment, fostering unity of purpose while honouring contextual diversity.



The history of Jesuit higher education in the province is marked by pioneering institutions—St. Xavier’s College Ranchi (1944), Xavier Institute of Social Service Ranchi (1955), St. Xavier’s College Sonabheel, Assam (2011), and St. Xavier’s College Simdega (2016). From humble beginnings, these institutions have grown into centres of learning and social engagement. Yet their journey remains unfinished, calling for ongoing renewal, deeper fidelity, and responsiveness to emerging challenges.

Over the decades, these institutions have pursued the magis by prioritizing the empowerment of marginalized communities, especially tribal populations. Education has served as a



transformative force, fostering leadership rooted in conscience and social commitment. This legacy is both a source of gratitude and a call to greater responsibility.

Central to this mission is the cultivation of communities that reflect the spirit of the Spiritual Exercises—marked by reconciliation, collaboration, and mutual respect. In a fragmented world, Jesuit campuses are called to be spaces of dialogue and communion, witnessing to Gospel values through lived relationships.

However, apostolic depth must flow from spiritual depth. Without a personal encounter with God, education risks becoming mechanical and leadership loses its moral grounding. The Commission, therefore, must nurture not only academic excellence but also the spiritual growth of all stakeholders, ensuring that education remains truly transformative.



Collaboration is another defining dimension. Jesuit higher education today is a shared mission with lay collaborators whose dedication enriches the apostolate. Inspired by the relational life of the Trinity, the Commission fosters co-responsibility, shared leadership, and a sense of common mission.

At the same time, the changing context—especially the emergence of “Gen G”—poses new challenges. Today’s youth are globally connected yet often lack depth, clarity, and purpose. Jesuit institutions must respond by creating spaces for reflection, discernment, and meaningful engagement. They must integrate technology – AI and other disruptive technologies – with humanity, knowledge with wisdom, and success with service.

To be Jesuit today is to accompany—to walk with young people in their aspirations and struggles, helping them discover education as a path to meaningful contribution. This accompaniment, rooted in *cura personalis*, affirms the dignity of each individual and fosters holistic growth.

Despite pressures of commercialization and technological disruption, Jesuit identity continues to thrive in quiet yet powerful ways—through acts of integrity, commitment to the marginalized, and dedication to holistic formation. These are the true markers of success.

As reflected in the Year Book 2026, the measure of the Higher Education Commission lies not in achievements alone but in the quality of persons it helps form—individuals who are wise, compassionate, and committed to justice.

Ultimately, Jesuit higher education in the Ranchi Province is a journey of hope—grounded in faith, strengthened by community, and directed toward the greater glory of God (*Ad Majorem Dei Gloriam*). It calls all—Jesuits and collaborators alike—to continual conversion and deeper authenticity.



For in the end, the true success of the Ranchi Province Higher Education Commission will not be measured in numbers or rankings, but in the depth of its witness—forming communities that are not only educated, but enlightened; not only skilled, but sensitive; not only successful, but truly mission-driven. For in the Jesuit vision, it is always being that gives meaning to doing. And it is this truth that will continue to shape minds, inspire hearts, and transform lives in the years ahead.



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## Earth as Examen: Celebrating Jesuit Ecological Identity

**Fr. Joseph Marianus Kujur SJ**

Director, XISS, Ranchi



There are moments in history when a question arises from the depths of creation itself—a question that cannot be ignored: How shall we live on this Earth? For us in the Jesuit mission of Ranchi Province, this question is no longer theoretical. It is spiritual. It is pastoral. It is existential. And in 2025–26, it has become a defining expression of our Jesuit identity.

To celebrate our Jesuit identity today is not merely to recall our past; it is to rediscover our vocation in a wounded world. The forests of Jharkhand thinning under pressure, the tribal communities struggling for ecological justice, and the changing climate patterns disrupting life—all these are not external concerns. They are invitations to a deeper conversion. In the language of *Laudato Si'*, we are called to hear “both the cry of the earth and the cry of the poor.”

### Seeing God in All Things—Especially in Creation



At the heart of Jesuit identity lies the profound insight of St. Ignatius of Loyola: to “find God in all

things.” This is not a poetic metaphor; it is a spiritual discipline. In 2025–26, Ranchi Province has begun to rediscover this insight through an ecological lens.

The forests are no longer mere resources—they are sacred spaces. The rivers are not just water bodies—they are life-bearing sacraments. The soil beneath our feet becomes a site of encounter with the Creator. In this sense, ecology is not an “activity” of the Jesuit mission; it is a way of seeing, a way of being.

The Ignatian Examen, traditionally a prayer of daily reflection, has quietly transformed into what many call an “Eco-Examen”—a discernment of how we relate to creation. How did I use water, light, and time today? Did my lifestyle reflect gratitude or exploitation? Where did I encounter God in nature?

Thus, ecological responsibility begins not in projects, but in interior conversion.

### Jesuit Charism: Faith that Does Justice—Now Ecological Justice

The Jesuit charism, especially since General Congregation 32, has been articulated as the “service of faith and the promotion of justice.” Today, this justice has unmistakably taken an ecological dimension. As Jesuit reflections affirm, caring for the environment is inseparable from caring for the marginalized; it is a unified call to socio-environmental justice.

In Ranchi Province, this is particularly significant. The Adivasi communities, who have lived in harmony with nature for centuries, now stand at the frontlines of climate change and ecological degradation. Their displacement, loss of forest rights, and environmental vulnerability are not



isolated issues—they are moral challenges to our mission.

Thus, Jesuit institutions, parishes, and social centres across the Province are not merely “doing environmental work.” They are accompanying communities, learning from indigenous ecological wisdom, and advocating for sustainable and just development.



From Activities to Attitudes: The Ecological Shift in Ranchi Province

While many visible initiatives continue—tree plantations, water conservation, renewable energy adoption, organic farming—the deeper shift in Ranchi Province is from activities to attitudes.

This aligns with the broader Jesuit ecological vision, which emphasizes:

- Integration of ecology across all ministries
- Promotion of renewable energy and sustainable lifestyles
- Eco-education and formation of youth
- Building climate-resilient communities

In 2025–26, educational institutions such as St. Xavier’s College Ranchi, XISS, XISS, and other centres, under the Province Coordinator, Dr (Fr) Prabhat Kennedy Soreng SJ, have increasingly embedded ecological consciousness into curricula, research, and campus life. Students are not only taught about climate change—they are invited to experience it, reflect on it, and respond creatively.

Retreat centres and formation houses have also begun to cultivate ecological spirituality—inviting

young Jesuits and collaborators to encounter God in silence, in forests, in the rhythm of seasons.

### **Laudato Si’: A Global Vision, A Local Response**

The global Society of Jesus has embraced *Laudato Si’* as a guiding document for ecological conversion. It calls for “integral ecology”—a vision that connects environmental, social, cultural, and spiritual dimensions of life.

This vision resonates deeply with Ranchi Province. Here, ecology is not abstract; it is lived reality. The forests are home. The land is identity. The struggle for ecological justice is also a struggle for dignity.

In response, Ranchi Province has aligned itself with the universal Jesuit mission of “care for our common home,” contributing to a global movement that includes education, advocacy, and sustainable practices. Jesuit institutions worldwide are actively engaging in climate research, organic farming, and environmental education, seeking a world where human development is not divorced from ecological balance.

### **Learning from Indigenous Wisdom**

One of the most profound contributions of Ranchi Province to the global ecological discourse is its proximity to indigenous communities. These communities do not speak of “sustainability” as a concept—they live it.

Their worldview, where land is not owned but revered, where consumption is balanced with gratitude, offers a prophetic critique of modern consumerism. In listening to them, the Jesuit





mission rediscovers its own call to simplicity, humility, and reverence.

In 2025–26, this dialogue between Ignatian spirituality and indigenous wisdom has deepened. It is shaping a new ecological theology—one that is rooted in both faith and culture.

### Challenges: The Cross We Carry

Yet, this journey is not without its challenges. The pressures of development, mining, deforestation, and urbanization continue to threaten ecological balance in Jharkhand. Climate change manifests in unpredictable rainfall, water scarcity, and loss of biodiversity.

There is also the challenge of indifference—the silent erosion of ecological sensitivity in a fast-paced, consumption-driven world.

For the Jesuit mission, these are not obstacles to be avoided, but crosses to be embraced. They call for courage, creativity, and collaboration.

### A Spirituality of Hope

Amid these challenges, what sustains the ecological response of Ranchi Province is hope—not a naïve optimism, but a deeply rooted theological hope.

It is the hope that God continues to dwell in creation.

It is the hope that human hearts can change.

It is the hope that small, faithful actions can transform the world.

In Ignatian terms, it is the hope of being “contemplatives in action”—finding God in the struggle for ecological justice and responding with love.

### Conclusion: Ecological Identity as Mission

To celebrate Jesuit identity is to recognize that ecology is not an optional dimension of our mission—it is central to it. It calls us to rethink our lifestyles, reorient our institutions, and renew our spirituality.

Ranchi Province stands at a significant moment in this journey. Rooted in Ignatian spirituality, inspired by *Laudato Si'*, and guided by the wisdom of indigenous communities, it is shaping an ecological response that is both local and universal.

In the end, the question is not what we have done for the Earth, but who we are becoming to the Creation.

Are we becoming men and women who see God in creation?

Are we becoming companions of the poor and the Earth?

Are we becoming, in the deepest sense, Jesuits for this wounded world?

For in caring for our common home, we do not merely protect the Earth—we rediscover our Ecological Identity as Mission.





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## Prophetic Response to Signs of the Time

**Fr. Anupchand Minj SJ**

Director, Hoffmann Law Associates (HLA)



The Charles Darwin's concept of 'Survival of the Fittest' is often misconstrued as the triumph of the strongest. Actually, it mirrors one's capacity to adapt to changing circumstances. In human society, however, survival can't

be governed by competition alone. For, if only the strongest survive, justice and human dignity would be endangered. The reason being, human society's ability to read the signs of the times and respond to it accordingly with compassion, cooperation and solidarity enable it to prove its relevance. Moreover, the progress and worth of a humane society is chiefly measured by how it supports the weak and vulnerable. In other words, true survival or fitness actually lies not in domination but in the ability to adapt, collaborate, network, care and uplift others



in the journey of life.

The contemporary world presents complex challenges to individuals and institutions, committed to justice and the common good. Hoffmann Law Associates (HLA), a common venture of the Central Zone Jesuit Provinces, based in Manresa House, Ranchi, Jharkhand actively, positively and

courageously responded to such challenging signs of the times during 2025-2026. With its visionary concerns and initiatives, it addressed emerging socio-politico-legal realities in Jharkhand and even beyond in Assam in multiple ways.

### 1. Vision and Mission Enshrined in the Signs of the Times

The concept of 'signs of the times' is deeply rooted in Christian social teachings and Jesuits' Universal Apostolic Preferences. It calls the Church and its institutions to discern contemporary challenges and respond with courage and creativity.

Named after and inspired by a German Jesuit missionary to Chotanagpur, Fr. John Baptist Hoffmann who played a pivotal role in defending tribal rights and contributing to the Chotanagpur Tenancy Act (CNT-1908), HLA intensified its efforts to address emerging issues in society during the period 2025-2026.

### 2. Advocacy and Building Network for Justice

One of the most pressing 'signs of the times' in Jharkhand is the unending struggles of Adivasi and marginalized communities to protect their constitutional and legal rights. Besides, responding effectively to such contemporary challenges requires collaboration across disciplines and institutions.

HLA consistently placed these concerns at the centre of its work. In October 2025, it organised a major consultation, bringing together priests-religious lawyers, human rights activists and social workers under the theme 'Read the Present to Write the Future'. The gathering reflected on various difficulties faced by tribal and minority



communities and explored collaborative strategies for justice. Through such initiatives and networks, HLA helped amplify marginalized voices and promoted collective advocacy for justice and legal



protection of the rights of the oppressed.

### 3. Educating Institutional Compliances

The growing legal complexity of regulatory frameworks is another significant sign of the times that affects educational and religious institutions. Many institutions struggle to navigate labour laws, employee welfare schemes and administrative compliance requirements.

Identifying these problems of institutions, HLA organised a seminar, titled 'Stay Informed' in November 2025. The programme brought together administrators and representatives of various institutions to enhance awareness about labour laws and compliance requirements related to agencies such as the Employees' Provident Fund Organisation (EPFO) and Employees' State Insurance Corporation (ESIC). About 125 participants attended the programme, reflecting the widespread need for such guidance. Through these initiatives, HLA again proved its commitment to preventive legal education, empowering institutions to comply with the law.

### 4. Conducting Legal Awareness for Social Transformation

Beyond litigation and professional consultation, HLA does recognize the gravity of grassroot legal awareness. In fact, many communities are unaware of their constitutional and legal rights, leaving them vulnerable to exploitation.

Hence, HLA conducted several training sessions for students, school staff, catechists, lay leaders of Church organisation such as Catholic Sabha, Mahila Sangh and Youth of Ranchi, Daltonganj, Gumla, Hazaribagh, Khunti and Simdega dioceses. The programme emphasized the broader role of every stakeholder in community development and social transformation. Such legal awareness programs encouraged people to understand their rights, responsibilities and accountability to society.

### 5. Integrating Faith and Legal Advocacy

The work of HLA generally reflects the Jesuit tradition of integrating faith with the pursuit of justice. It strongly believes that legal practice is not merely a profession but also a vocation dedicated to the service of humanity.

Hence, HLA consistently highlighted the ethical dimension of legal advocacy in all its programmes. It encouraged participants to see law not only as a mere technical discipline but also as an instrument for protecting human dignity and promoting the



common good. Thus, it tried to integrate spirituality and legal service.

### 6. Strengthening the Culture of Constitutionalism

At a time when constitutional values are increasingly debated in public discourse, HLA emphasized the importance of upholding the rule of law and democratic principles. Through seminars, consultations, and training programmes, it always aimed at promoting awareness about constitutional rights, legal procedures, and the responsibilities of citizens and institutions.

## 7. Instilling Jesuit Legacy in Others

Jesuits cannot remain basking in the past glory of their forefathers. Their legacy is to be carried on, surely in collaboration with others.



On 19 November, 2025, (on the occasion) of the death anniversary Fr. Hoffmann, HLA organised a pilgrimage to Sarwada and Bandgaon where he worked and wrote monumental CNT-1908 and 16-volumes Encyclopaedia Mundarica. Prior to it, about twenty students of St. Xavier's College, belonging to All India Catholic University Federation (AICUF) were briefed about the historical relevance of Frs. Hoffmann's and Livens' contribution to

Adivasi society. Later HLA brought about 25 Adivasi advocates and law students on 31 January, 2026 to instil social and legal responsibility towards own society.

To conclude, the activities of HLA during 2025-2026 illustrate a proactive response to the signs of the times. Regular activities of HLA stand as meaningful examples of how a faith-inspired legal institution can respond creatively and courageously to contemporary challenges to contribute to building a more just and humane society.





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## Jesuits in Solidarity with the Excluded Tea-Tribes

**Fr. Anuranjan Purty SJ**

Director, Gana Chetana Samaj, Assam



The Social apostolate among the Jesuits is a core ministry aimed at fostering justice, solidarity and community development, deeply rooted in Ignatian Spirituality to serve the marginalized. General

Congregation (GC) 36 GC 36

emphasized justice and solidarity with the poor, while GC 32 set the foundation for the “Service of faith and promotion of justice” as integral part of the Jesuit mission. Drawing inspiration from the Ignatian Spirituality and documents on General Congregation, Ranchi Province in its Vision Mission Statements speaks of the Companions of Jesus and to share in his Mission of love and service by participating in the struggle of the people, particularly the marginalized and oppressed in Jharkhand. Thus Jesuit identity in the Ranchi Province is deeply intertwined with social apostolates, characterized by a commitment to the marginalized particularly the Adivasis. This commitment is anchored by the legacy of early Belgian missionaries, notably Fr. Constant Lievens, who championed tribal rights and land dignity.



### Invitation to Assam Mission

In the year 1996, during the Ranchi Province Days Fr. Hector D'Souza SJ, the then Regional Superior of Kohima Region addressed the gathering and invited the Ranchi Jesuits to work in the state of Assam among the Adivasis. After one and half years of prayers and discernment finally two Jesuits were sent to collaborate with Kohima Jesuits to work among the Adivasis. Ablazed with the missionary zeal and following the mission mandate of Jesus our Lord “Let the oppressed go free” (Lk.4:18) the first missionaries, Fr. Xavier Lakra SJ and Fr. Gabriel Xess SJ landed into the soil of Assam in January, 1998. They worked together for 9 years with Kohima Jesuits expanding their mission work particularly among the Adivasis of tea garden. Meanwhile as the mission expanded to different places many other Jesuits from Ranchi Province joined the mission. In the year 2006, Assam Mission was separated from Kohima Region and was handed over to the Ranchi Jesuits.



### The great challenge for the Missionaries

The main focus of the mission Assam was to work among the Adivasis (of Assam). In the early



19th century, the British colonists brought in to Assam, workers from the tribal belts of eastern, southern and central India in large numbers for the commercial cultivation of the famed Assam tea. Today there are around 8 million Adivasis, which is one third of the total population in the state of Assam. The Adivasis in Assam are known as the tea tribes (Baganiya). These workers were housed by the British in settlements called Lines, rows of shacks alongside the tea garden, with shared communal facilities. With its system of exploitative recruitment agents and middlemen, brutal working and living conditions characterized by frequent physical assaults and inability to escape from this form of indentured labour.

They are integral to Assam's tea industry, which produces approximately 51% of India's total tea output. Despite their crucial role in tea industry, the socio-economic status of these communities remains hazardous. Life has barely changed for the better in the Lines of Assam since then. In tea industry of Assam, the management-labour relation is exploitative. Instead it should have been for better productivity. Production process of plantation allows in forming an exploitative system. Labour in the tea plantation industry has historical disadvantages. There are five (major) disadvantages:

1. The migrants Adivasis are recruited for plantation at very low wages.
2. Labour and their families were brought and kept captives. Watchmen kept strict vigil (on)

the labour lines preventing any outsider from entering the plantation premises.

3. Most of the plantations are isolated, and no other alternative employment options have been formed in the tea-growing region.
4. Tea plantation workers, mainly, Adivasis from central India are not considered as scheduled tribes of Assam.
5. These Adivasi workers do not have any land rights.



These disadvantages led to poor labour relations, which has an adverse effect in their overall development and livelihood. The life misery of the tea garden workers remained within the tea garden. They lived a secluded life and isolated from the mainstream. Economically; they are the most backward people. The children hardly go to schools. Parents hardly bother about the education of the children and extramarital relationship and child marriage is very common. The life misery will continue if such a system is not changed.

### **Inception of Gana Chetana Samaj (GCS)**

Low wages of labours in the tea garden cannot provide economic sustainability. Many families are burdened with loan from the moneylenders. Children are far away from schools who would later be the labourers in the tea garden. Misery of the people cannot be overlooked. Immediate intervention is required. Keeping this in mind on 1st September 1999, GCS a Social Center was started by Fr. Oscar Pereira S.J the Bombay Jesuit



priests in Assam Mission with a goal to reach out to the poor Adivasis and marginalized communities to empower and to make them self-reliant. Initiatives were taken for various development activities and social actions in the Northeast India, particularly in Assam.

Today, GCS is working in 4 districts namely Sonitpur, Tinsukia, Baksa and Kokrajhar of Assam, India. GCS visualizes a society that ensures human rights for all irrespective of caste and creed.



### Various Interventions of GCS

GCS has made a long journey of 25 years from its inception in the year 1999. It always gives a good feeling when we look back the past history of GCS. It includes struggles, events, activities, issues, problems, success, failure, achievements, celebrations, support from benefactors & beneficiaries and other stakeholders and so on. There is a realisation of progressive journey made through various interventions to create awareness among the people and bring change in the lives of the people.

**Women Empowerment:** GCS started its work with the women empowerment by forming Self Help Groups (SHGs). The founding director of GCS visited several villages to have meetings with villagers at the community level for a reflection and analysis on their real-life situation and to assess their felt needs in the context of socio-economic life. Formation of SHGs for women was presented as a requirement and a solid platform for any developmental

programme or to empower the poor for social action leading to transformation. Total 562 SHGs were formed comprising of 8781 members in the entire North East. They learnt (how) to save money and made the fund available for loan with minimum interest. As a result, 492 women were able to recover their mortgaged land, 656 women were freed from moneylenders, 35 SHGs were able to establish small tea garden and 118 SHGs were promoted for animal husbandry.

**Adult Literacy Programme:** It is said women can be more effective in bringing transformation in the family. The adult literacy program was initiated among the illiterate SHG members for basic reading and writing. The main focus of the program was to create interest in literacy and promote education among them. The women soon realized the importance of education and they started sending their children to schools. When the program started there were hardly anyone who was literate but now after 25 years of struggle there are at least few who are pursuing higher studies and the rest going to schools.

**Livelihood Activities:** Economically the tea tribes are the most backward people. The daily wages in the tea garden is only Rs. 250 and outside wage is only Rs. 300. Their monthly average income is Rs 5000 – 8000, which is often insufficient to meet (their) basic family needs. There have been various activities initiated for socio-economic development in both farm & non-farm activities. To strengthen and capacitate the Adivasi families and tribal families 17 Small Farmers groups of 212 members were formed to promote agriculture for better yield. They were given SRI & Vermin compost training with modern technic of agriculture. In Upper Assam of Tinsukiy District 65 farmers for small tea garden and 76 farmers were provided with betel nut plant for cash crop and sustainable development. The women were encouraged with household income generation activities. In Missamari and Balipara area in Tezpur 266 women were promoted with pig farming provided with pig house and piglets.



**Education:** Education was the prime need for the Adivasis. Education is the weapon for the transformation in the society. Literacy rate among the Adivasis found to be about 20% or little more. Most of the Adivasi labourers are illiterate. Some parents are trying to educate their children but interest is very low and standard performance is very poor. There are various stages of students where GCS is engaged in promoting education. There are 80 study centers operated under GCS in both rural villages and tea garden where the children of 1-6 standards are regularly attending the class under the guidance of a teacher. The basic aim the study center is to build the education foundation of the children and create self-confidence among the children. At present there are 3500 children benefitting from the class. At the High School level coaching classes are conducted in 6 schools to make them pass in the Matriculation. Similarly, the coaching classes are conducted for the Higher Secondary at St. Xavier's College, Sonabheel.

**Skill Training for Youth:** Skills are central to improve employability and livelihood opportunities, reduce poverty and enhance productivity. (For the) youth from tea garden areas; access to education and training is often limited due to financial barriers. Through the financial help the dropout students are promoted for vocational skills in tailoring, computer, driving, welding etc. It is basically to sharpen their skills for better employment opportunities. Every year around 60 students are able to empower themselves with various skills.

**Rights & Entitlement:** Adivasis (Tribals) have been fighting for decades to get Scheduled Tribe (ST) status, which is being denied to them in Assam. This denial has deprived the Assam Adivasi community of legal considerations for accessing better education, employment, health care, and other services and opportunities. Various awareness program and workshops were conducted on PDS, job card, daily wages etc. to get the benefit from government services.

**Promotion of Tribal Identity & Culture:** Culture is the most important part of any tribe for self-

identity. The tea estate company during the British Rule developed a plantation structure that kept Adivasi workers isolated from the larger society, trapped within the tea garden. Adivasis with their settlement in tea garden have forgotten their culture, rituals, music & dance etc. GCS has played a vital role in promoting the Adivasi culture. Training sessions were conducted for dance, singing and music. They were given awareness on Adivasi culture and identity. Today in all over Assam; the Adivasis celebrate Karam Festival with their cultural dress. It brought a culture consciousness among the people with self-pride.

**Relief Work:** Assam is one of the most flood-prone states in India and it has become almost an annual calamity. Heavy rains in Arunachal Pradesh, Bhutan and Upper Assam often result in the Brahmaputra and its tributaries to flow above the danger mark that brings chaos, displacing thousands of people and animals, damaging crops and properties worth billions that has a negative impact on overall development of the State. GCS has been very active in providing the humanitarian aid to the needy in emergency. During the COVID-19, and flood emergency relief materials were provided to 23755 households. In times of riot in the border of Arunachal many Adivasi families were displaced and lost their houses. 36 families were provided with tin sheet for temporary house for their shelter.

## Conclusion

Fr. Arturo Sosa, SJ, the Superior General in his address on the occasion of 50th Jubilee celebration of SJES said that social apostolate is the "Concrete Way" of following Jesus in accompanying God's people. Gana Chetana Samaj has played its role in reaching out to the people particularly to the needy in concrete way. However, there are challenges but the organization is committed to the saying of Jesus "whatever you did for one of these brothers and sisters of mine, you did for me" (Mt. 25:40). GCS is in solidarity with the needy to bring progressive and concrete way of transforming the lives of people particularly the Adivasis (in Assam).



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## Beautiful Feet of Fr. Superior General on the Terrain of Ranchi Province

Fr. Ignatius Tete SJ

Socius to Novice Master, Ashirvad, Namkum



### Introduction

The visit of Reverend Fr. Superior General, Fr. Arturo Sosa to Ranchi Province this year has been an occasion for us to delve deeper into our awareness of our Jesuit identity.

It invites us to examine ourselves whether we are on the right track of 'Our Way of Life' and 'Our Way of Proceeding'. Fr. General's feet were beautiful in the length and breadth of the terrain of Ranchi Province. He visited many of our communities and institutions and through his words of wisdom enlightened us, inspired us and challenged us as well. In the wake of his visit, we are rightly moved to celebrate our Jesuit identity. In order to celebrate it meaningfully, purposefully and effectively we need to be personally convinced of our true Jesuit identity integrating its constitutive elements. The Spirituality Commission can help celebrating our Jesuit identity by encouraging and supporting the process of a deeper understanding and assimilation of the constitutive elements.



### 1. Constitutive elements of our Jesuit Identity

The first prerequisite to celebrate our Jesuit identity is to be aware of its constitutive elements. In the document, entitled "The Jesuit Way of Life" and with its subtitle, "Nuestro modo de proceder" (Our way of proceeding), Rev. Fr. Pedro Arrupe painstakingly reflects upon the constitutive elements of our Jesuit identity. Referring to the definition of the Jesuit identity articulated by GC 32, in its decree two on "Jesuits Today", he subtly hints that it has not produced change in our life. He invites us to go back to the First Companions to rediscover how they defined their identity. They used two expressions: 'our way of life' and 'our way of proceeding'. The first one is the older one found in the Formulas of the Institute and used by Ignatius and his companions in their profession on 22<sup>nd</sup> April, 1541. The second one, however, became more prominent because of its frequent use in the Constitutions, used as many as 16 times. Both are parallel expressions meaning "our institute". "Our Way of Life" is more juridical or formal emphasizing the very essence of the Society. "Our way of proceeding" while expressing our identity, includes our attitudes deriving from the identity.

Fr. Arrupe observes that our way of proceeding is decidedly Christological. The model is always Christ as seen in the Exercises from the first week through the fourth week and in the six key meditations from the Principle and Foundation to the Contemplation to attain love. He affirms that the Society is an institutional blue print of the Exercises. He enumerates some 16 essential ingredients which are expressions of our being conformed to Christ. These ingredients are very much reflected in the

eight characteristics of Our Way of Proceeding in decree 26 of GC 34: 1. Deep personal love for Jesus Christ ... 8. Ever searching for the *Magis*.

Fr. Arturo Sosa elucidated five points in his address to the Jesuits gathered on 4<sup>th</sup> March in Manresa House, Ranchi. The five points are: 1. Being before doing 2. Universality 3. Living in the frontiers 4. Collaboration and 5. Community life aided by governance. These five points further endorse our way of proceeding as spelled out by Fr. Pedro Arrupe and the decree 26 of GC 34. We are called to be companions of Jesus, being placed with him carrying the cross. As such we share in his universal mission, ready with inner freedom to be sent by the Church to the frontiers. As we labour with the Eternal King, we are called to collaborate with those who also labour for his mission of reconciliation and justice. Being genuine companions of Jesus, we are also true companions of one another. As friends in the Lord, the way we live, is our mission which characterizes the way we serve others, our mission (GC 35, d 3, no. 41).

## 2. Celebrating our Jesuit Identity

We can celebrate our Jesuit identity both positively and negatively. Positively, we are to find ways and means to understand and appropriate the constitutive elements of our identity. The Spiritual Exercises are 'the fountain of our spirituality' and 'the matrix of our Constitutions' (Address of Pope Benedict XVI, GC 35). Through them we seek to

be more united with Christ in the mysteries of his life and acquire his style, his feelings, his choices (GC 35, d.1, no. 18). Thereby we become more like Jesus. "Jesuits know who they are by looking at him" (GC 35, d. 2, no. 2). Therefore, the best way to celebrate our Jesuit identity is to strive to be men of the Spiritual Exercises as the First Fathers were. For this, we must take trouble to make our annual retreat with creative fidelity and find opportunities to guide Ignatian retreats at least one every year. To maintain the retreat graces we need to celebrate our daily Eucharist meaningfully and to remain faithful to our daily examen. We also should take due care of our personal and communitarian prayers, experiencing our community life as a mission (GC 35 d. 3, no.41)

Negatively, we celebrate it by doing away with our attitudes, motives and life styles that are not in keeping with our way of proceeding. In our Province there seems to be developing 'a weekend culture' among some like-minded Jesuits. It is diametrically opposed to our Jesuit identity. We need to take bold steps to nip it in the bud. Instead it should be replaced with weekend study and sharing sessions on Ignatian and Jesuit sources. Similarly, we need to beware of falling into bad habits of drinking, smoking and gossiping. '*Agere contra*' (SE 97:2; 189:10) is an effective Ignatian tool to prune such propensities.





### 3. The Role of the Ignatian Spirituality Commission

In the year 2025-26, the Spirituality commission has been dormant. The commission members did not meet any time and did not plan out any activity. One of the main reasons is that the Coordinator, Fr. Sylverius was appointed Socius to the Provincial and there was no one assigned to take his place. It is high time that the Commission was revitalized.

A possible road map for the Commission itself and the Province men could be as follows. First of all, in order to plan out programmes effectively for fellow Jesuits, it should discern for itself some group activities so that it could get more motivated and in some way reflect the companionship of the First Companions. For instance, it could arrange for itself a day of recollection, or a day of sharing sessions on some Ignatian themes or even it could make an annual Ignatian retreat. Secondly, the composition of the Commission be such that members are drawn from different ministries or commissions so that a better collaboration is made possible. Thirdly, the commission should coordinate with the Spirituality Centre for many of its activities meant for Jesuits such as annual retreats, seminars on Ignatian sources and workshops on Ignatian themes. Fourthly, it can arrange periodically some recollections or input sessions followed by sharing sessions in different Jesuit communities in their own places. Fifthly, it could organize some talks or input sessions on some relevant issues for the Religious and the laity in Manresa House. Thus, the Commission could move from being to living and doing, from Jesuits to

non-Jesuits and from Christians to people of other faiths. If it follows this road map, it may possibly create a spiritual ambience in the Province.

### Conclusion

Along with the five points of Fr. General to guide our celebration, the observation of late Fr. Nicolas Adolfo about the health of the Society could enhance our awareness of the status of Jesuit identity. Fr. Adolfo categorized Jesuits into three types: excellent Jesuits, good Jesuits and problem Jesuits. According to him excellent Jesuits are those who are totally and faithfully committed to the mission. They are ready to go extra miles. There are many excellent Jesuits, more than he had thought before becoming the General of the Society. Good Jesuits are those who do what they are told to do and nothing more. They are mediocre. They are less in number but more than he would have wished it. He pointed out that the third type of Jesuits were those who had not ordered their house. They remain distracted. He added that they were very very few. It is not for us to judge who falls into what category but to judge honestly oneself what type one is. If I judge myself a 'problem Jesuit' then I make sincere effort to move into 'a good Jesuit' (Lk. 15:18-19). If I find myself 'a good Jesuit' I try to become 'an excellent one' (Luke 18:21-22). If I deem myself 'an excellent Jesuit', like St. Paul I could strain forward for becoming a more excellent one (Phil. 3:13). This upward mobility of these three types would make one's feet beautiful to bring about reconciliation and justice. The Spirituality Commission would do a good job by initiating this sense of 'magis' or upward mobility first in itself and then among the Province men.





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## Communication: Heart of God's Mission

**Fr. Justin Tirkey SJ**

Director, Satya Bharti, Ranchi



### Introduction

Identity is central to every religious congregation. It defines who we are, what we stand for and how we carry out our mission. For the Jesuits, identity is deeply rooted in the spirituality and vision of St.

Ignatius of Loyola, who founded the Society of Jesus in the sixteenth century. Jesuit identity is not simply a historical heritage but a living mission expressed through service, spirituality, and engagement with the world.

In the contemporary world, communication has become one of the most powerful instruments for shaping culture, spreading ideas, and influencing social change. Recognizing this reality, the Church and the Jesuits have increasingly emphasized the importance of communication as an apostolate. In places like Ranchi, where the Church has deep roots among tribal communities and where the Jesuits have played a significant role in education, social work, and pastoral ministry, communication has

become a vital tool for evangelization, awareness, and cultural preservation.

Celebrating Jesuit identity in the communication apostolate therefore means more than simply producing media content. It involves communicating values, telling stories of hope, promoting justice, and witnessing to the Gospel in ways that reflect the Ignatian spirit. This article explores the meaning, history, and practical dimensions of celebrating Jesuit identity in the communication apostolate in Ranchi, with special attention to publications, production, media education and documentation such as Satya Bharati.

### Jesuit Identity: Meaning

Jesuit identity originates from the spiritual vision of St. Ignatius of Loyola, whose life was transformed through a profound experience of conversion and discernment. Ignatius envisioned a group of companions committed to following Christ in service of the Church and the world. This vision eventually took shape in the Society of Jesus, which quickly became one of the most influential missionary and educational forces in the Catholic Church.

At the heart of Jesuit identity is the motto *Ad Majorem Dei Gloriam*, which means, "For the Greater Glory of God." This principle guides every Jesuit ministry, including communication. Jesuit identity also emphasizes discernment, intellectual depth, adaptability, and a commitment to justice and reconciliation.

Another essential dimension of Jesuit identity is the integration of faith and justice. Jesuit ministries are called not only to proclaim the Gospel but also to





address social realities such as poverty, inequality, and cultural marginalization. In the context of communication, this means using media platforms to promote truth, human dignity, and dialogue.

Jesuit identity is therefore both spiritual and practical. It is expressed in prayer and discernment, but also in concrete actions that transform society. Communication apostolate becomes an important channel through which this identity is shared with the wider world.

### **Jesuit Identity: Communication Mission**

From its earliest days, the Society of Jesus recognized communication as central to mission. Early Jesuits wrote detailed letters describing their missionary experiences, which circulated across Europe and inspired new initiatives. Over time, Jesuits became pioneers in education and publishing, producing books, catechisms, and educational materials that shaped intellectual and spiritual life. Their communication expanded into newspapers, journals, and later radio and television, ensuring faith and knowledge reached diverse audiences.

In Chotanagpur, Jesuit missionaries used communication creatively to connect with local communities. They promoted literacy, translated religious texts into local languages, and documented tribal culture and traditions. Publications became vital for strengthening faith and cultural identity. In Ranchi, the apostolate grew through magazines, newsletters, documentation centers, and audio visual productions, preserving Church history and addressing contemporary pastoral concerns.

Today, Jesuit communication embraces digital technology-social media, video production, online publications, and digital storytelling-opening new opportunities to celebrate Jesuit identity and reach wider audiences.

The General Congregations have consistently emphasized communication as essential to Jesuit mission. They encourage engagement with modern culture and media to promote faith, justice, dialogue, and reconciliation. Recent congregations highlight the need to communicate hope in a fragmented



world and stress collaboration with lay partners, making Jesuit communication a shared mission of truth, reflection, and meaningful dialogue.

### **Celebrating Jesuit Identity**

The year 2026 was marked by significant growth and creativity for Satya Bharati, Jesuit Media Centre, Ranchi, as it advanced its communication mission in ways that reflected Jesuit charism and values.

Satya Bharati, the communication center of Ranchi strengthened its digital presence with the launch of its official website- [satyabharati.co](http://satyabharati.co) regular photo news updates, and articles on the Ranchi Mission published in Jesuit Global Contributions to the [jescoms.asia](http://jescoms.asia) world forum affirmed its role as a resource hub for Jesuit media, connecting local narratives to the wider Jesuit world.

In the sphere of creative devotion, the Centre composed songs on saints, prepared prayer booklets for the Novena to St. Ignatius and the *Triduum* of Fr. Constant Lievens, and produced fifty Lenten hymns that reached over 500 listeners. These initiatives

embody the Jesuit charism of enculturation, offering faith expressions in culturally resonant for Education remained central, with smart classes for children, art and music training, and media education for youth and juniors. These programs reflected the Jesuit commitment holistic formation, equipping young people with creativity, critical engagement, and responsible communication skills.

Satya Bharati also engaged in networking and collaboration, participating in SIGNIS regional and national meetings, CRI gatherings on migration awareness, and organizing the Central Zone meeting. Such engagements highlighted Jesuit solidarity and dialogue.

Further contributions included a book publication, a 30-minute documentary on Ranchi Mission, and updates to the museum with relics, maps, and the installation of the vows cross. Charitable works extended to seven institutions, embodying Jesuit service to the marginalized.

Together, these initiatives demonstrate how Satya Bharati's communication mission is not merely about information but about formation, inspiration, and transformation, celebrating Jesuit identity through media, education, heritage, and service.

## Conclusion

The Jesuit communication apostolate faces several challenges in today's fast-changing media environment. The rapid pace of technological innovation demands constant adaptation and learning. At the same time, commercial media often prioritizes profit and entertainment over truth and values, making it difficult for Jesuit ministries to remain relevant while maintaining their ethical and spiritual vision. Limited resources and trained personnel add further constraints, as communication requires professional skills, equipment, and financial investment. Finally, there is the challenge of sustaining spiritual depth amid busy media activities, ensuring that communication remains rooted in prayers and discernment.

To celebrate Jesuit identity, communication initiatives must be intentionally grounded in Ignatian Spirituality. Storytelling can powerfully express values of faith, resilience, and justice. Collaboration with lay partners and youth enriches the mission, while workshop and training programs build skills and media literacy. Creative use of digital platforms, social media, online publications, and multimedia storytelling extends Jesuit communication to wider audiences, making identity visible and impactful.





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## Youth at the Crossroads of Changing World

**Fr. Ravi Bhushan Xess SJ**  
JYMSA & Youth Coordinator



### Introduction: A Sacred Responsibility

“Let no one despise your youth, but set an example for the believers in speech, in conduct, in love, in spirit, in faith, and in purity.” (1Timothy 4:12)

The world today is changing at an unprecedented pace. Young people are growing up in a highly interconnected yet often fragmented environment. They face a complex web of challenges-climate change, economic uncertainty, migration, social media pressures, and rising mental health concerns. While technology has connected the world, many young people experience deeper feelings of isolation and confusion about their identity and purpose.

In such a situation, youth often look to mentors, educators, and faith communities for guidance. Recognizing this urgent need, the 34<sup>th</sup> General Congregation of the Society of Jesus (1995) emphasized the importance of accompanying young people in their search for meaning and hope. Jesuits were called to walk with youth, especially

those who are marginalized, helping them discover their dignity and mission in the world.

Responding to this call, 140 Jesuits from across South Asia gathered at the Indian Social Institute (ISI), Bangalore, from 16-19 October 1999 for the first Convention of Jesuit Youth Ministry in South Asia (JYMSA). Under the theme “Accompanying Youth into Tomorrow,” the gathering reflected on emerging realities and reaffirmed the Jesuit commitment to journey with the youth.

### Empowering Tribal Youth in Jharkhand: A Jesuit Perspective

In Jharkhand, youth stand at a crucial turning point. They carry immense potential, yet they also face significant challenges that threaten their identity, culture, and future prospects. The Jesuits of Ranchi Province have long recognized the importance of empowering tribal youth. Through education, awareness, and faith formation, they seek to nurture confident young leaders who remain rooted in their cultural heritage while actively engaging with the modern world.



## The Challenges of Tribal Youth Today

Despite their resilience, many tribal youth in Jharkhand encounter serious obstacles. Poverty and unequal access to quality education continue to limit opportunities for many young people. At the same time, the gradual erosion of traditional cultural values poses a threat to their identity and sense of belonging. Economic pressures often compel young people to migrate to cities in search of employment. While migration may offer temporary economic relief, it frequently leads to disconnection from their communities and cultural roots, creating identity struggles and social vulnerability.

Moreover, Jharkhand's rich natural resources have brought not only development but also displacement, land alienation, and exploitation of tribal communities. These realities place additional burdens on young people striving to secure a stable and meaningful future.

## Ranchi Jesuits' Response: Forming Youth for Leadership and Service

In response to these challenges, the Jesuits of Ranchi Province have developed a wide range of educational, pastoral, and community initiatives focused on holistic youth development. Through colleges, schools, vocational training centres, and grassroots programmes, young people are provided opportunities for academic growth, social awareness, and spiritual formation. Several youth movements play a crucial role in this process, including AROUSE, Jeevan Pravesh, AICUF, CLC, and *MAGIS*. These platforms create spaces where youth can reflect on their experiences, deepen their faith, discern their vocation, and respond creatively to the needs of society. By nurturing leadership skills and fostering a sense of social responsibility, these initiatives encourage young people to become agents of transformation within their communities.

## Central Zone *MAGIS* 2025: Experiencing the Power of Prayer

One of the significant youth initiatives was the Central Zone *MAGIS* 2025, held at St. Xavier's School,



Doranda (Ranchi) from 25–28 October 2025. The programme centered on the theme “The Power of Prayer.” A total of 147 youth participants attended the gathering, representing the Jesuit provinces of Dumka–Raiganj, Hazaribagh, Jamshedpur, Madhya Pradesh, and Ranchi. The programme was guided by the Province Youth Coordinators: Fr. Shailen Minj (DUM) Fr. Nirmal Vincent Kullu (HAZ) Fr. Sanjay Bodra (JAM) Fr. Virender Xalxo (MP) Fr. Ravi Bhushan Xess (RAN) Several Jesuits from Ranchi Province accompanied the youth during the event. The programme focused on the five pillars of *MAGIS*: Morning Prayer, Holy Eucharist, Personal Experience, *Magis* Circle, Examen

The inauguration was graced by Fr. Sylverius Chermako, Socius to the Provincial (Ranchi). On the opening day, Fr. Anup Kiran Minj, (RAN) delivered an inspiring keynote address that deeply touched the participants and initiated meaningful discussions. A highlight of the programme was the exposure visit on the second day. Participants visited the Radha Rani Leprosy and Rehabilitation Centre and St. Michael's Blind School, Ranchi. These encounters became powerful moments of learning and reflection. In their *Magis* Circles, the youth shared how these experiences opened their hearts to compassion, service, and solidarity with those on the margins.

The gathering concluded with a Thanksgiving Holy Eucharist, during which participants offered their intentions written on chart papers. These intentions symbolized their hopes, struggles, and renewed commitment to live lives rooted in prayer and service.



### **The Way Forward: Investing in Hope**

The ministry of the Jesuits in Ranchi Province demonstrates the transformative power of education, faith formation, and cultural empowerment. By accompanying young people in their journeys, Jesuits continue to nurture responsible leaders committed to justice, peace, and the dignity of every person. Youth are not merely the future of the Church and society—they are its vibrant present. When guided with care, faith, and vision, they possess the power to transform

communities and renew the world. The task before us is not simply to teach or instruct them, but to walk with them, listen to them, and inspire them to discover the deeper meaning of their lives.

As the Ignatian spirit reminds us, “Go forth and set the world on fire.” When young people are empowered with faith, education, and a sense of mission, that fire of hope begins to burn brightly. Investing in youth today is therefore an investment in a more just, compassionate, and faith and hope-filled tomorrow.





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## Accompanying the Young in Life Orientation

Fr. Augustine Kujur SJ

Animator, Jeevan Pravesh, Gumla



### Introduction

Ranchi Jesuits, Province Apostolic Plan (RPAP-3) 2020-2030 reminds us the thrust, Understanding and Accompanying the Youth for a Meaningful Life and a Hope

- filled Future: It is to be noted that the vision of Ranchi Jesuit Youth Ministry Commission stated four objectives as -

1. Understanding, Learning and Accompanying the Youth
2. Becoming resourceful to guide and solve problems /needs of the youth
3. Promotion of creative and constructive use of social media
4. Empowering the youth for a meaningful life.

The theme of the province days 2025 called the province men to reflect under the banner "Journeying" together: reimagining and restructuring our life – mission as 'Pilgrims of Hope' . Youth ministry tried to actualize the above slogan in various ways. As youth ministry is carried out by various organizations, they may be discussed separately. In this paragraph I shall deal only *Jeevan Pravesh* and C.L.C.

### *Jeevan Pravesh*

*Jeevan Pravesh* conducts seminars, workshops and counselling for the students studying in high schools, more particularly in 10th and 12th standards who are at the crossroads of their lives. *Jeevan pravesh*, as an organization, has a couple of modules which are based on Ignatian Spirituality. They focus on

Principle and Foundation, the motto: for the greater glory of God (*MAGIS*), United with Jesus (God), Self Awareness, Effective Love, Discernment of Spirits, Finding God in All Things, Contemplation in Action and Examination of consciousness.

In the Light of Ignatian Spirituality the following topics find special attention:

- God's love and our response.
- I am created by God on His own image.
- Self discovery/knowledge/ acceptance and renewal.
- Maturity.
- Sin and evil and reconciliation
- Aim discernment /ultimate end .
- Prayer.
- Vocation.
- Career guidance.
- Addictions.
- Self, family and society.
- Study tips.
- Care of mother earth.





### C.L.C. ( Christian Life Community)

C.L.C. is an important religious movement in the schools and parishes. It gives an appropriate platform for religious activities to our Catholic students together with Faith Formation. C.L.C. focuses on Ignatian Spirituality and Marian devotion. It conducts special classes following the text General Principles which is a kind of constitution of C.L.C. in the regular basis wherever C.L.C. is existing . Formation programmes and Ignatian retreat are conducted for the animators and the leaders. Needless to say, the animators have to undergo formation programme and Ignatian retreat compulsorily. Every year rally is organized in the diocese level which includes instructions on C.L.C. spirituality , Bible quiz, role plays on the Bible episodes, various competitions

As Ranchi Jesuits are working in four diocese namely Ranchi, Gumla, Simdega and Khunti. They are heading the dioceses as the EAS (Ecclesial Assistants ). One Ranchi Jesuit is the EAS of North Region and three are shouldering the jobs of three dioceses of Jharkhand.

### Impact

The impact can be stated as “I’ll never forget the experiences of *Jeevan Pravesh* seminar I attended” said Mamta Kujur a student of Charles Borromeo school . She added – “ It was a wonderful experience to realize my worth. I am precious

in God’s sight.” For Sonu Baitha of St. Inigo High school the most enriching experiences were the disposition exercise and opening prayer and the examination of consciousness every day. For many the six challenges to maturity were the eye opening moments which will transform them.

### Conclusion

Let me conclude the paragraph quoting some peoples’ comments. :the *Jeevan Pravesh* programme has left a deep impact on the lives of the students, inspiring them to reflect on various aspects of their lives.

“The morning disposition and prayer sessions helped them understand the value of prayer and their connection with God. Many shared how they realized that without God life has no meaning, which deepened their faith and gave them a renewed sense of purpose. The programme also helped students reflect on their addictions, such as excessive use of mobile phone, video games, reckless bike riding and alcohol. They realized how these habits were affecting their lives and felt motivated to change for the better”.

“ The programme guided students in understanding teenage attraction, love and friendship with clarity and maturity. It also inspired them to think about their role in the society encourage them to contribute positively and work for the common good.”



## Why, What & How of Governance

**Fr. Francis David Kullu SJ**

Province Treasurer, Ranchi

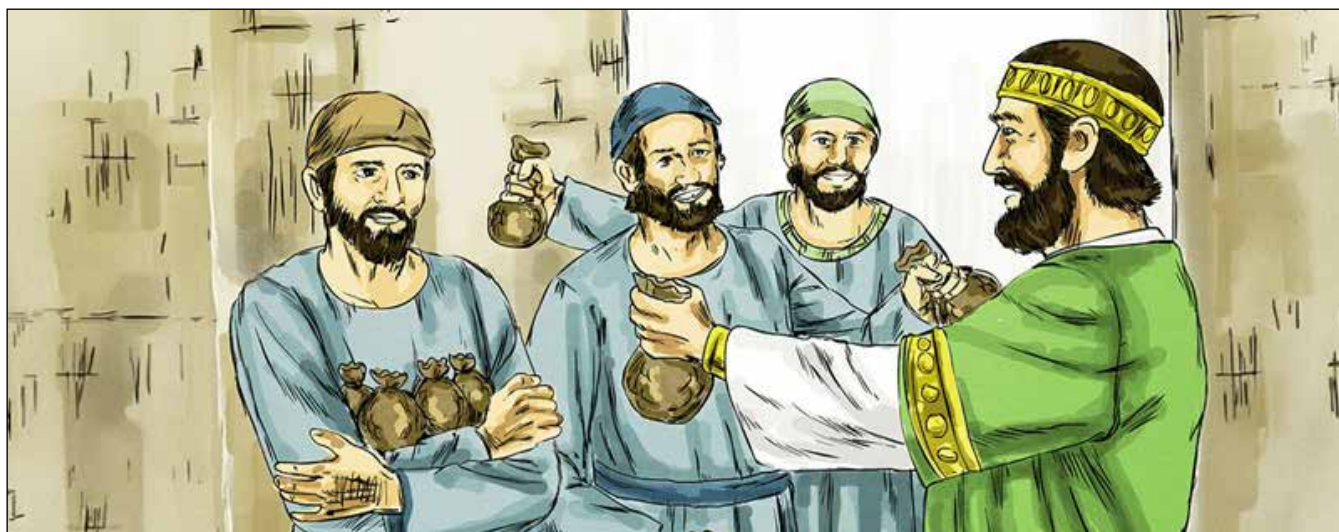


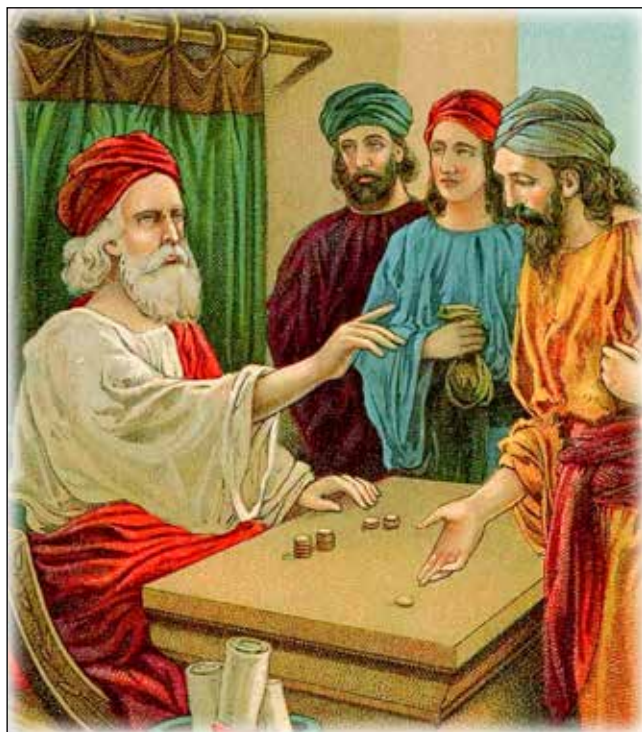
In the Gospel according to St Mathew 25:14-30, Jesus tells the parable of the Talents, according to which, a master entrusted his property to three of his servants. According to the abilities, the first was given five talents, the second, two talents and the third, one talents. The first and the second servant invested and doubled their talents and reported his master and received praises, while the third servant hid his talents, no trade, no risk, no gain and reported his master with one talent only and was condemned. A “talent” in the said parable represented a substantial amount of money, but metaphorically represented precious gifts and resources from God. It would mean priceless resources God has given to each one of us – skills, time and energy! How do we manage (make good use of them) with those “talents” received? We may call it, in our parlance, effective financial management, but Jesus through his parable has

given us the greatest message (emphasis) of honest stewardship, responsibility and accountability, which needs to be understood in the line of Instruction For Administration and Finances (IAF #13).

The parable gives us the following three key lessons:

- 1) God is the owner, we are just His faithful stewards. We do not own anything. Everything – our time, energy, skills, capabilities and all the resources - is God-given for His purpose. We are there to manage them according to His divine purpose.
- 2) We are responsible for use of the ‘talents’ received. We are called to take proactive actions to maximize our ‘talents’. Our ‘inactivity’ is to be seen as wickedness and laziness. That eventually leads to the loss of the ‘talents’.
- 3) There will be an accountability of opportunities. All will be held accountable for what they did with what opportunities they were given with –





Accountability of resources given but also of the opportunities given.

Having outlined this parable at the outset, I would like to *kerygmatic* ally proclaim that God has blessed Ranchi province with precious gifts of human and material resources. Human resources, number wise, are pretty huge with a total of 395, which makes the Province as one of the largest Jesuit Provinces in the world with an average age of just 46 years. We gratefully acknowledge the wide presence of our men in ten dioceses in Jharkhand, Andamans and Assam along with Ranchi men working in overseas mission in Cambodia, Guyana, Middle East, Rome and Japan. Ranchi Jesuit Society (Province) has as many as 175 accountable administrative units, divided into six zones. The Province gets engaged in 64 Schools, 20 Hostels, 25 Parishes, 7 Social Centres, 2 Spirituality Centres, 5 Inter Colleges, 3 Degree Colleges, 2 Professional Institutes, 3 Media Centres, 2 Youth Accompanying Centres, and 42 Houses/Communities. Through these apostolic works, we have innumerable people/beneficiaries into our care. It is to be noted here that while bigger the size (number) bigger is the stewardship, responsibility and accountability

requiring intellectual and spiritual prudence (Ignatian Discernment) to manage them.

God has blessed Ranchi Province with bountiful material resources as well. Thanks to our Belgian Jesuits, wherever mission stations were started, be it in Khunti, Ranchi, Gumla or Simdega, enough and more landed property were bought so that Ranchi Mission might be in its sound footing. Landed property bequeathed from our Jesuit ancestors is definitely priceless gift from God for His Mission. The buildings and other movable-immovable fixed assets are real gifts at our stewardship for His mission to spread. Ranchi Province is also blessed with so much of goodwill, call it brand value and generosity of the people that we are able to generate enough revenues to further our ministries and mission of God. The last Fiscal year 2025-26, consolidated total turnover of the works in the Province was INR 290.39 Crore, which was 13.9% more than the previous fiscal year. As a wise financial administrator, one could have spoken more in accurate figures, however, it is not the emphasis on how much ( the quantum) but on how (the manner). My reflection/analysis is on our honest effort of stewardship, responsibility and accountability.

The efforts of our stewardship, responsibility and accountability can be elaborated in term of underlying some good financial practices in the Province.

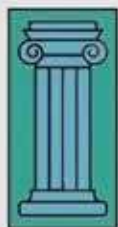
**1. Internal/External Audit and Statutory Compliances:** The Province with all its administrative units (Houses/Works) is quite prompt and diligent in complying with all the statutory compliances of the regulatory bodies of the country. Barring a few individual cases, the province men do exhibit an honest effort of stewardship, responsibility and accountability in complying with the statutory compliances. Lapses and negligence (like the third servant) are there, but given the kind of push and pressure, all fall back to track. There has been a very good internal and external audit system in the Province. Annual (in some cases, even



mid-term) statutory audit is carried out the professional Chartered Accountant firm. The Finance Commission and its investment committee takes care of the internal audit system. As part of the internal audit and control mechanism, centralization of the booking keeping through cloud-based Accounting Software is being practiced.

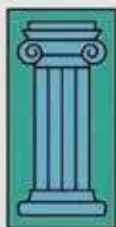
- 2. Annual Budgetary System:** Annual budgetary system is a very good practice followed up in the Province. Budget projections of the houses and apostolic works are prepared in the communities, deliberated once in groups zone wise and finally submitted to the Finance Commission. The finance commission along with Provincial spend final round of discernment process and finally the provincial who gives the approval of the budgets. Approved budgets are given back to the administrative units with approval or no approval status for implementation. In the forthcoming days, this practice of the budgetary system as a statutory compliance and a control mechanism, budget variances of half yearly reporting are planned to be more systematic and compulsory.

## 3 PILLARS OF WEALTH



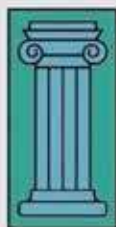
### MINDSET

- Burning Desires
- Minimize-ve talk
- Be confident



### HABITS

- Be consistent
- Focus on daily actions
- Don't say, just show



### MONEY

- Learn investing
- Don't show off
- Built assets

### 3. Centralized Jesuit Salary and remuneration Income and Board/Lodge Expenses:

The salaries and remunerations of Jesuits are deposited into apostolic work fund of Ranchi Jesuits (Province registered Society) and the communities are given back monthly as Province Assistance to meet up their board and lodge expenditures. This is one of common sign of life in common in line with the life of the First Christians (Acts 2:42). This has strengthened the apostolic work fund in a big way. So far, this has been more equitable and apostolically effective sharing method of resources in the Province as spoken in the Statutes on Religious Poverty in the Society of Jesus (SOP #50).

### 4. Centralized Health and Medical expenditure:

The health and medical expenditures of active Jesuits are taken care of by the Apostolic work fund, the sick and the aged from Sick and Aged Fund and scholastics from the formation fund. Therefore, there is no practice of retirement benefits to members and their communities and no retirement age.

- 5. Sharing of resources:** The spirit of sharing of resources is very visible in the province. There has been a lot of sharing of resources within the province and outside the province. This has strengthened a deep sense of belongingness and an attitude of sharing among province men. This spirit of sharing and caring needs to be nurtured and nourished in the days to come.

### 6. Community Surplus to Province Support:

The practice of Community Surplus to be surrendered to the Province, is the norm of the Society of Jesus (SOP \*43, \*48) worldwide. However, it is not being practiced in the province due to centralization of Jesuit salary and remuneration. Rather, Province with its apostolic work fund extends financial support to the members and communities. However, FACSI and Province contributions are collected from communities and apostolic works.



**7. Community Living Standards:** It is observed with the annual report system that the community living standards in the Province is quite modest with an average community per diem of INR 837/-. However, with the kind of prevailing Indian economic situations and increasing inflation rate this average community per diem has gone higher in the fiscal FY 2024-25. It is observed that the total turnover of the Apostolic Works in the Province for the year 2024-25 stood roughly at INR 279 Crore while the total turnover of the apostolic communities in the province for the same year barely stood at INR 15 Crore. The Statutes on Religious Poverty in the Society of Jesus (SOP \*12-\*20) and Instructions for Administration and Finances (IAF), adhere to us that the Jesuits apostolic works are not to lack funds/resources while the apostolic communities are to 'embrace modest lifestyle', viz. the style of life of Jesus, thereby drawing a clear distinction between apostolic works (institutions) and the communities.

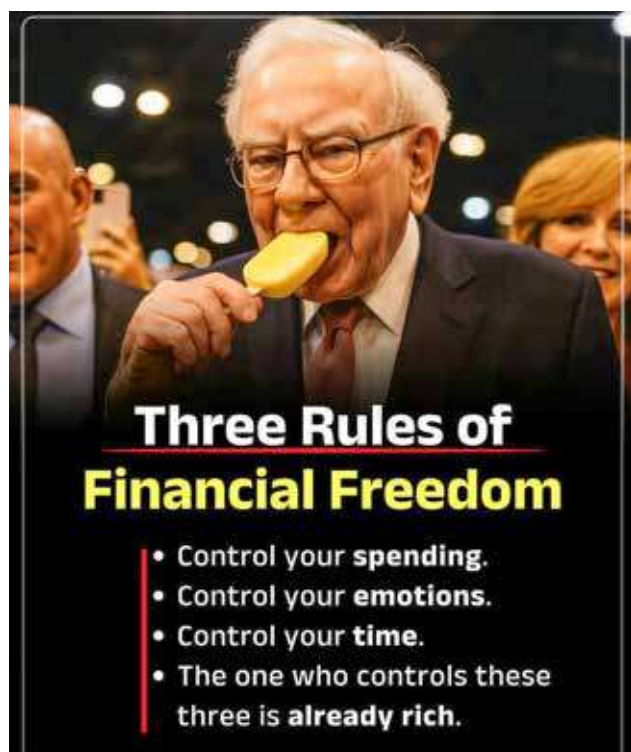
**8. Personal Bank Account System:** There has been no open practice of holding a personal

bank account except for scholastics and a few individual Jesuits, those in active ministries. However, given the Indian Income Tax Regulations, which curtails the cash transactions, it is becoming a functional necessity now. The province is open to adopt this new, better and transparent way of functioning.

**9. Monthly allowance or Pocket Money System:** Leaving aside the men in formation and a few communities, there has been no practice of monthly allowance or pocket money system. Everything is common or personal expenses are borne by communities as and when needed. This certainly emphasizes life in common with a deep sense of belongingness to the Society of Jesus.

While acknowledging and appreciating some of the good financial practices in the province, it is fitting that we also identify and reflect deeply some concerns and future course of actions. Out of my experience, analysis and praxis, I would like to enumerate the following concerns in the Province.

**1. Foreign Funding and donations:** With the New draconian amendments in the Foreign Contribution Regulatory Act (FCRA) by the Indian central Government and denials of the Renewal of FCRA Registrations, along with other Christian Non-Government Organizations, Ranchi Jesuits too face deep financial crisis of receiving foreign funds in the Province. A lot of projects of Ranchi Jesuits unprecedentedly got halted as reception of overseas funds and utilization of the new and existing foreign funds was disallowed without a valid FCRA Registration Certificate. The recent proposed amendment bills pose before us real existential challenges before us. With the closure of the foreign funding and donations, the feasibility and sustainability of the good works (missions) started will get jeopardized. It is a big and serious concern before the church in India. Some new and innovative ways of resourcing





and sustaining ourselves are the need of the hour in this uphill task ahead of us.

**2. New ways of functioning in India:** One of the ways in which we, as civil legal body, function in the country is the 'society' under societies registration act 1860 or 'trust' under the Indian Trust Act, 1882, which are pretty old legislation in India. In the light of the re-imagining and restructuring process, there is a felt need of regrouping some of the administrative units (works/Houses) in manner, which more acceptable and better functional. A few successful regrouping of units were made previous year. It is concern before us as to how efficiently and professionally we comply with demands and compliances of the existing or new legislations of the country. A serious thought-process is needed that we come out with some new, better and innovative ways of functioning in India as civil legal bodies.

**3. The issue of safeguarding our building/ landed property:** The issue of safeguarding our building and landed properties another important concern in the province. Owing to the existing and new regulations in the country and the state of Jharkhand, the issue is quite complicated. The matter is taken up quite seriously by the property in-charge along with

the Jesuit and non-Jesuit lawyers and experts. All efforts are made to safeguard the properties of the society of Jesus in the Province. Also, while purchases of new properties, due diligence and care is being taken, so that no financial loss is suffered.

In conclusion, I would reiterate, reminding the life-message taken from the parable of the 'talent', viz. the message of stewardship, responsibility and accountability, that the financial ethics of honesty, transparency and accountability clubbed with the virtues of conscience, competence, compassion, commitment and character are so vital in the human and financial governance of the Province. Policy, procedures and control mechanisms for better and efficient governance of the Province are all in place. However, Jesuit Life-Mission in accordance with our Jesuit Charism is one of the concerns in the Province. There had been lapses and failures, individually mostly, culminating in the scandals in the Jesuit life-mission. Echoing with Fr Superior General as in his address to the Jesuits of Ranchi Zones, what is of paramount importance is the emphasis on our 'being' more than 'doing', spiritual and intellectual depth, rooted and grounded in our Identity and legacy. In my opinion, that is what will finally reflect and get realize in the effective and efficient human and material governance of the Province.



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## Our Identity As Jesuit Brothers

**Fr. Johny Kujur SJ**

Vocation Promotor, Ranchi



**T**he Jesuit brother is a man who has accepted the call of the Father to be a “companion of Jesus”. Jesuit brothers are sent to collaborate in the mission of Christ. God’s call to Brotherhood is a unique vocation in the Society which

should be appreciated in itself. A Jesuit Brother’s vocation is the call to find God in all things. A Brother’s life is marked by a deep personal relationship with God, which he lives through prayers, community life, and service. This spirituality invites others to seek and find God in their own lives. A Brother’s Vocation emphasizes that serving God and his people is not confined to sacramental ministry but extends to all forms of service.

Currently, there are 9 brothers and several candidates for brotherhood in Ranchi Province. As



a vocation promotor, I am moved by their simplicity, sincerity, commitment, availability, and service. They are brothers because they follow Jesus, whom they love and believe in. They are those who hear God’s word and put it into practice.

In Ranchi Province, all our brothers have been assigned different ministries. Some are treasurers, some work in the infirmary helping elderly Jesuits and sick members, some serve as ministers in the houses, some work on the farm, some are in the schools, and some pray for the Church and the Society. They do their mission with great love and sincerity as well as with zeal and vigor. I appreciate their work and service.

This year (2025-2026), there were two major programs held for the brothers of the South Asian Assistancy, firstly the Annual Retreat and secondly the Annual Meeting. I was greatly impressed and deeply inspired to know their rich experiences, which they shared with me.

The Annual Retreat was held from 23 February to 3 March, 2025, in Hazaribag Province, at St. Stanislaus College, Sitagarha. Each brother had unique experiences. They revived their spiritual lives and helped them lean more intimately into their relationship with God. The retreat allowed them to sit with the Lord and ache together, presenting their joys, pains, and struggles to Him. It was an opportunity to be present to any pain and heartache, not suppress or ignore it, but to invite Jesus into their woundedness. This dedicated time for deeper prayer and reflection enabled them to emerge with a renewed sense of peace and direction. They were strengthened not only in their friendship in the Lord but also in their brotherhood

in Him. It was an invitation for each Jesuit to pray for the grace to root our lives vocation deeply in Christ, who has called us by name.

The Brothers of the Jesuit Conference of South Asia meet was held in Phesama, Kohima Region, from September 30 to October 3, 2025. The theme was inspired by God's Spirit and being an integral part of the process of 'Reimagining and Restructuring the Society of Jesus in South Asia (RRSJSA). They experienced many moments of grace. They were inspired to revisit, reinvent, and re-present their life-mission. As a body of Jesuit Brothers, they reviewed their vocation, formation, and mission in the JCSA, thereby evolving new pathways to make their life-mission more fruitful. At the outset, they recalled and reaffirmed their identity as articulated by GC 34: "The Jesuit Brother is a man who has accepted the call of the Father to be a 'companion of Jesus.' By his vows, he consecrates his life freely to help the mission common to the apostolic, religious, and priestly body of the Society: 'the service of the faith of which the promotion of justice is an absolute requirement'."

They further reasserted what GC 34 has stated: "A reduced number of vocations ought not to result in lowered standards for admission to the novitiate.

Those admitted to be Brothers must be men of faith, committed to service, sufficiently mature, suited to life in community, and capable of being integrated into the body and mission of the Society."

We believe that the vocation of a Jesuit Brother is unique and integral to the Society of Jesus. Hence, it needs to be nourished and nurtured. In this context, they requested the JCSA to consider the following:

- To appoint a special Vocation Promoter at the Province/Region and Conference level to work tirelessly towards promoting vocations to Jesuit Brothers.
- To create platforms to make Jesuit Brothers visible so that many young men may see them and be attracted to their way of life.
- To provide a similar formation to Jesuit Brothers as that given to the scholastics so that Brothers too may be able to participate in diverse apostolates of the Society of Jesus.
- To defer the discernment and choice of a particular way of life in the Society till the end of the Regency so that all make an informed choice about their specific vocation in the Society.
- To equip formators to consciously help the Brothers to appreciate and nurture their





vocation, to inculcate in them a will to serve, and an enthusiasm for the mission of the Society.

- To provide opportunities to Brothers for secular academic studies, considering each Brother's talents and interests, while keeping in mind the apostolic needs of the Society.
- To provide possibilities for senior Brothers to accompany and mentor younger Brothers.
- To create deepened awareness among Major Superiors, Novice Masters, PCFs, Vocation Promoters, and other Jesuits of the uniqueness of the Brothers' vocation.
- To organize ongoing formation programmes in spiritual and psychological renewal and in pastoral and professional development for the formed Brothers to be effective in their ministries.
- To involve and integrate all Jesuits in all ministries, including governance of the Society, so that distinction and discrimination between Jesuit Brothers and Jesuit scholastics is erased.
- To effectively use Digital Media and Print Media to propagate the achievements and contributions of Jesuit Brothers in the history of the Society of Jesus.

Trusting and thanking God for the special grace that they have received at the Brothers' meeting

at Phesama to re-examine and recast their life-mission, they not only joyfully present them to JCSA members but also solicit their approval and blessings so that their dreams about their vocation, formation and mission may come true, and that they may serve the mission of the Society as Brothers more fruitfully. They seek the assistance of Our Blessed Mother Mary to intercede with her Son so that they may carry forward this mission of renewal of our life-mission in God's way for God's Greater Glory.

When I met Fr. General Superior Arturo Sosa, I was told by him to sustain a serious and ongoing reflection on the vocation of the Jesuit Brothers. The vocation of one Brother is a shared calling for us all. The challenges one Brother faces belong to all of us. This responsibility includes supporting each other through prayer, praying that none of us lose our relationship with Jesus.

The greatest danger for Jesuit Brothers is gradually neglecting daily prayer due to work and distractions. The Brother vocation can only endure through a living connection to Jesus in Prayer.

In this new age, the identity of Jesuit Brothers is gradually changing from that of previous generations. Yet we remind each other not to forget the witness of the Senior Brothers who came before us, whose simple and humble lives embodied the Jesuit Brothers' identity in mission. We encourage each other not to fear doing the simple and the small things. They are prophetic when collaborating with others in humble tasks, whether it be gardening, farming, driving, or other seemingly ordinary work, but we know they are fulfilling Christ's mission.

We support and encourage them in their vocation. Older Brothers care for younger ones, sharing wisdom and setting an example. Younger brothers support older ones with their youthful presence, keeping the vocation of Brother alive and hopeful within the Society of Jesus. We pray that the Society may have more Brother vocations and that God will send us more Brothers.



## Culture of Safeguarding: Affirming Jesuit Identity in the Province

**Fr. Sudhir Kumar Kujur SJ**

Member, Protocol Commission



In recent decades, the alarming rise in cases of sexual abuse, affecting children, women collaborators in the workplace, and vulnerable adults, has deeply wounded the Body of Christ. This painful reality has stirred the conscience of

the Church and prompted its leaders to call upon the People of God to unequivocally condemn such violations of human dignity and to foster a culture where abuse is neither concealed nor tolerated, but prevented with vigilance and accountability.

In the spirit of solidarity with the early Christian community in its care for suffering members – “if

one member suffers, all suffer together” (1Cor.12: 26), the Church shares in the pain of survivors. Pope Francis has repeatedly expressed profound sorrow for the suffering of minors and vulnerable persons, especially when perpetrated by those entrusted with their care. The Holy Father calls for a renewed and steadfast commitment to the protection of minors and vulnerable adults, not merely as a policy or protocol but as an expression of Gospel values of justice, compassion and the truth, and thus participation in the mission of Christ. (cf. Letter of Pope Francis to the People of God, Vatican City, 20 August 2018).

In response to the Church’s urgent call, the Province Safeguarding Commission through awareness





programmes, formation and clear protocol, strives to nurture a culture of care, transparency and accountability across all our institutions and apostolates. Inspired by the words of Jesus, “Let the little children come to me.....for to such belongs the Kingdom of God” (Mk.10: 14), it seeks to ensure that every Jesuit ministry becomes a safe, respectful, and life-giving space.

Recalling the 32<sup>nd</sup> General Congregation of the Society of Jesus, which affirmed that “the service of faith, of which the promotion of justice is an absolute requirement” (Decree 4), the Commission renews this commitment as an integral and indispensable dimension of our Jesuit mission. Rooted in the Ignatian tradition, this mission flows from our very identity as companions of Jesus, sent on mission. Inspired by the vision of La Storta to carry his cross, and nourished by the Spiritual Exercises, we are called to embody *cura personalis* – attentive care for each person in their dignity and vulnerability – and *cura apostolica*, ensuring the integrity and credibility of our mission. Safeguarding thus becomes an essential participation in the mission of Christ, the Good shepherd (Jn.10: 11), who protects and lays down his life for the vulnerable.

During his recent visit to the Province, Rev. Fr. Arturo Sosa, Superior General of the Society of Jesus, reaffirmed the Ignatian roots and authenticity of Jesuit identity as companions of Jesus, sent on mission, collaborating with others while remaining united in spirit, as Ignatius and his companions were. Such unity of heart and mind is sustained through faithful prayer and the Eucharist, privileged spaces of encounter with the Lord, enabling us to

remain steadfast in our vocation amid challenges and changing realities.

In recent years, the initiatives taken by the Province Commission have borne significant fruit, particularly in responding to cases involving the abuse of children and vulnerable adults. Through awareness programmes, workshops, and both personal and collaborative efforts, the Commission strives to nurture a culture of safeguarding rooted in care and responsibility. It promotes clear protocols for reporting and responding to abuse, while ensuring compassionate care and accompaniment of victims. Its mission is to ensure that all our ministries – schools, colleges, parishes, communities, institutions, hostels and social centres remain safe spaces where children, collaborators and vulnerable adults are protected, respected and enabled to grow in dignity, security and freedom as true children of God.

Through ongoing formation initiatives and the effective implementation of safeguarding protocols, the Commission contributes to shaping consciences and building a culture of vigilance and care. It encourages truth-telling and accountability, echoing the Gospel call, “for nothing is hidden that will not be disclosed (Lk.8: 17). By timely intervention and the promotion of a culture marked by vigilance, transparency and care, the Commission helps build communities of trust, and assists the Province in remaining faithful to its Jesuit vocation and mission. As a Province, we are invited to journey together toward deeper conversion, personal and communal, so that our ministries may truly reflect the Kingdom values of justice, peace and dignity, and care for all, especially the most vulnerable of society.





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## Celebrating *Cura Personalis* in the Province

**Fr. Sylverius Chermako SJ**

Socius to Provincial, Ranchi



The Jesuit vocation is deeply rooted in a way of proceeding that integrates mission, community, and care for the whole person. Among the many values that shape our identity, *cura personalis*, care for the person in his or her

entirety, stands out as a defining hallmark. From the perspective of the Health Commission, this value takes on a concrete and compassionate expression in the care extended to our brothers, especially the elderly and infirm. In celebrating our Jesuit identity, we recognize that how we care for one another, particularly in moments of vulnerability, is itself a powerful witness to the Gospel.

### **Biblical Foundation of *Cura Personalis***

The inspiration for *cura personalis* is deeply biblical. Jesus' ministry reveals a consistent attentiveness to the whole person- body, mind, and spirit. In the Gospel, we encounter the Lord who heals the sick, consoles the distressed, and restores dignity to the marginalized.

In Matthew 25:36, Jesus says, "I was sick and you visited me." This passage underscores that caring for the sick is not merely an act of charity but a direct encounter with Christ Himself. Likewise, the parable of the Good Samaritan (Luke 10:25 - 37) offers a profound model of compassionate care. The Samaritan not only tends to the wounds of the injured man but ensures his continued care, going beyond immediate assistance. This holistic concern mirrors the Jesuit understanding of *cura personalis*.

St. Paul, too, reminds us of our interconnectedness- "If one member suffers, all suffer together" (1

Corinthians 12:26). This sense of belonging calls us to a shared responsibility for one another's well-being, especially within the religious community.

Pope Francis has consistently reminded the Church - and especially religious communities that the truly vulnerable are not peripheral but central to our mission of mercy. He has stated that to care for the elderly is to care for the memory, wisdom, and soul of people. In his vision, elderly persons are not burdens to be managed but keepers of history, bearers of wisdom, and living signs of God's faithfulness over time. Francis invites us to see aging not as a period of loss alone, but as a unique season of spiritual fruitfulness- rich in prayer, insight, and interior freedom.

According to the Holy Father, the way a community cares for its elders reveals the depth of its humanity and the authenticity of its faith. (General Audience, Saint Peter's Square, Wed. 4 March 2015)

For us Jesuits, our mission is shaped by Ignatian spirituality, this call reverberates deeply. It reminds us that mission is not only about "doing," but also about "being" with, listening to, and walking alongside those whom God entrusts to us.

### ***Cura Personalis* in Jesuit Life**

In the Society of Jesus, Superiors General have repeatedly affirmed that caring for elderly Jesuits is not a task of charity alone but an essential expression of Jesuit identity and mission.

Rev. Fr. Arturo Sosa, S.J., our Superior General, emphasizes that Jesuit life is fundamentally communal- "companions journey with one another in every stage of life," he affirms. For him, *cura personalis* is lived not only in classrooms or



missions abroad but in infirmaries, care homes, and everyday moments of presence with those who once cared for many others.

In Jesuit spirituality, *cura personalis* is not an abstract ideal but a lived reality. It calls for attentiveness to the unique needs, gifts, and struggles of each individual. From formation to mission, from active ministry to retirement, every Jesuit is invited to both give and receive this care.

The Health Commission embodies this value by promoting physical, emotional, and spiritual well-being among members of the Province. It reminds us that our mission is sustained not only by apostolic zeal but also by the quality of care we extend to ourselves and one another.

### Care for Our Elders: A Living Witness in the Ranchi Province

The Ranchi Jesuit Province offers a commendable example of *cura personalis* in action, particularly in its care for elderly and infirm Jesuits. Over the years, there has been a growing awareness of the need to provide dignified, attentive, and professional care to our senior members who have generously spent their lives in the service of the mission.

The infirmary has been thoughtfully renovated and upgraded to meet contemporary healthcare needs.

Improved infrastructure, well-equipped medical facilities, and comfortable living spaces have been put in place to ensure that our elders experience not only physical care but also a sense of dignity and belonging.

The presence of dedicated fathers and brothers, who accompany the elderly with patience and fraternal love, is a beautiful sign of community life. Their daily acts of service- administering medicines, offering companionship, celebrating the Eucharist, and simply being present, reflect the spirit of the Good Samaritan.

Equally significant is the contribution of trained supporting staffs, who assist with professionalism and compassion. Their role in maintaining hygiene, providing medical assistance, and ensuring day-to-day comfort is invaluable. Together, this team forms a network of care that embodies the Jesuit ideal of community rooted in love and responsibility.

### Renewing Our Commitment

As we celebrate our Jesuit identity, the call to deepen *cura personalis* becomes ever more urgent. In a world often marked by neglect and individualism, our communities are invited to be spaces of attentive care, where each person is valued and accompanied.





From the Health Commission's perspective, this involves not only maintaining and improving facilities but also fostering a culture of sensitivity, gratitude, and mutual support. It challenges us to see care not as a duty but as a privilege, a participation in the healing mission of Christ.

### Conclusion: Companions in Care

In the end, *cura personalis* is not about a system, it is about love. It is about becoming, for one another, the compassionate presence of Christ.

As we look at our elderly brothers in the infirmary, we do not see a diminishing life, we see a fulfilled

vocation. And in caring for them, we do not perform a duty, we receive a grace. The words of Jesus echo gently within our communities- "Take care of him" (Luke 10:35). This is our mission too.

May the Ranchi Jesuit Province continue to be a beacon of this caring love. May each one of us, in our own way, embody this beautiful truth- "to be a Jesuit is to be a companion", not only in mission, but in care, in compassion, and in enduring love. May this commitment continue to grow, inspiring each one of us to embody compassion, attentiveness, and love in all our relationships.



## Section D

# Men in Formation





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## From Resistance to Surrender

Sch. Pingal Bilung SJ

Regent- 1st Year (In Pune Province)



I paused. I read it again, just to be sure. And then it hit me I was being sent to Pune Province. For a few seconds, everything inside me went silent. And then, suddenly, a storm.

"This cannot be right."

"Why me?"

"Why there?"

I had never imagined this. It felt like the ground beneath me had shifted. Something inside me resisted strongly. I was not ready to leave my province, my comfort zone, my familiar world. I was angry, unhappy and disappointed.

In that disappointment and confusion, I did one of the stupidest things. I wrote an email to Fr. Provincial requesting him to change my appointment. I gave all the reasons why I should be in the province for regency. I also prayed to God but nothing worked. Even God was not in mood to listen to my prayers.

Finally with a heavy heart I boarded the train to Pune. The journey was long, but my thoughts were longer. My mind kept returning to the same questions: Why me? How will I adjust? What kind of people and atmosphere will be there? The more I thought, the more anxious I became.

I reached my regency place. The tiring and busy schedule stated. But those previous thoughts kept me disturbing.

One evening during my *triduum* I was taking a walk. I was lost in my thoughts. And suddenly, like a voice breaking through the noise, a question disturbed my chain of thoughts.

"Who am I?"

It is such a simple question, and yet, it has the power to disturb.

Beyond my name, beyond my background, beyond my gifts and talents who am I truly?

"I am a Jesuit."

"Yes" "I am a Jesuit"

"What does it mean to be a Jesuit?" What is this identity that I carry? What is its legacy? What are we known for? Am I even worthy to bear the name Jesuit? Series of such self-introspecting questions flooded my mind. I felt I had forgotten who I was.

Being a Jesuit is not just a title. It demands surrender and courage. Jesuit identity is shaped by rich history, tireless labours of those who came before us. Our predecessors have built this name, a brand most trustworthy through countless sacrifices. The name carries within it a rich legacy.

But we tend to forget all of these? What are the core dimensions of our Jesuit identity?

### Availability

At the heart of Jesuit identity lies the call to availability, a readiness to go wherever the mission calls, without hesitation, without resistance, and without conditions.

Availability comes from a heart that is free; a heart that is rooted in prayer; a heart that is not bound by attachments, fears, or personal preferences.

The life of St. Francis Xavier becomes a radiant example of this availability. When he was asked to come to India, he did not pause to calculate, to question, or to negotiate. His response was immediate and generous.



When I look at my own journey, I cannot help but see the contrast. Accepting my regency in Pune was not easy. It required me to let go of my own plans, my comfort, and my desire for familiarity. It called me to step into the unknown, where nothing felt certain.

True availability, I have come to realize, is costly. It asks for courage, the courage to surrender control, courage to trust, and courage to say “yes” even when the heart is unsure and not willing.

### **Obedience**

In a world that celebrates independence and self-assertion, obedience can feel like a burden. It can feel restrictive, even painful. And I experienced this struggle deeply when I received my appointment. There was a part of me that resisted – the part that wanted to hold on to my own will. It is easy to echo the prayer of Jesus Christ: “Not my will, but yours be done.” But very hard to put into action. This kind of obedience requires a listening heart, a humble spirit, and a deep trust. Our identity is in obeying.

### **Adaptability**

Jesuits have always been known for their ability to cross boundaries of language, culture, and tradition with openness and humility. They do not cling rigidly to what is familiar. Instead, they enter into new realities.

For me, this was a real challenge. Coming to a new place, encountering new people and language, adjusting to a different culture was not easy. There

were moments of discomfort, moments when I told myself, ‘I do not belong to this place’. The mental, psychological fatigue was so heavy to bear at times. There were times I felt alone and lonely. But I got to realize that this was what Jesuits were meant for, tough people for the tough missions.

### **Mission to the Marginalised**

Going to the peripheries is very core of Jesuit identity. We are called to go where others may hesitate to go, to stand with those who are forgotten, neglected, and pushed aside by society. This mission is not glamorous. It is often challenging and uncomfortable. People are tough to deal with. But we are called specially for this. This mission challenges me to move beyond my comfort zones and to encounter Christ in the least.



### **Community Life**

A Jesuit is known to be the man who lives in a community. The community life defines who we are. Being in an apostolic community. I got to see how the *cura personalis* and *cura apostolica* takes place here. I was fortunate to have a community where I felt loved respected and cared for and equal. All these experiences helped me to harvest rich fruit of my regency.

Therefore, when we take pride in our Jesuit identity, is not merely to remember who we are. It is to live it authentically, courageously, and faithfully. It is to embrace both the gift and the responsibility that this identity brings.

## The Unfinished Search

Sch. John Fisher Osga SJ

Student of Philosophy, DNC Pune



I stand now at a threshold. Behind me are years studying philosophy asking tough questions, sharpening arguments, and trying to make sense of life. Ahead lie regency, theology and the unknown path of my calling.

But right now, I pause not to finish anything but to reflect. Philosophy isn't something I just finished. It's a way of seeing. At first, it felt like learning rules and definitions, studying big systems of truth and freedom. It was exciting to see how clear thinking could uncover reality beneath the surface. But overtime, philosophy stopped being about mastering ideas and started being about being mastered by the questions themselves.

It is here that Ignatian Spirituality quietly but profoundly shaped my philosophical journey. To "find God in all things" is a disciplined attentiveness to reality. It means that philosophy cannot remain abstract. Every concept must eventually touch life. Every argument must resonate with experience. Every truth must, in some way, lead toward the

greater glory of God. The Spiritual Exercises taught me to notice to attend to the movements within my own heart, to discern consolation and desolation, to recognized how ideas are not neutral but carry affective and spiritual weight. Philosophy, when lived Ignatianly, becomes a form of discernment. It asks not only, "Is this true?" but also, "Where does this lead? Towards life, or away from it?" This integration of intellect and spirit transformed my understanding of knowledge. Knowledge is not possession; it is participation. To know something truly is to be changed by it.

After these years of study, the world itself appears different. I no longer see reality as self-evident. What once seemed obvious now reveals layers of complexity. A simple act speaking, choosing, loving opens into philosophical depth. Language becomes a field of meaning and ambiguity. Freedom becomes an absurdity of autonomy and dependence. Love becomes both gift and task, mystery and decision. Yet this deeper awareness does not lead to skepticism or despair. On the contrary, it gives rise to wonder. Wonder is perhaps the most enduring fruit of philosophy. It is the recognition that reality is intelligible, yet inexhaustible. The truth can be sought, even if never fully possessed. That the human mind, though finite, is oriented toward the infinite. The sense of wonder guards against two temptations: the arrogance of thinking we have understood everything, and the cynicism of believing that nothing can be understood at all. It sustains a posture of openness a readiness to learn, to question and to be surprised.

One of the most persistent tensions I have encountered is that between freedom and





determinism. On one hand, philosophy reveals the many forces that shape human behavior; biological, psychological, social, historical. It becomes difficult to speak of freedom without qualification. On the other hand, our lived experience insists on responsibility, on the capacity to choose, to commit and to love. This tension is not easily resolved. Yet within the Ignatian framework, it becomes a space of grace. Freedom is not absolute independence; it is the capacity to respond to God, to others, to the demands of truth and justice. It is relational, not isolation. In this sense, philosophy prepares the ground for a deeper theological insight: that human freedom finds its fulfillment not in self-assertion, but in self-gift.

Philosophy has also taught me its own limits. There are questions it cannot answer definitively: the ultimate meaning of suffering, the full nature of God, the destiny of the human person. Reason can point, suggest, illuminate but it cannot exhaust these mysteries. The recognition is not a failure; it is an invitation. It invites faith not as a rejection of reason, but as its completion. It invites trust in

a truth that is not merely conceptual, but personal. It invites a humility that acknowledges that the deepest realities of life are received, not constructed.

As I move forward, I carry with me not a set of conclusions, but a way of proceeding.

To think carefully.

To question honestly.

To listen deeply.

To discern faithfully.

### **To remain open to wonder.**

Philosophy has not given me final answers, but it has given better questions and the courage to live them. In the end, perhaps this is the true gift of philosophical formation: not certainty, but clarity; not closure, but openness; not mastery, but reverence. I stand at the threshold, aware that the journey continues. And I step forward not as one who knows, but as one who seeks, with a mind sharpened by reason, a heart attuned to grace, and a spirit awakened to the quiet persistent mystery that calls from within all things.

## Through the Lens of Contextual Theology

**Sch. Amrit Toppo SJ & Sch. Fulit Dhanwar SJ**

Students of Theology, JFCT, Kanke



The recent visit of our Superior General, to the Ranchi Province was truly a grace-filled experience for the whole Province. Far from being a formal event, it was a deeply meaningful and formative. Through his reflections and personal encounters, he invited us to rediscover the heart of Jesuit life today. For Ranchi Jesuits, especially the students of theology, his visit

became an important opportunity to reflect on our Jesuit identity from the lens of contextual theology, where faith is lived and understood within the concrete struggles, cultures, and hopes of our people.

God's call may not always be dramatic like Paul's may not be through direct encounter like the disciples, may also not be in supernatural manner like Samuel, but in ordinary and day today events of

life. Nevertheless, it is the same call from the same God of Jacob, Isaac and Abraham. Our call too is from God assisted by human and ordinary means; Yet, special as a Jesuit. Jesuit life is separate from others because of its special Jesuit identity.

We are defined and recognized by our Jesuit identity. Identity is not simply the set of ideas but a way of life. As Jesuit students of theology, it is "the" aspect of our life. Jesuit identity is rooted in the spirituality of St. Ignatius of Loyola. It is not merely a historical or institutional reality but a lived experience. As students of theology in JFCT (Jesuit Formation Centre for Theology), our formation is not merely academic but contextual and practical. Our studies are not only for personal knowledge or academic success, but for deeper readiness to be sent. For we are men called by God, consecrated in the Society, and sent on mission for the greater glory of God. This understanding of our identity becomes a special invitation to renew our understanding of Jesuit identity in the context of formation, mission, and the changing realities of the world.





Society of Jesus is not an organization of workers but a community of companions of Jesus. Hence, we do not have a mission of our own; we share the mission of Christ. This is the heart of Jesuit identity: to be available to be sent wherever God's people need us most. Therefore, our call in the formation is that we allow Lord to shape our very being, so to be ready not only for the ministry but first being a true and genuine companion of Jesus. Our immersion and mission exposure programmes are such which allows us to immerse ourselves in our cultures and also move beyond the boundaries of our culture, language, and familiar surroundings. So, to inculcate the love for the universal mission, which is an inseparable part of our identity. True Universality does not dissolve our differences; rather, it unites them in mission. Diversity becomes meaningful only when it is held together in charity and obedience. Our Ranchi Province exists today because missionaries came with generosity to Chotanagpur, leaving behind their comfort and homeland. And now it's our duty to show that Society is universal in its spirit and mission. Therefore, our studies form us to the same availability and interior freedom.

The ultimate aim of theology is "transformation". Spiritual, mental and otherwise also but the deeper disposition is required for this. The courses and





activities we are engaged in are designed for this very purpose. As students of contextual theology our identity does not remain only spiritual and intellectual but much broader it also encompasses cultural, ecological as well. It directly implies that our identity also has the dimension of having harmonious relationship with God, one another and also with nature. These values don't divert us from our roots but strengths it and keeps our Jesuit identity intact. It shapes and forms us in accordance with the founding the charism of our society.

A Jesuit must have the spiritual depth. Our formation is not static but is dynamic and is formed through prayer, reflection and action. Prayer is the centre of our life and identity. A Christ-centred life is essential and that a personal encounter with the Lord is necessary. Without prayer, there is no spiritual life. Hence this formation is not only passive study of God but it is actively knowing and loving Him personally.

In a world torn apart with the violence, ecological crisis, displacement, and religious polarization, fundamentalism, hope becomes a spiritual force that sustains mission. our theological studies, help us see both the beauty and the brokenness of society through pastoral exposures, academic

learnings and through our daily encounter with the lord. World is broken and suffering, injustice, and discouragement prevail everywhere. In the light of all this our Jesuit identity calls us to be men of hope—not superficial, but hope rooted in the risen Christ.

Fr. General reminded us that Jesuit identity begins not with doing, but with being. Today the world runs after recognition, achievements and success. We may also be tempted to define ourselves by our ministries, talents, and results. But Fr. General reminds us that before we are teachers, preachers, social worker, or administrators, we are first religious men consecrated to God. As a student of theology this challenges us to ask ourselves: are we preparing only for ministries or are we allowing the Lord to shape our very being?

The Jesuit identity is not mainly about what we do, but about who we are in Christ. As a student of theology, our formation calls us to become men of prayer, interior freedom, universality, and hope, ready to be sent wherever the Church needs us. In this way, our contextual theological journey becomes a living response to the struggles and our people, for the greater glory of God.





## Section E Reports





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## Progress in the Causes of Fr. Constant Lievens and Fr. Herman Rasschaert, Servants of God

**Fr. Kulwant Minj SJ**

Postulator for the Causes of Canonization, Rome



**T**he Ranchi Jesuit Province is blessed with two Servants of God whose lives continue to inspire generations of faithful across Jharkhand and beyond: Fr. Constant Lievens and Fr. Herman Rasschaert. Their causes for canonization, though

at different stages, have been progressing steadily under the dedicated leadership of the Province and in close collaboration with ecclesiastical authorities in India and Rome. Fr. Pascual Cebollada, the Postulator General of the Society of Jesus, together with Fr. Ajit Kr. Xess, Provincial of Ranchi Jesuit Society, has been guiding these processes with diligence, pastoral sensitivity, and a deep sense of responsibility toward the Church and the people who venerate these holy men. While the cause of Fr. Lievens has already entered the Roman Phase, with Fr. Prem Xalxo serving as its postulator, the cause of Fr. Rasschaert continues to advance within the Diocesan Phase under the care of the Diocese of Simdega. One of the principal aims of this article is to present a coherent, updated account of recent developments in both causes, highlighting growing devotion, ecclesial efforts, and the ongoing historical work surrounding these two remarkable Jesuits.

### The Cause of Fr. Lievens



Over the past five years, devotion to Fr. Lievens has grown markedly, as reflected in both popular piety and institutional initiatives. Two dates have become especially significant in the faithful's devotional calendar: March 19, the day of his arrival in Jamgain, and November 7, the anniversary of his death. These days are now celebrated with great solemnity, drawing thousands of faithful from across the region. The scale and fervor of these gatherings testify to the enduring impact of Fr. Lievens's mission and to the deep affection with which he is remembered. His life and ministry, marked by extraordinary courage, compassion, and a commitment to justice, continue to resonate powerfully with the Adivasi communities he served so devotedly.

The celebrations themselves have evolved into moments of profound spiritual renewal. They include Eucharistic celebrations and pilgrimages to places associated with Fr. Lievens's ministry. The sheer number of participants each year shows that his reputation for holiness has not only endured but also grown. Devotion to him is no longer confined to the older generation who grew up hearing stories of his heroic work; it has taken root among young people, students, and families who regard him as a model of faith, service, and integrity.

In addition to these devotional expressions, several significant developments have strengthened the cause. The construction of the Lievens Museum, the installation of the Lievens on Horseback statue, and the preservation of the Lievens Well have transformed Manresa House and its surroundings into a vibrant pilgrimage center. These sites draw thousands of visitors each year, who come not only



to pray but also to learn about Fr. Lievens's historical, cultural, and spiritual legacy. The museum, in particular, has become an important repository of memory, housing artifacts, documents, and visual materials that tell the story of his life and mission.

A major milestone occurred in December 2025, when several relics of Fr. Lievens, previously preserved in Heverlee, Belgium, were transferred to the Lievens Museum in Ranchi. The relics include a portion of his cassock and two small bags containing ashes from his first coffin and fragments of his clothing. Their arrival in Ranchi has deepened the spiritual connection between the faithful and the Servant of God, providing a tangible link to the man whose life transformed the social and religious landscape of Chotanagpur. The relics' presence has also enhanced the museum's significance as a place of prayer, reflection, and historical study.

Another important moment occurred in February 2026, when Fr. Marc Cyriel Desmet, the Flemish Regional Superior, visited Ranchi from February 1 to 5. During his visit, he handed over the Profession Cross of Fr. Lievens to the Ranchi Province. This Cross, a deeply symbolic object representing Lievens's vows and lifelong commitment to the

Society of Jesus, has been placed reverently in the community chapel at Manresa House. Its presence there serves as a spiritual reminder to Jesuits and visitors alike of the profound dedication with which Fr. Lievens lived his vocation. It also strengthens the historical and spiritual ties between the Jesuit communities of Belgium and India, reminding both Provinces of their shared heritage and mission.

Taken together, these developments—devotional celebrations, the establishment of pilgrimage sites, the arrival of relics, and the transfer of the Profession Cross—demonstrate the cause's vitality and the growing recognition of Fr. Lievens's sanctity. They also reflect the Ranchi Province's commitment to preserving his legacy and to promoting his cause with integrity and devotion.

### **The Cause of Fr. Rasschaert**





While the cause of Fr. Lievens advances in Rome, the cause of Fr. Rasschaert continues to progress steadily through the Diocesan Phase, led by the Catholic Diocese of Simdega and guided by Bishop Vincent Barwa. The diocesan commission responsible for gathering testimonies and documentation has already interviewed 19 eyewitnesses, a significant step toward establishing the cause's factual and spiritual foundations. These testimonies offer invaluable insights into Fr. Rasschaert's life, ministry, and the circumstances surrounding his martyrdom. They also help preserve the memories of those who knew him personally, ensuring their accounts become part of the official historical record.

At the same time, a significant challenge in the process has been that much of the documentary evidence related to Fr. Rasschaert is in Flemish, the language of his homeland. To ensure accuracy and accessibility, these documents are being translated into English. This painstaking work is essential for the diocesan inquiry, as the Dicastery for the Causes of Saints requires all materials to be submitted in a language accessible to its officials. In January 2026, an important development occurred when Chris Rasschaert-Vandenhende, the sister-in-law of Fr. Rasschaert, submitted a significant collection of materials to KADOC, the documentation and research center on religion, culture, and society in Leuven. This collection includes Herman's letters

to his parents and family, letters from his father to him, correspondence from confreres written after his death, personal items such as his pipe, sandal, and a small sword or knife, as well as photographs and documents related to the operation of the SHR V (Shaheed Herman Rasschaert Vrienden) association, which is still in preparation. These materials offer a rich and intimate portrait of Fr. Rasschaert's personality, spirituality, and relationships. They also provide crucial historical evidence that will support the diocesan inquiry. In the near future, the plan is to bring these materials back to Ranchi, where they will contribute to the preservation and promotion of Fr. Rasschaert's legacy. Their return will also strengthen the connection between the faithful of Chotanagpur and the martyr who gave his life in solidarity with the people he served.

Indeed, the causes of Fr. Lievens and Fr. Rasschaert represent two distinct yet deeply interconnected paths toward recognizing the holiness that has flourished in the Ranchi Province. Recent progress—marked by celebrations, relic transfers, archival work, testimonies, and international collaboration—reflects the Church, the Jesuit community, and the faithful's commitment to honoring these Servants of God. Their lives continue to inspire, challenge, and guide the people of Chotanagpur, and developments in their causes bring renewed hope that their sanctity will one day be formally recognized by the universal Church.



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## Ignite the Way: An Experience of Discernment in Common

**Fr. Deepak Toppo SJ**

Province Formation Assistant, Ranchi



I had the privilege of participating in the international program “Ignite the Way: Training of Facilitators in Discernment in Common,” held in Salamanca, Spain (23 November – 3 December 2025).

The program brought together Jesuits and collaborators from around the world and was a profound experience of prayer, learning, and shared mission.

What struck me most was that the program was not merely about learning a method but about entering a spiritual way of proceeding. Through silence, prayer, and spiritual conversation, we were invited to listen attentively—to the Word of God, to one another, and to the subtle movements of the Spirit. Discernment in common emerged as a call to seek God’s will together rather than to rely on individual preferences.

A central insight, strongly emphasized by Rev. Fr. Arturo Sosa, Superior General, is that discernment must be communal rather than individualistic. The Church’s mission is shared; therefore, decisions must arise from prayerful dialogue, mutual respect, and faith-filled conversation. In a world marked by division and fragmentation, discernment in common becomes a countercultural practice. It calls for humility, patience, and freedom from personal biases, inviting us not to argue or dominate but to listen deeply—to one another and to God.

This experience made me aware of how difficult, yet transformative, genuine listening can be. Discernment in common is not about quick

decisions but about fidelity to the Spirit speaking through the community.

A key focus of the program was the formation of facilitators. I came to see that facilitating discernment is a delicate yet essential ministry. It involves creating spaces where every voice is heard, differences are held with care, and a group can recognize the Spirit’s movement. The facilitator’s role is not to direct but to accompany with sensitivity and discernment.

The Salamanca program aimed to create a “multiplier effect” across the global Church. Participants are now sent back to their conferences, provinces, and dioceses with a mission: to conduct similar formation programs, accompany communities, and help others deepen their practice of communal discernment.

An important outcome of the gathering was that participants from JCSA developed a clear roadmap with a structured implementation timeline for 2026–2027. The plan outlines stages of communication, preparation, implementation, and follow-up, ensuring a sustained, coordinated effort. The program spans all zones—West, South, Central, and North—promoting collaboration and capacity building across the Conference. The overarching goal is to foster facilitators rooted in discernment, collaboration, and spiritual depth within diverse teams. Encouragingly, a few workshops have already been held in the West and South Zones. In the coming months, the team will extend this initiative to the Central and North Zones, further strengthening the network of trained facilitators. Several training programs are planned for the Central Zone between September and November



2026, marking an important step in deepening the practice of discernment in common across the region.

By the end of the program, significant outcomes had emerged. Regional teams were formed to sustain collaboration. A core curriculum for training facilitators began to take shape. A global network of facilitators was established, strengthening the Church's capacity for discernment in common. Above all, each participant was sent on a mission to animate this process in their own context.

The reflections, including those of Rev. Fr. Arturo Sosa, helped me see more clearly the deep connection between discernment in common and the Church's call to synodality. A listening and

discerning Church is not an option but a necessity for our times.

As I return to the Province, I carry not only insights but also a renewed sense of mission to foster a culture of listening, collaboration, and shared discernment in our communities and ministries. This experience has also invited me to a deeper personal conversion: to be more attentive to the Spirit and more open to walking together with others in seeking God's greater glory.

Indeed, "Ignite the Way" was not just a workshop but a landmark international formation initiative of the Society—one that continues to inspire a path of communion, discernment, and mission within today's Church.



*Participants from JCSA in DIC at Salamanca, Spains*



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## Art of Listening: Leading to a Deeper Reality

**Fr. Edwin Dang SJ**

Staff, Sadhana Institute Lonavala



A few months ago, after the blessing ceremony of a newly constructed parish church, a faithful approached me and said, “Fr., I know you are a Jesuit. I have heard a lot about the spirituality of St. Ignatius Loyola.” He continued,

“I am curious to know what the most frequently performed ministry of Jesuits is.”

- a) Pastoral and social care
- b) Presiding at liturgical services
- c) Teaching and education
- d) Spiritual guidance and catechesis
- e) None of the above

He was interested in a specific response to his query; however, I turned the question back to him, and with an instinctive, doubt-free choice, he chose option c. It did not surprise me either, because Jesuits have long been acclaimed as educators. Then I said, “If you picked option a, b, c, or d, you chose incorrectly!” In all likelihood, the correct answer is e. The apostolic enterprise that Jesuits most frequently undertake is what unites all the above options; it can simply be referred to as ‘counsel’ or ‘conversation’. Counsel or conversation is the practice in which a Jesuit listens to others and,

when appropriate, offers constructive comments, reflections, advice, or feedback, with the primary purpose of promoting their emotional and spiritual well-being. No matter what specific role a Jesuit is assigned to, whether it be spiritual direction and counseling, pastoral and social care, or teaching and academic advising, all apostolic activities incorporate counsel or conversation, helping the people of God strengthen their relationship with the Creator. Consider the following scenarios on any typical day in the life of a Jesuit;

1. In a pastoral ministry, the faithful reveal to a parish priest the intensifying tension between two groups in the parish, who refuse to collaborate on any common task if the other party is involved: “By all means, we don’t want them to interfere in this matter.”
2. In a formation house, a formee at the midpoint of his studies or spiritual formation reveals to the director his struggle to reconcile God’s love with his poor self-image; “I am not as talented and gifted as others,” “I think nobody likes whatever I do.”
3. In a senior secondary school, a student experiences grief and anxiety after losing his father and says, “I lost everything. I miss his presence at home. He meant a lot to me.” The unexpected, sad demise of his father leads him to lose interest and enthusiasm in his lessons, and he desperately seeks a caring, sympathetic ear to process his grief.
4. In a higher education institution, a lay professor, in the midst of a normal conversation, interrupts his Jesuit colleague and asks, “Fr., will you spare some time to reflect with me about my troubling family situation, which has disrupted





the peaceful atmosphere at home, and I know I have lost the energy to conduct lectures at the college?”

What unites these four situations and is common to all scenarios? All situations are associated with normal, painful, unsettling, and disturbing life events, which can be personally devastating and, if not appropriately managed, can have severe consequences for social and occupational functioning. Amidst these complex life situations, trusting in the greatness and goodness of God, knowing that every painful event contains within itself a seed of growth and liberation, a Jesuit reaches out to others in constructive, nonjudgmental, and meaningful conversation with his subjects or collaborators and helps them realize their inherent potential to heal and transform themselves.

In his compassionate and loving approach toward others, a Jesuit not only recognizes his identity as “created to praise, reverence, and serve God our Lord, and by means of doing this to save their souls,” but also gives a powerful witness to the primary purpose of his life and vocation. A Jesuit is constantly impelled to view his work with the compassionate gaze of the Trinity, “...the three Divine Persons gazed on the whole surface of the world...they decided in their eternity that the Second Person should become a human being, in order to save the human race” (Sp. Exs. 102). The Trinity’s activity of seeing, hearing, observing, and redeeming the world becomes the activity of each Jesuit. When a Jesuit makes the activity of the Trinity his own, he personally responds and joins the Holy Trinity in its redemptive plan, “Let us work the redemption of the human race” (Sp. Exs. 106). Just as Jesus was attentive to the unexpressed hunger and thirst of the crowd, “when he saw the crowds, he had compassion for them” (Mt. 9:36), a Jesuit in his apostolic life is attentive to the emotional and psychological hurts and wounds of others. Therefore, one of the necessary qualifications for a Jesuit to labour for God’s kingdom is to have “an interior knowledge of our Lord, who became human for us, that we may love him more intensely and follow him more closely” (Sp. Exs. 104).

The Ranchi Jesuits, following in the footsteps of St. Ignatius, have been making a significant impact by nourishing the spiritual life of those seeking to quench their spiritual thirst. In particular, the spiritual and counseling ministry, with many organized programs for specific groups, including Ignatian retreats, renewal programs, recollections, personal growth workshops, and psycho-spiritual integration workshops, reaches out to many congregations, dioceses, and the faithful to share the spiritual gifts received from St. Ignatius.

As a missionary province, Ranchi province’s spiritual and counseling ministry has extended beyond its boundaries to address the Church’s broader, universal apostolic needs. In the year 2025–2026, the Sadhana Institute Lonavala organized the following programs:

1. Integral Formative Guidance Course (8 months)
2. Three Tanmaya renewal programs (each for 7 weeks)
3. Two Personal growth programs (each for 4 weeks)
4. Two Samagratha Sadhana Programs (each for 8 weeks).

The Sadhana Institute aims for an experiential and conceptual integration of psychology and spirituality. All the renewal courses focus on guiding participants to become aware of their inherent capacities and thus reimagine, restore, and reclaim their identity as being ‘created in the image and likeness of God’ to praise, revere, and serve God our Lord. The restoration and reclaiming of one’s identity (I have called you by name, you are mine...you are precious in my sight. Is 43:1,4) are fully realized when the unconscious, dormant, and unresolved emotional and psychological blocks are cleared. Therefore, to be convinced of God’s unconditional love, participants are provided with opportunities to address their unresolved emotional and psychological blocks so that, as educators, pastors, formators, and counselors, they are freed from their disordered affections and are internally freer, more generous, efficient, and effective in their total commitment to God.



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# Mission Partner Formation In The Society of Jesus

**Fr. Ashok Roshan Sandil SJ**

Coordinator, Mission Partner Formation



## 1. A New Moment in Jesuit Mission

The gathering of the Coordinators of Mission Partner Formation (MPF) in South Asia marked a significant moment in the evolving self-understanding of the Society

of Jesus as an apostolic body in collaboration. Held at St. Joseph's University and Ashirvad, Bengaluru, the meeting brought together representatives from across the Provinces in South Asia to reflect, discern, and shape the future of collaboration in mission.

This meeting was not merely administrative but deeply spiritual and apostolic in nature. Rooted in prayer, dialogue, and shared experience, it sought to respond to the call of our time—a call strongly echoed by Fr. Arturo Sosa SJ, who reminds us, "Mission is fundamental to the Society of Jesus."

In this light, MPF emerges not as an optional strategy, but as a constitutive dimension of Jesuit identity today.

## 2. Thrust of MPF: From Collaboration to Communion

At the heart of MPF lies a shift—from working for the mission to working with others in a shared vocation. The meeting repeatedly emphasized that collaboration is not merely functional but deeply theological. As one of the key insights highlighted, "Collaboration is not a problem but a gift from God."

This echoes the vision of General Congregations 34–36, which call Jesuits and their partners to become companions in the *missio Dei*—God's mission in the world. The thrust, therefore, is to move:

- From individual ministry to apostolic companionship
- From institutional roles to shared vocation
- From task-based engagement to spiritual co-responsibility

The image of the lighthouse and the candle, shared during the session, beautifully captures this dynamic: the lighthouse symbolizes stability and tradition, while the candle represents dynamism and adaptability. Together, they illuminate the path of mission.

## 3. Aims of MPF: Forming Persons for Others

The meeting articulated several concrete aims that define the direction of MPF in South Asia:

### 3.1 Building a Shared Spiritual Foundation

MPF seeks to root all collaborators—Jesuits, religious, and lay partners alike—in the richness of Ignatian spirituality. This includes:

- Deepening interiority and discernment
- Practicing spiritual conversation
- Engaging in retreats and reflective processes

As Ignatius of Loyola reminds us through the Spiritual Exercises, the goal is to "seek and find God in all things."

### 3.2 Fostering a Common Vision and Language

One of the challenges identified was the divergence in understanding mission and collaboration. MPF aims to:

- Clarify key terms such as mission partner and apostolic body



- Develop a shared vocabulary rooted in Jesuit tradition
- Promote inclusivity across cultural and religious contexts

### 3.3 Developing Competence and Leadership

- MPF is not only spiritual but also practical. This aims to:
- Develop leadership rooted in values
- Foster authentic collaboration
- Equip partners for complex apostolic challenges

### 3.4 Promoting a Mindset Shift

A crucial aim is the transformation of attitudes—especially among Jesuits—towards genuine partnership. As noted during the meeting, “The change has to begin from the man in the mirror.”

## 4. Vision of MPF: An Apostolic Body in Collaboration

The vision that emerged from the meeting is both profound and practical: “To build an inclusive, discerning, and mission-oriented apostolic body where Jesuits and partners journey together as co-workers in God’s mission.”

This vision resonates with the call of the universal Church, especially in the context of synodality. MPF is seen as a concrete expression of walking together—listening, discerning, and acting in communion.

### The vision also includes:

- Intersectoral collaboration across education, social work, youth ministry, and ecology
- Inter-provincial networking to share resources and best practices
- Interfaith sensitivity, especially in the South Asian context

In this sense, MPF becomes a prophetic sign of unity in diversity.

## 5. Mission of MPF: Structuring the Journey

The meeting proposed a structured, three-stage formation process that reflects a gradual deepening of commitment:

### Stage 1: Initiation (Years 1–3)

#### Focus: Foundation building

- **Ignatian legacy:** the enduring spiritual and apostolic vision of St. Ignatius of Loyola, inspiring a life of discernment, service, and finding God in all things.
- **Person-oriented formation:** the holistic growth of everyone, nurturing their unique gifts, freedom, and responsibility in view of their vocation and mission.
- **Social analysis:** the critical examination of social realities to understand structures of injustice and guide informed, transformative action.

### Stage 2: Immersion (After 3+ Years)

#### Focus: Deepening engagement

- **Cura Personalis (care for the whole person):** the Ignatian principle of caring for the whole person, attending to everyone’s spiritual, intellectual, emotional, and physical well-being.
- **Interiority and discernment:** the practice of attentive self-reflection to recognize God’s movements and make wise, faith-filled decisions.
- **Mission of reconciliation and justice:** the call to heal relationships with God, others, and creation by promoting dignity, peace, and transformative justice.

### Stage 3: Incorporation

#### Focus: Leadership and integration

- **Interreligious retreats:** the spiritual gatherings that foster dialogue, prayer, and mutual understanding among people of different faith traditions.



- Advanced leadership training: equipping individuals with strategic vision, ethical grounding, and collaborative skills to lead effectively in complex and mission-driven contexts.
- Exposure at national and international levels: broadening perspectives through cross-cultural engagement, enriching understanding and collaboration beyond local contexts.

This structured approach ensures that not everyone automatically becomes a mission partner but grows into that identity through formation and experience.

## 6. Methodology: The “Why-How-What” Framework

Drawing from Simon Sinek’s “Golden Circle,” the meeting framed MPF in a purpose-driven model:

- **Why** – Rooted in the Jesuit mission and call to collaboration
- **How** – Through structured formation, accompaniment, and discernment
- **What** – Concrete programs, workshops, and initiatives

This framework ensures that all activities remain anchored in the deeper purpose of the mission.

## 7. Key Challenges: Naming the Realities

The meeting did not shy away from addressing challenges:

- 7.1 Resistance to Change:** Initial resistance to formation programs was acknowledged, though often followed by appreciation.
- 7.2 Cultural and Interfaith Sensitivities:** The term “mission” itself was seen as sensitive in certain regions, prompting discussions on alternative terminology.
- 7.3 Sustainability and Structures:** Concerns were raised about maintaining momentum, creating resource pools, and ensuring continuity.
- 7.4 Need for Trained Facilitators:** The importance of Training of Trainers (TOT) and developing a resource pool was emphasized.



## 8. Strategic Directions: Building for the Future

Several concrete steps were proposed to strengthen MPF:

- Development of a 5-year strategic plan
- Creation of a website and resource pool
- Production of short videos by each Province
- Regular zonal and conference-level meetings
- Formation of a core module adaptable across sectors
- Greater engagement of Jesuits through assemblies and publications

These initiatives aim to ensure that MPF is not a one-time effort but an ongoing movement.

## 9. Theological Foundations: Rooted in Ignatian Spirituality

MPF is deeply rooted in Ignatian spirituality, which emphasizes:

- **Discernment** – Seeking God’s will in all things
- **Magis** – Striving for the greater good
- **Cura Personalis** – Care for the whole person
- **Men and Women for Others** – A life of service

As the *De Statu Societatis* invites, all are called to become collaborators in Christ’s mission. Scripture also provides a powerful foundation: “We are co-workers in God’s service” (1 Corinthians 3:9). This biblical vision undergirds the entire enterprise of MPF.

## 10. A Synodal Way Forward: Walking Together

One of the most striking insights from the meeting was the connection between collaboration and synodality. MPF is seen as a concrete expression of the Church’s call to walk together. As Fr. Arturo Sosa SJ has emphasized, the Society is called to be: “A body that discerns in common and acts in mission.”

This requires humility, openness, and a willingness to listen—qualities that MPF seeks to cultivate.

## 11. A Grace-Filled Beginning

The meeting concluded with a deep sense of gratitude, hope, and commitment. Participants recognized:

- The grace of collaboration
- The joy of shared mission
- The need for continued discernment
- The urgency of action

MPF is not merely a program—it is a way of proceeding. It invites Jesuits and their partners into a deeper communion, a shared identity, and a common mission. In the words inspired by the opening song of the meeting: “There is a candle in every soul.” MPF seeks to light that candle—so that together, as companions in mission, we may illumine the dark corners of our world with the light of Christ.

## 12. Conclusion

MPF unfolds as a holistic and dynamic journey—from grounding in the Ignatian legacy, person-oriented formation, and social analysis, to deepening through *cura personalis*, interiority, discernment, and the mission of reconciliation and justice, and finally maturing into leadership through interreligious engagement, advanced training, and global exposure. Each dimension contributes to shaping collaborators who are spiritually rooted, socially aware, and mission-driven. Together, these aspects form an integrated pathway that nurtures competent, committed, and discerning partners, enabling them to participate meaningfully in a shared apostolic mission marked by communion, service, and transformative action.



## Section F

### *Celebrations*

## Golden Jubilarians with Fr. General





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## Priestly Ordinations 2026

**Fr. Deepak Toppo SJ**

Province Formation Assistant, Ranchi



The year 2026 was marked by profound joy and gratitude for the Ranchi Jesuit Province as six deacons were ordained to the priesthood, confirming once again that the Lord continues to labour in His vineyard and to send workers for His mission.

These ordinations, celebrated across different dioceses, were not merely individual milestones but ecclesial events—moments of grace for the Society of Jesus specifically to Ranchi province and the wider Church. Each celebration, though unique in setting and context, echoed a common spirit: deep faith, generous response, and a shared commitment to serve the Lord and His people.

### **Fr. Gabriel Soreng, SJ: A Joyful Gift for the Mission**

On 10 January 2026, Deacon Gabriel Soreng, SJ, was ordained a priest along with fellow deacons Anim Prakash Bengra, Simon Tirkey, Sumit Tete, and Wilson Topno. The sacred ordination was conferred by His Grace Bishop Albert Hemrom, D.D., Bishop of Dibrugarh, at the Bishop's House, Dibrugarh, in



the presence of Bishop Emeritus Gabriel Kujur, Fr. Sylverius Chermako, SJ, Provincial Delegate, and Fr. Thomas Barla, SJ, Provincial Delegate for the Assam Mission.

The celebration gathered Jesuits, SVDs, diocesan clergy, religious sisters, family members, and a large number of the faithful around the Eucharistic table in a spirit of thanksgiving. Marked by deep prayer and an atmosphere of discernment, the liturgy reflected the essence of Ignatian spirituality—*sentire cum Ecclesia*—a shared experience of being Church, attentive to God's call.

In offering himself for priestly ministry, Fr. Gabriel responds to Christ the Eternal King with a generous "yes," embracing the Jesuit way of life in poverty, chastity, and obedience. His vocation, shaped through discernment, reflects a readiness to serve where the need is greatest. As he begins his ministry, he is sent as a companion of Jesus, committed to the service of faith and the promotion of justice.

### **Fr. Henry Kullu, SJ: Chosen and Sent**

On 11 January 2026, Deacon Henry Kullu, SJ, was ordained a priest at St. Mary's English Medium School premises, Samtoli, Simdega. The ordination was conferred by Bishop Vincent Barwa, D.D., of Simdega Diocese.





The celebration, inspired by the words, “You did not choose me, but I chose you” (John 15:16), highlighted the primacy of God’s initiative in every vocation. Surrounded by Jesuits, clergy, religious, family, and faithful, Fr. Henry offered himself in gratitude for the gift of his calling.

The St. Mary’s Community, Samtoli, played a significant role in making the celebration prayerful and memorable. As he begins his priestly journey, Fr. Henry is sent forth to proclaim the Gospel with generosity and dedication, rooted in Christ and guided by the Spirit.

### **Fr. John Fabianus Ekka, SJ: Called to Bear Lasting Fruit**

On 15 January 2026, Deacon John Fabianus Ekka, SJ, was ordained a priest at Holy Family Catholic Church, Noadih (Gumla), by Bishop Linus Pingal Ekka, D.D. The celebration drew together Jesuits, clergy, religious, family members, and a large gathering of the faithful.



Born on 8 October 1990, Fr. John Fabianus grew up in a devout family and discerned his vocation through his encounter with Jesuits during his school years. His formation journey—from Apostolic School to theology—was marked by steady growth in commitment and discernment.

Rooted in the Gospel call, “I chose you... go and bear fruit” (John 15:16), his ordination was a deeply moving experience of grace. With gratitude, he embraces priesthood as a call to friendship with Christ and generous service. His desire is to find joy in giving himself fully to God and His people.

### **Fr. Francis Minj, SJ: A Grace-Filled Beginning**

On 18 January 2026, Deacon Francis Minj, SJ, was ordained a priest at Christ Jyoti Church, Bingaon, in a solemn Eucharistic celebration presided over by Bishop Vinay Kandulna, D.D., of Khunti Diocese. Present on the occasion were Fr. Ajit Kumar Xess, SJ, Provincial Superior of Ranchi Jesuits, Fr. Sylvanus Kerketta, SJ, Parish Priest, along with Jesuits, clergy, religious, and a large gathering of the faithful.



Inspired by the theme, “You are precious in my sight” (Isaiah 43:4), the celebration revealed the tenderness of God’s personal call. The Litany of Saints and the laying on of hands stood out as profound moments of surrender and grace, expressing Fr. Francis’ readiness to embrace priestly life.

Strengthened by the prayers and support of his family, companions, and the wider Church, Fr. Francis begins his ministry with a desire to be a compassionate shepherd, especially among the poor and the wounded. Inspired by the image of the “wounded healer,” he seeks to be a bearer of hope, healing, and God’s merciful love.

### **Fr. Sameer Ekka, SJ: A Priest Formed by Grace and Forgiveness**

The Ranchi Jesuit Province rejoiced on 13 February 2026 as Deacon Sameer Ekka, SJ, was ordained a priest at St. Patrick’s Cathedral, Gumla, by Bishop Linus Pingal Ekka, D.D. The celebration





was attended by Jesuits, clergy, religious, family members, and a large number of faithful.

A particularly meaningful moment during the rite was the presentation of the candidate by Fr. Ajit Kumar Xess, SJ, Provincial, symbolizing the Society's discernment and Fr. Sameer's generous response.

Fr. Sameer's vocation is deeply rooted in an experience of forgiveness. Inspired by Ephesians 4:32— "Be kind to one another... forgiving one another as God in Christ has forgiven you"—he recalls a formative moment when he was corrected and forgiven as a seminarian. That experience became a turning point, shaping his call to priesthood.

As he begins his ministry, Fr. Sameer stands as a witness to the transforming power of mercy. His life reflects a call to extend compassion, forgiveness, and healing to others, especially those in need of reconciliation.

### **Fr. Sunil Lakra, SJ: Known, Chosen, and Consecrated**

On 12 April 2026, Deacon Sunil Lakra, SJ, was ordained a priest at St. Xavier's Catholic Church, Pakripath, in the Diocese of Daltonganj. The ordination was conferred by Bishop Theodore



Mascarenhas, SFX, in the presence of Fr. Ajit Kumar Xess, SJ, Provincial Superior, Jesuits, clergy, religious, and a large gathering of the faithful.

The celebration was deeply enriched by the theme chosen by Fr. Sunil: "Before I formed you in the womb, I knew you; before you were born, I consecrated you" (Jeremiah 1:5). This powerful scriptural insight illuminated the mystery of vocation as God's loving initiative—one that precedes human response and unfolds through grace.

Fr. Sunil, the youngest of three siblings of Mr. Suleman Lakra and Mrs. Ashamuni Lakra, nurtured his vocation from an early age within a devout family. Supported and guided by many along the way, his journey now finds fulfillment in priesthood.

As he begins his ministry under the Jesuit motto *Ad Majorem Dei Gloriam*, Fr. Sunil is entrusted to the Lord, with the prayer that he may serve with humility, zeal, and fidelity—always rooted in the God who has known, chosen, and consecrated him.

As the Ranchi Jesuit Province gives thanks for these men called to priesthood, it also renews its hope and commitment to mission. May these newly ordained priests grow in interior freedom, deepen their union with Christ, and become instruments of God's love in the world. May their lives and ministries bear abundant fruit in the service of faith and the promotion of justice, always and everywhere *ad maiorem Dei gloriam*.

*You are a priest forever, in the  
order of Melchizedek...*

Psalms 110:4





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## Final Vows: A Commitment Sealed in Love for Mission

**Fr. Ashok Roshan Sandil SJ**

Coordinator, XIPT, Namkum



The journey of a Jesuit is one of deep discernment, generous service, and continual self-gift to God and His people. Among the many significant milestones in this journey, the Final Vows stand as a moment of profound grace

and commitment. They are not merely a ceremonial conclusion to formation but a solemn and lifelong offering of oneself to the mission of Christ in the Society of Jesus. For the Ranchi Jesuits, the year 2026 has been particularly blessed with the Final Vows of Fr. Ajit Kalyan Kujur SJ on 23 January 2026 at Inigo School, Saparom, and Fr. Ajay Prakash Minj SJ and Fr. Ashok Roshan Sandil SJ on 4 March 2026 at St. Xavier's College, Ranchi.

The Final Vows in the Society of Jesus mark the definitive incorporation of a Jesuit into the body of the Society. After years of formation—spiritual, intellectual, pastoral, and apostolic—the Jesuit is invited to respond with a total and irrevocable “yes” to God’s call. This moment is deeply rooted in the spirituality of St. Ignatius of Loyola, who envisioned companions of Jesus as men wholly available for God’s greater glory (*Ad Majorem Dei Gloriam*).

These vows typically include the profession of perpetual poverty, chastity, and obedience, along with a special vow of obedience to the Holy Father regarding mission. For those who take the profession of four vows, this additional commitment reflects the universal availability that characterizes Jesuit identity. The Final Vows thus express not





only personal fidelity but also a readiness to be sent anywhere in the world for the service of the Church.

The celebration of the Final Vows is both a deeply personal and a profoundly communal event. It is personal because it represents the culmination of years of discernment, prayer, struggles, and growth. It is communal because the Jesuit makes his vows within the Society, in the presence of his brothers, family, and the faithful, reaffirming that his vocation is lived in companionship and mission.

The Final Vows of Fr. Kujur on 23 January 2026 at Inigo School, Saporom, became a moment of great joy for the Province. Surrounded by Jesuit companions, family members, and well-wishers, he offered himself fully to the Lord in the service of the Church. His journey to this moment reflects the patient and faithful work of grace, shaping him into a committed servant ready to embrace the challenges and responsibilities of Jesuit life with renewed zeal.

Similarly, the Final Vows of Fr. Minj and Fr. Sandil on 4 March 2026 at St. Xavier's College, Ranchi, brought together the Jesuit communities and a few family members in a celebration of thanksgiving and hope. Their profession was a powerful witness to the enduring relevance of religious life in today's world. In a time marked by uncertainty and rapid change, their commitment stands as a sign of steadfast faith, courage, and generosity.

The significance of the Final Vows lies not only in the vows themselves, but in what they signify for the mission of the Society. A Jesuit who has taken Final Vows is entrusted more deeply with the charism and mission of the Society. He is called to be a man of discernment, capable of reading the signs of the times and responding with wisdom and creativity. He is invited to live with greater interior freedom, rooted in a deep relationship with Christ and open to the needs of the world.

Moreover, the Final Vows highlight the lifelong nature of Jesuit formation. Even after this definitive commitment, the Jesuit continues to grow, learn, and adapt. The vows do not mark an end but a new beginning—a deeper entry into the mission,

with greater responsibility and freedom. In this sense, the Final Vows are both a culmination and a commissioning.

The witness of Fr. Kujur, Fr. Minj, and Fr. Sandil is particularly meaningful for the younger generation of Jesuits and those discerning their vocation. Their fidelity encourages others to trust in God's call and to persevere in their own journeys. It reminds us that vocation is a gift that unfolds over time and requires courage, patience, and openness to grace.

As the Ranchi Jesuits celebrate these significant milestones in 2026, there is a renewed sense of gratitude and hope. Gratitude for the gift of these men who have generously offered their lives to the Lord, and hope for the future of the mission entrusted to the Society. Their Final Vows are not only personal commitments but also gifts to the Church and the world.

In conclusion, the Final Vows in the Society of Jesus are a powerful expression of love, commitment, and mission. They signify a total self-giving to God and



a readiness to serve wherever the need is greatest. The celebrations of January and March 2026 will remain cherished moments in the life of the Ranchi Province, inspiring all to deeper faith, greater generosity, and a renewed dedication to the service of God's people. May the example of these Jesuits continue to bear fruit in the mission of reconciliation and justice, for the greater glory of God.



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## Platinum Jubilee of XISS (1955-2025)

**Fr. Joseph Marianus Kujur SJ**

Director, XISS, Ranchi



As the Xavier Institute of Social Service (XISS), Ranchi, completed seventy years of its journey (1955–2025), the Institute chose to celebrate its Platinum Jubilee in a meaningful and forward-looking manner. Rather than

limiting the celebration to ceremonial events, XISS envisioned a series of intellectual and collaborative engagements aimed at strengthening its academic standing, expanding networks, and enhancing its national and global visibility.

Three major initiatives guided the Jubilee celebrations:

- (1) A national-level conclave in New Delhi in collaboration with alumni to deepen institutional networks;
- (2) An international conference at XISS to promote global academic engagement; and
- (3) Thematic publications involving scholars and practitioners from India and abroad.

Together, these initiatives sought to generate critical reflections on management education, governance, and ethical leadership, while reaffirming the continuing relevance of XISS in a rapidly evolving socio-economic and technological landscape.

### **National Conclave in New Delhi (20 September 2025)**

**Theme: “Profit with Purpose – Leading Ethically in the Digital Age”**

The XISS, in collaboration with the Alumni Association of XISS (AAXISS), Delhi-NCR Chapter, hosted its Platinum Jubilee Celebrations with a



One-Day Conclave on Saturday, 20 September 2025 at Yashobhoomi, Dwarka, New Delhi. The event, themed “Profit with Purpose – Leading Ethically in the Digital Age,” brought together industry leaders, academic partners, alumni, and students to re-imagine, restructure, and re-vision XISS’s role in shaping socially responsible professionals.

This conclave was a celebration of seven decades of XISS’s contribution to the nation building through social development and professional education, while reaffirming its commitment to forming leaders with conscience, compassion, competence, commitment, and character. The day also provided a platform to connect strategic partners and alumni encouraging dialogue on ethical business, sustainability, and innovation.

The event commenced with a traditional lamp-lighting ceremony led by the Chief Guest and esteemed patrons of the conclave. Delivering the Welcome Address, Dr Joseph Marianus Kujur SJ, Director, XISS, reflected on the institute’s formative journey and its enduring commitment to excellence. He spelt out the 70 years journey of XISS in terms of its formative years [1955–1994], period of consolidation [1994–2008], and



period of expansion [2009-2025 and continuing]. He remarked that this milestone is a tribute to seventy glorious years of service, learning, and transformation. XISS has remained steadfast in its mission to uphold social justice and to form leaders with conscience, compassion, competence, commitment, and character.

Further, Dr Kujur underscored XISS's transformative impact, emphasizing its pioneering efforts in social work and management education in central India. As a trailblazer in professionalizing social work, rural development, and management studies, the institute has consistently nurtured socially responsible professionals who embody the Jesuit ethos of "education with a social conscience."

He further highlighted the institute's progressive evolution, noting its role in addressing the dynamic needs of society and industry. Today, XISS offers four Post Graduate Diploma in Management (PGDM) Programmes in Human Resource Management, Rural Management, Marketing Management, and Financial Management, along with a Fellow Programme in Management (FPM), Business Analytics for Managers, and a Post Graduate Certificate in Management (PGCM) – Geospatial Technology designed for working professionals.

Looking ahead, he outlined a bold vision for the future. With aspirations to evolve into Xavier University, Ranchi, XISS aims to build a state-of-the-art campus and embrace internationalization through student exchanges, collaborative research, and global exposure.

The future of XISS lies in moving forward together towards tomorrow. Our endeavours are to become not just an institution, but a movement - one rooted in hope, service, resilience, and transformation, Dr Kujur concluded.

Later in the event, Mr Mussarat Hussain, President, AAXISS Delhi-NCR Chapter, set the context by highlighting the pivotal role of the alumni network in strengthening the institution's global impact.

Dr Alok Kumar Mishra, Joint Secretary, Association of Indian Universities (AIU), Chief Guest, delivered the keynote address where he emphasized the need for organizations to align values with business outcomes. In the digital age, he defined health as true profit and outlined four dimensions healthy soul, mind, body, and financial stability that must be protected. He admired XISS's commitment to service, leadership, and holistic human development, recognizing it as a model institution that integrates knowledge with values.

Two panel discussions enriched the deliberations:

- **"Sustainable Strategies: Balancing Profit and Planet"**, focusing on responsible growth and environmental sustainability.





- **“Tech for Good: Harnessing Innovation for Positive Impact”**, examining the role of emerging technologies in fostering inclusive development.

The sessions encouraged active dialogue and exchange of best practices among participants.

The valedictory message was delivered by Guest of Honour, Mr Pankaj Bansal, Serial Entrepreneur, Investor, and Co-Founder of CaretCapital, who underlined the importance of agility and empathy in leadership.

Concluding the One-Day Conclave, Dr Amar Eron Tigga, Dean Academics, XISS, delivered the Vote of Thanks, acknowledging speakers, alumni, and guests for making the conclave a meaningful celebration. The event concluded with a lunch, fostering camaraderie among participants.

### **International Conference at XISS (5-7 February 2026)**

**Theme: “Reimagining Governance for Sustainable Futures: Balancing Profit, Purpose, and People in the Age of AI”**

The second major Jubilee event was a three-day international conference hosted at XISS, bringing together academicians, policymakers, industry leaders, and practitioners from India and abroad. The conference focused on the intersections of technology, governance, ethics, and sustainable development in the age of artificial intelligence.

The inaugural session set a reflective and forward-looking tone, emphasizing the need to align technological advancement with ethical values and human-centric governance models. In his address, Director, Dr Joseph Marianus Kujur, SJ highlighted the importance of integrating ethics, sustainability, and human dignity into governance frameworks in the age of artificial intelligence. He stressed that while AI enhances efficiency, it must not overshadow empathy, and that profit and purpose should function as complementary forces guided by responsible leadership and social justice.

Fr Ajit Kumar Xess, SJ, Chairman, XISS Governing Body, underscored that governance must remain inclusive, human-centered, and ecologically responsible. Chief Guest, Mr Prabir Jha, Founder

and CEO, Prabir Jha People Advisory, offered a contemporary perspective, describing the modern world as “BANI” (Brittle, Anxious, Non-linear, Incomprehensible), and emphasized that governance should extend beyond compliance to serve as the moral and strategic foundation of institutions. He reinforced that ethical leadership requires balancing results with responsibility and humanity.

Further enriching the discourse, Prof Joseph M. Phillips, Dean Emeritus and Professor of Economics, Seattle University highlighted the transformative yet potentially unequal impact of AI on economies and education, stressing the urgency of ethical governance. Mr Pankaj Bansal, Co-Founder & Managing Partner, Caret Capital emphasized purpose-driven leadership, advocating the integration of ancient wisdom with modern technological paradigms, while Dr Vinay Ranjan, Director (HR), Coal India Ltd. discussed leadership adaptability in a VUCA environment, stressing that organizational culture remains a key differentiator in a competitive landscape.

The inaugural day also featured two plenary sessions on “Human Capital, Technology, and Organizational Transformation” and “Inclusive Development, Rural Management Futures, and Technological Empowerment,” alongside the presentation of 13 research papers. These sessions explored critical themes such as digital transformation, workforce evolution, and inclusive growth.

The second day expanded the intellectual engagement through thematic sessions and expert talks. Prof Kuruville Pandikattu SJ, Former Chair Professor, JRD Tata Chair for Business Ethics, XLRI Jamshedpur, spoke on Jesuit values and human-centered technology, reinforcing the ethical dimensions of innovation. Prof Ike Janita Dewi from Universitas Santa Dharma, Indonesia addressed sustainable growth through marketing and technological innovation. Mr Suresh Behra, Ex General Manager (System), CCL discussed finance, governance, and digital transformation, emphasizing that digitalization must be guided by purpose rather than mere technological adoption.

An expert lecture by Prof Javier García Rodríguez, CSR and International Trade Expert, Spain, focused on inclusive rural development and ethical markets, advocating for long-term, community-driven solutions over short-term interventions. Dr Amritanshu Prasad, CEO, Blackrock Mining highlighted the role of entrepreneurship, sustainability, and technology in driving modern economic development. The day concluded with the presentation of 15 research papers covering diverse topics such as algorithmic governance, human dignity in AI systems, women’s empowerment in geospatial industries, and ethical challenges in unorganized human capital sectors.

The third and final day centered on the transformative potential of people-oriented development, emphasizing trust, dignity, and collective responsibility. In the valedictory session,





Dr Kujur reflected on the conference as a moment of institutional pride and collective learning, emphasizing the importance of creating meaningful change at individual and community levels.

Chief Guest, Mr Kulandei Francis, Founder-President, Integrated Village Development Project (IVDP), Tamil Nadu and Ramon Magsaysay Award Winner provided a practitioner's perspective, stressing that true development must originate from people's lived realities. He emphasized participatory approaches, stating that development is most effective when built collaboratively with communities rather than imposed through external frameworks.

The conference summary was presented by Dr Amar E. Tigga, Dean Academics, who synthesized key insights, noting that while technology accelerates change, human values ultimately determine its direction and purpose. An important institutional initiative was also announced to support 5–10 students through sponsorship and academic assistance, reaffirming XISS's commitment to inclusive education.

The concluding session included the distribution of awards and certificates to recognize academic excellence and contributions. Best Paper and Track Awards were presented to several scholars, while Best Poster Awards acknowledged outstanding visual research presentations. Dr Sharda Singh delivered the vote of thanks, expressing gratitude to all dignitaries, participants, and organizers for their contributions to the conference's success.

Overall, the conference successfully created a multidisciplinary platform for critical dialogue on governance in the AI era. It reinforced the importance of integrating ethical considerations, human values, and sustainability into technological progress, while highlighting the role of inclusive leadership in shaping a balanced and equitable future.

### **Platinum Jubilee Publications**

As part of the Jubilee, XISS launched a series of thematic publications to capture scholarly reflections and practical insights:

- **Platinum Jubilee Series I (1955–2025):**

"Profit with Purpose: Leading Ethically in the Digital Age"—a volume comprising 16 articles and a book review, edited by Joseph Marianus Kujur and Anirudh Prasad. This volume reflects on the future of management education and practice in a value-driven framework.



- **Platinum Jubilee Series II (1955–2025):**

"Reimagining Governance for Sustainable Futures: Balancing Profit, Purpose, and People in the Age of AI"—a forthcoming compendium of around 40 research articles, edited by Joseph Marianus Kujur and Anirudh Prasad, expected by July 2026.

### **Conclusion**

The Platinum Jubilee of XISS was not merely a celebration of its past but a reaffirmation of its mission and a commitment to the future. Through national and international engagements, as well as scholarly publications, the Institute has positioned itself as a thought leader in ethical management education and governance.

Rooted in the Jesuit tradition of "education with a social conscience," XISS continues to form leaders who combine professional excellence with a deep commitment to justice, sustainability, and human dignity. As it moves toward its vision of becoming a university, XISS aspires to be not just an institution, but a transformative movement—shaping individuals and society with hope, resilience, and purpose.



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## Promoting Devotion to Fr. Constant Lievens

**Fr. Justin Tirkey SJ**

Director, Satya Bharti Ranchi



### Introduction

The history of the Church in Chotanagpur is inseparable from the life and mission of Constant Lievens. Known as the “Apostle of Chotanagpur” and often lovingly called the Messiah of the Adivasis, Fr.

Lievens dedicated his life to the service of the tribal communities. His missionary work reflected the deeper spirit of the Society of Jesus founded by St. Ignatius of Loyola. Today, devotion to Fr. Lievens continues to grow in many parts of Jharkhand and neighboring regions. His life has become a symbol of faith, justice, courage, and dedication. The celebration of his devotion not only honors his memory but also strengthens Jesuit identity and inspires new generations to continue his mission.



### Fr. Constant Lievens: Life, Mission, and Legacy

Fr. Constant Lievens, SJ, was born on 11 April 1856 in Moorslede, Belgium, to Jan Lievens and Barbara Depuydt. After completing his schooling at Roeselare and theology studies in Brugge, he

entered the Jesuit novitiate at Drongen in 1878. His missionary journey began when he arrived in India on 2 December 1880, continuing his theology at Asansol before being ordained in Calcutta on 14 January 1883. In March 1885, Lievens reached Jamgain (15km from Ranchi) and began his mission work, soon extending to Torpa. Appointed Mission Director at Manresa House, Ranchi in 1888, he became renowned as the Apostle of Chotanagpur. His ministry was marked by literacy promotion, translation of religious texts, and defense of tribal rights, embodying Jesuit values of justice and inculturation. Illness forced him back to Belgium in 1892, and he died in Louvain on 7 November 1893.

### Fr. Lievens: Missionary of Faith and Justice

Fr. Constant Lievens arrived in Chotanagpur at a time when the tribal communities were facing oppression, exploitation, and loss of land. Instead of remaining only within church structures, he entered deeply into the life of the people. He learned their language, respected their culture, and defended their rights. Through his legal support and pastoral guidance, thousands of tribal families regained their dignity and hope. His mission showed that the Gospel is not only about preaching but also about standing with the oppressed. This commitment to justice is a hallmark of Jesuit identity.

### Ignatian Spirituality in Lievens’ Life

The life of Fr. Lievens reflected the spirituality of St. Ignatius of Loyola. Ignatian spirituality emphasizes discernment, dedication to God’s greater glory, and service to humanity. Fr. Lievens lived these values through his courage, simplicity, and tireless missionary zeal. Despite illness and hardship, he continued to serve the people with deep



compassion. His life reminds us that Jesuit identity is not simply an idea but a lived mission rooted in prayer, sacrifice, and service.



### **Celebration of Lievens Devotion**

His legacy has been celebrated across generations. The 50th Jubilee (1935) saw the Christ the King statue installed at St. Mary's Cathedral, while the 100<sup>th</sup> Jubilee (1985) brought Ranchi together in thanksgiving. His remains were returned in 1993, deepening devotion. Annual Lievens Death Anniversary Celebrations (LDAC) now draw thousands across Ranchi, Simdega, Khunti, Gumla, and even the Andamans. Through these gatherings and novenas people reflect on his missionary spirit and renew their commitment to faith and justice.

### **Lievens Museum and Relics**



One of the important ways of preserving the memory of Fr. Lievens is through the Lievens Museum inaugurated in 2023. The museum contains historical materials, photographs, documents, and artifacts related to his life and missionary work. It serves as a center for education and inspiration for visitors who wish to understand the history of the Church in Chotanagpur. Another important aspect of devotion is the veneration of the relics of Fr. Lievens. These sacred relics remind the faithful of the holiness and sacrifice of this missionary. When people pray before these relics, they feel spiritually connected to the life and mission of Fr. Lievens.

### **Pilgrimages and Visits to Manresa House**

Many faithful visit Manresa House, which has become an important place associated with the devotion to Fr. Lievens. Pilgrims come individually and in groups to pray, reflect, and seek inspiration from his life about five thousand annually. The places they see include Manresa House as earlier known as "libin dera", Lievens on horseback (2024) Lievens well (2024) Our Lady of Rest (2025) the replica of small chapel at Moorslede and Lievens Museum. These pilgrimages include people from all walks of life—young and old, priests and laypeople, students and families. The pilgrimage experience strengthens the faith and builds a sense of belonging to the missionary heritage of the Church.



### **Prayers and Hymns in His Honor**

Devotion to Fr. Lievens is also expressed through special prayers, novenas, and hymns composed in his honor. These prayers recall his dedication to



the poor and ask for his intercession in the lives of believers.

Hymns composed about his life are sung during celebrations, pilgrimages, and prayer meetings. Through music and prayer, the story of Fr. Lievens continues to inspire and deepen the faith among the people.

### Activities and Institutions in His Name

Many institutions, schools, and pastoral initiatives have been established in the name of Fr. Lievens. These institutions namely hospital, schools, academies continue his mission of education, social empowerment, and pastoral care. Different activities such as seminars, youth programs, cultural events, and social service initiatives are organized in his memory. These activities help people understand the significance of his work and encourage them to carry forward his mission.

### The Motto: “Fire Must Burn”

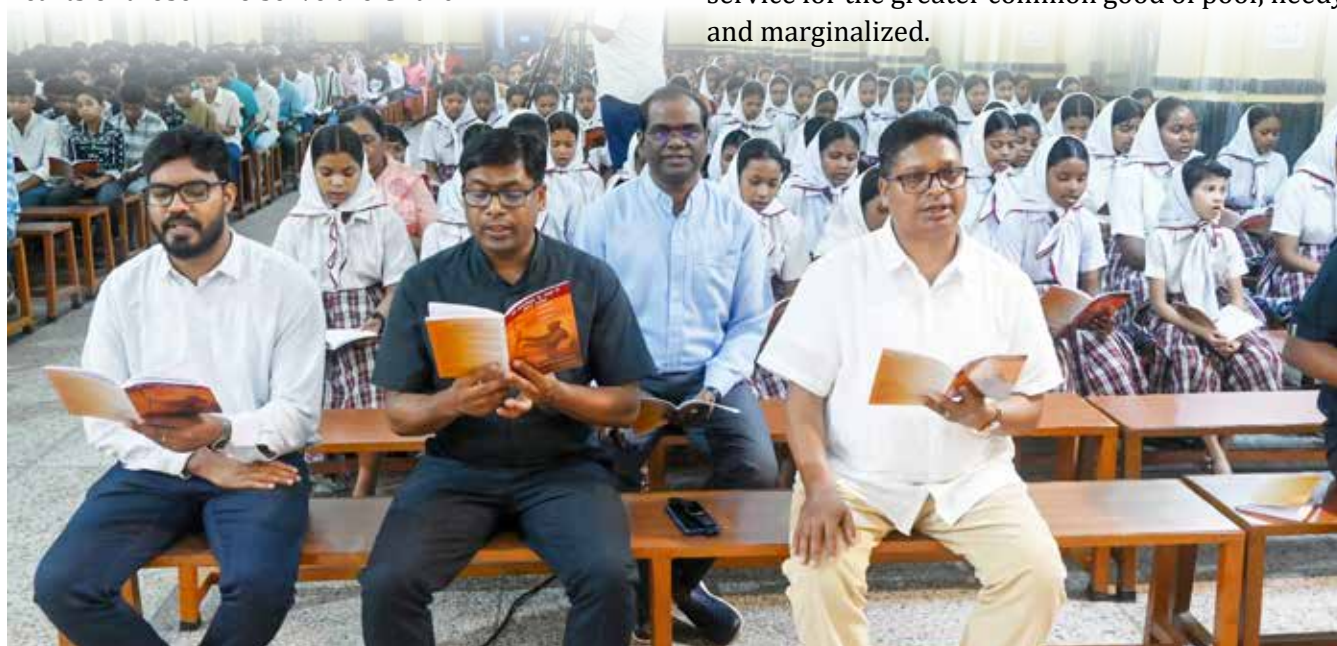
One of the most inspiring symbols associated with Fr. Lievens is the motto “Fire Must Burn.” This phrase represents the missionary zeal and passion that characterized his life. The “fire” symbolizes the burning love for God and for the people. It reminds Jesuits and believers that the missionary spirit should never fade but must continue to burn in the hearts of those who serve the Church.

### Relevance for Jesuit Identity Today

The devotion to Fr. Lievens is not only about remembering the past; it also has a strong relevance for the present. His life challenges Jesuits and collaborators to remain faithful to the mission of serving the poor, promoting justice, and spreading the Gospel. In a rapidly changing world, his example encourages us to engage creatively with social realities while remaining rooted in faith and spirituality. Through communication, education, and pastoral ministry, the message of Fr. Lievens can continue to inspire new generations to follow his path to give dignity to people.

### Conclusion

The life and mission of Constant Lievens remain a shining example of Jesuit identity in action. Rooted in the spirituality of St. Ignatius of Loyola and guided by the mission of the Society of Jesus, he dedicated himself completely to the people of Chotanagpur. Today his devotion is celebrated through pilgrimages, museums, relics, prayers, hymns, and numerous activities across the region. Young and old continue to draw inspiration from his life. The call of Fr. Lievens still echoes today: the missionary fire must burn. By keeping this fire alive in our hearts, we continue to celebrate Jesuit identity through the mission of faith, justice, and service for the greater common good of poor, needy and marginalized.





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## Inauguration of New Building of St. Xavier's College, Simdega

**Fr Roshan Ba'a, SJ**

Principal, St. Xavier's College, Simdega



The foundation of social change and sustainable development is education. Therefore, modernizing and updating education is more important than ever in the 21st century, as societies are quickly transitioning into

knowledge-based economies. The opening of a new St. Xavier's College and inauguration of the new St. Xavier's College building in a tribal area of Simdega is a potent symbol of advancement, inclusivity, and hope. It shows the dedication of the Jesuit Order who have a rich legacy of higher education and empowering underprivileged groups, and ensuring that even the most remote areas reap the benefit of modern and good quality education.

Tribal communities faced structural obstacles in receiving high-quality higher education for many years. The tribal youth had limited access to higher education due to historical neglect, economic limitations, geographic isolation, poor infrastructure and social isolation. Access to colleges and universities remained difficult, despite recent expansions in primary education initiatives. As a result, many talented students were compelled to drop out of college or relocate to far-off cities at the cost of significant financial burden on the families.

By bringing higher education institution closer to the community, by founding the new college, the aim is to nurture these talents, and address the issues of the tribal area directly.

St. Xavier's College, Simdega was established on August 01, 2016 to provide higher educational opportunities to the youth of Chotanagpur (Jharkhand, Odisha, Chhattisgarh) with the aim of achieving "the total and integral liberation of the human person, leading to participate in the life of God Himself." Thus, it aims to transform the entire higher education to form credible, creative and socially committed citizens.

New Education Policy (NEP) 2020, in India has introduced a transformative vision of Indian Education System by prioritizing modernisation and multidisciplinary where it embraced the dynamic of modern society; importance of education in equipping students with relevant practical skills, knowledge, intellect and rationale thinking. St. Xavier's College Simdega therefore, not only enhances accessibility, but also prepares students to participate in digital age. As we inaugurate the new St. Xavier's College building, Simdega on March 06, 2026, we mark a new phase in its journey towards revitalising higher education, making a comprehensive journey, and nurture students with innovative and critical thinking.





Modernizing Education without neglecting the ethics of education is a challenge for Institution to remain learning centres of life and character building. Modernizing Education is also driven by the New Education Policy (NEP) 2020 in India which focusses on transforming higher education into a system that promotes reflection, experience and action in a flexible manner.

The establishment of the new St. Xavier's College building, Simdega envisions imparting the scientific and research oriented, literary and corporate, societal, and value-based education to the students in present. The college aims to provide opportunities and training in critical thinking; socio-economic and political analysis and creative, constructive, and relevant research that can influence the socio-political-cultural ethos of the country and to reach the unreached. The college will be the instrument of hope to prepare the youth to be the change makers.

The re-imagination and re-structural journey of the college therefore strives to be multidisciplinary, innovative, and fostering cultural diversity. Anchored with the guiding principle of Jesuit tradition and education and the Indian constitution, St. Xavier's college, Simdega seeks to redefine its vision and mission to ensure access, equity, quality, affordability, accountability and value-based education so that students may become responsible citizens of the country. The Ignatian pedagogy continues to guide us to be instrumental in different ways as we begin to incorporate and integrate ourselves with digital advancements. The integration of depth and breadth, cultures of yesterday-today and tomorrow needs the energy which comes from Ignatian method of discernment.

St. Xavier's College, with its new college building strives to promote innovative pedagogical practices by encouraging teachers to adopt learner-centric approaches, collaborative learning, and skill-based training. This will help develop an inclusive and equitable education system by providing quality education to all. The college will ensure holistic development with dynamic learning. The new college building represents a transformative shift towards modernization the Indian education. By embracing technology, innovative pedagogy, and a flexible curriculum, it aims to equip students with 21st -century's skills. This modernization, when applied in the college, will not only prepare students for the challenges of the modern world but also foster inclusivity and empower them with the tools to succeed in a rapidly changing global landscape. The technology today is a blessing to human society where the college has an institutional responsibility to translate its mission-drive motto 'Lucent et Ardent' into action, by making the students who become the guiding light for society in need and keep the inner fire burning within for holistic transformation of a person and to become the women and men for and with others.

In conclusion, establishing this new St. Xavier's College, Simdega in a tribal area is a big step toward modernizing education and promoting inclusive growth. It stands for the notion that progress needs to be shared and that education is the best way to empower people. By providing access to modern, culturally sensitive, and excellent higher education, the institution lays the foundation for social change, economic growth, and national integration. The opening of this college creates wealth of opportunities for future generations. With the inauguration of the new St. Xavier's College building, Simdega, the college reimagines its journey by introducing the Ignatian values with modern technology to impart assured compressive education and to be accountable citizen in the country. This advancement will be a grace and a blessing for the college and its youth at the crossroads. Let there be Light to support the institution in walking in the Light, becoming a place of life building and character formation to recognise the TRUTH.



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## Burudih–Kochang : A Cradle of Jesuit Mission in Chotanagpur

**Fr. Suman Prabhat Toppo SJ**

Principal, Loyola English Medium School, Khunti



Nestled atop a serene hill surrounded by the scenic beauty of nature, Burudih–Kochang holds a unique and sacred place in the history of the Jesuit Mission in Chotanagpur. This holy site traces its origin back to the year 1875, when the pioneering Jesuit missionary Fr. Augustus Stockman established the mission with great zeal and missionary spirit.

At that time, the region was marked by challenging conditions. The unfavourable climate, coupled with difficult terrain and limited acceptance among the local population, made the mission work extremely demanding. As a result, the mission at Burudih–Kochang had to be abandoned, and the place remained silent and deserted for nearly 120 years.

However, the spirit of the mission was not lost. In 2000, the site was revived, mainly through the dedicated efforts of Fr. Joseph Mones. With renewed commitment and faith, the mission began to flourish once again, gradually transforming into a centre of spiritual renewal and devotion.

A historic milestone was reached on 2nd March 2025, when the 150th Jubilee of the mission was celebrated with great solemnity and grandeur. The present spiritual leaders of Chotanagpur—Archbishop of Ranchi, Rev. Vincent Aind, the Bishop of Khunti, Rev. Binay Kandulna, the Bishop of Hajaribag, Rev. Anand Jojo, the Bishop of Jamsedpur, Rev. Telesphore Bilung, the Bishop of Andamands, Rev. Visuvasam Selvaraj, the Provincial of Ranchi Province, Fr. Ajit Kumar Xess, and few more generals, provincials and superiors of different congregations were the part of this holy and grand occasion. More





than 30,000 faithfuls from different parishes and dioceses gathered at Burudih-Kochang to witness and participate in this remarkable occasion, making it a truly memorable event in the history of the region. In the same year, recognizing its growing spiritual importance, the place was officially declared a pilgrimage centre. Since then, countless devotees have been visiting the site to seek spiritual benefits, peace, and blessings.

The Jubilee Year concluded on 15th February 2026 with a grand celebration marked by the presence of three bishops namely, Rev. Binay Kandulna, Rev. Telesphore Bilung, Rev. Anand Jojo and several provincials, including Ajit Kumar Xess the provincial of Ranchi Province. On this significant day, the installation of the Way of the Cross was also carried out, adding further spiritual value to the sacred place. On this occasion, the booklet 'Nawa Maskal' was initiated by Bishops, Provincials, the superior of Khunti, Fr. Amrit Lakra S.J., V.G. of Khunti, Bisu Benjamine and the author of the booklet Fr. Emmanuel Barla, S.J.

In another moment of great grace, on 7th March 2026, the Superior General of the Society of Jesus, Fr. Arturo Sosa, visited Burudih-Kochang. He was accompanied by Fr. Vernon Decuna, Fr. Claudia Paul, Fr. M.K. George and Fr. Vivian. The Jesuits of the Khunti Zone welcomed him with great fervour and zeal, making the visit a truly grace-filled and blessed occasion. His presence brought immense joy and inspiration to the faithful as well as the Jesuit communities in Khunti Zone. On his return journey, he also visited the tomb of Fr. Augustus Stockman, located in the Khunti Graveyard.

Today, Burudih-Kochang stands as a living testimony to faith, perseverance, and missionary dedication. From its humble beginnings to its present status as a pilgrimage centre, it continues to inspire thousands who come seeking spiritual strength and divine grace. Indeed, it remains a cradle of the Jesuit Mission in Chotanagpur, echoing the legacy of its pioneers and the enduring power of faith.



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## Golden Jubilee of Final Vows in the Society of Jesus

**Fr. Suman Beck SJ**

Director, Apostolic School, Gumla



On March 12, 2026, we the Jesuits of Gumla Community along with Fr. Provincial and few other religious gathered in the evening around the altar in a spirit of deep gratitude, to celebrate Fr. John Lakra's fifty years of final vowed life in the

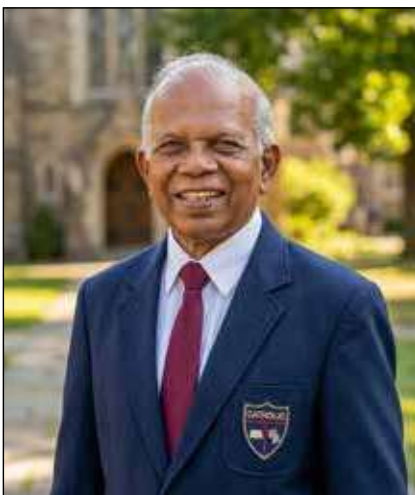
Society of Jesus. This was not merely the marking of time but the celebration of a sincere and faithful journey with God.

To honor and express our deep respect for a person who has spent his life protecting and nurturing our precious culture and heritage we celebrated the Holy Mass in Kurukh. During the Eucharistic celebration, Fr. Ajit Kumar Xess, S.J., warmly congratulated Fr. John Lakra, and read the letter of Fr. General, Fr. Rector and Fr. Praful Ekka assisted Fr. John Lakra in reading and singing, the community offered prayers and heartfelt congratulations to him on the occasion of his Golden Jubilee of 50 years vowed life in the Society of Jesus.

In his words of thanksgiving during the Mass Fr. John shared some of his memorable events of life. Initially he was not given permission to join the Society of Jesus as he was the only son. Despite of this he remained patience, continuously praying and trusting in God's call. Through prayer and perseverance finally parents accepted the beautiful plan of God for him. Second important thing which he shared that day publically was his physical limitation, having impaired vision. Though he had difficulty seeing from one eye from childhood itself,

he did not allow this limitation to hinder his call. His inner vision was clear and strong, he joyfully entered the Society of Jesus. He completed all the studies and started teaching in St. Albert's College, Ranchi with one eye. Fr. John thanked God for the gift of vocation and acknowledged with gratitude the support of his family, companions, and all those who accompanied him in his journey of 50 years vowed life.

Inspired by the spirituality of Ignatius of Loyola, his life reflects a deep desire to find God in all things whether in teaching, pastoral ministry, accompanying those in need. He has been a true Jesuit. Over the years Fr. John has touched countless lives through his work. He is also a good spiritual father; apostolic boys find him as a model person in their lives.



In the world today where the tribal culture and heritage can easily fade, he dedicated himself fully in it so that our culture could be kept alive, valued, lived, protected, celebrated and handed

on. We thank the Lord for the gift of life Fr. John has received, his vision and his tireless efforts to keep this flame burning.

After the Eucharistic celebration, a small felicitation and fellowship gathering was organized to honor the jubilarian on the completion of fifty years of vowed life in the Society of Jesus. There were few guests from neighboring communities who also shared messages of appreciation.

May the Lord who called him continue to strengthen him and fill his remaining years with peace and joy.



**Section G**  
**Life Mission**





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## Bent but not Broken: Life Story of Fr. James Toppo SJ

Fr. Justin Tirkey SJ

Director, Satya Bharti Ranchi



The life of Fr. James Toppo, SJ, stands as a luminous testimony to the enduring power of vocation, the richness of Jesuit identity, and the transformative mission of service. His journey from a humble childhood in Jharkhand to a life consecrated

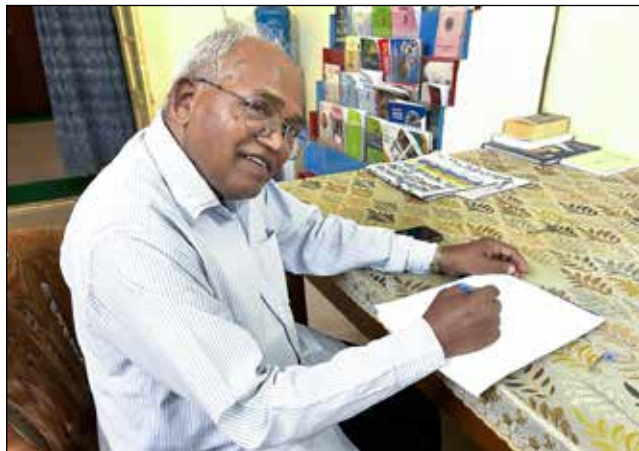
to God and the Society of Jesus reflects both the grace of divine calling and the resilience of human commitment. His story is not only personal but also deeply intertwined with the faith, struggles, and aspirations of the Adivasi family.

### 1. Early Life and Vocation

Born into a simple tribal family, James grew up surrounded by faith, community, and the rhythms of rural life. His parents instilled in him values of honesty, hard work, and devotion to God. It was during adolescence that he first felt the stirrings of a deeper call. Quiet moments of prayer in his parish church and the inspiring witness of Jesuit missionaries awakened in him a desire to serve God more fully. A decisive moment came during a school retreat when the priest's words—"God needs generous hearts to serve His people"—resonated deeply. Encouraged by mentors and inspired by Jesuits who combined education, pastoral care, and social justice, he discerned that his path lay in the Society of Jesus. Though his family initially struggled to understand his choice, they eventually embraced his decision, proud that their son would dedicate his life to God's service.

### 2. Vocation Journey

The vocation of Fr. James Toppo, SJ, is deeply rooted in the faith and prayer of his parents. On their wedding day, along with thirty-six other couples, they prayed



before missionary Fr. Turkenburg that one of their sons might become a priest and one of their daughters might join religious life. Decades later, during their Golden Jubilee, they rejoiced that God had answered this prayer, seeing James' vocation as the fruit of their fidelity and trust in divine providence.

A crucifix gifted to them at their wedding became a powerful symbol of consecration and mission. Placed at the entrance of their home, it was not merely decoration but a daily reminder of Christ's love and sacrifice. It shaped their household into a domestic church where prayer and service were central, instilling in James a sense of faith lived through action.

Fr. James' vocation was also influenced by the wider Chhotanagpur Mission. The liberation movement initiated by Fr. Constant Lievens and his companions brought hope to the Adivasi people, long burdened by exploitation and injustice. Through struggles for ancestral land and the promotion of education, missionaries restored dignity and hope. This legacy of faith and justice inspired James to see priesthood not only as spiritual service but also as a mission of empowerment and reconciliation.

His mother's childhood struggles further shaped his resilience. Expelled from school for truancy



after running away due to homesickness, she nevertheless remained steadfast in faith. She learned catechism from priests, observed Sundays faithfully, and often walked long distances to attend Mass. Her devotion became a living example for the family. His father, Brice Toppo, educated at St. John's School in Ranchi, served as teacher and headmaster, collaborating closely with Jesuit missionaries. His humble leadership and dedication to education deeply influenced James.

Gentle Jesuit missionary Fr. Bertrand also left a mark, visiting the family during illness and praying for young James, whose frailty was comforted by his presence. Later, at the Apostolic School, James received weekly spiritual instruction that nurtured his vocation. Gradually, through prayer, family faith, and missionary example, his awareness of God's call grew stronger. His vocation became the flowering of a family's prayer, a community's struggle, and a Church's mission - embodying the Jesuit charism of finding God in all things, serving the marginalized, and living as a man for others.

### 3. Jesuit Formation

Fr. James entered the novitiate with youthful zeal but soon discovered that Jesuit formation was both demanding and enriching. Years of study, prayer, and community life shaped him profoundly. He was particularly influenced by the Jesuit values of discernment, *magis* (the greater good), and *cura personalis* (care for the whole person). These principles became guiding lights in his journey. Though challenges arose—moments of doubt, cultural adjustments, and the rigors of academic study—he found strength in the Spiritual Exercises of St. Ignatius, the daily examen, and Eucharistic devotion. These practices anchored him, helping him remain faithful even in times of trial.

### 4. Jesuit Identity

For Fr. James, Jesuit identity is not merely a title but a way of life. Rooted in Christ and guided by Ignatian spirituality, it means being committed to reconciliation and justice. He often says, "To be a Jesuit is to be available—ready to go where the need is greatest." Availability, adaptability, intellectual depth, and pastoral compassion are, for him, the

hallmarks of Jesuit life. In a rapidly changing world, Jesuits remain relevant by engaging with education, ecology, social justice, and interfaith dialogue while remaining faithful to their spiritual roots.

### 5. Life Mission as a Jesuit

Looking back, Fr. James identifies his ministries in education and pastoral care as the most meaningful. He served as teacher, principal, and parish priest, touching countless lives. His apostolic work often brought him to the margins—tribal villages, struggling schools, and communities in need of hope. He recalls with joy the transformation of hesitant students into confident leaders. Challenges such as lack of resources and personal fatigue were constant, yet consolation came in small victories: a child learning to read, a family uplifted by education, a parish strengthened in faith.

### 6. Making Jesuit Identity Visible

Fr. James sought to make his Jesuit identity visible through simplicity, service, and justice. Living the motto *Ad Majorem Dei Gloriam* ("For the Greater Glory of God"), he integrated prayer with action. He promoted justice by advocating for tribal rights, encouraging girls' education, taking care of the drop outs and fostering ecological awareness. Community life provided strength, accountability, and shared discernment, reminding him that Jesuit identity is lived in communion.

### 7. Wisdom and Advice

Reflecting on his journey, Fr. James (85 years) urges young Jesuits to cultivate deep prayer, openness to mission, and resilience in challenges. "Do not be afraid of difficulties," he says, "for they are the crucible in which God purifies and strengthens your vocation." Gratitude fills his heart—for the grace of vocation, the companionship of fellow Jesuits, and the countless lives touched through ministry.

### 8. Conclusion

The life of Fr. James Toppo, SJ, is a celebration of Jesuit identity lived with fidelity and passion. His story reminds us that vocation is a gift, Jesuit identity is a mission, and life itself is a journey toward God's greater glory.



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## Born to Be Founder: Life Story of Fr. Gilbert D'souza

**Fr. Emmanuel Barla SJ**

Researcher, St. Michael's Residence, Khunti



Fr. Gilbert D'souza was born on July 20, 1946 in a Pilar shirva village Urdipi Taluk of Karnataka State. He had 3 brothers and a sister. The elder brother was working in

Abudabi to support the family economically. When he was working, he educated two of his brothers and a sister. Once they were economically better, he brought them from Shirva village to Urdipi town. Gilbert had his primary and the middle school education in his village. In 1964, he appeared for his matriculation examination from Karnataka Secondary board and passed with first division. He did his Intermediate from Mysore University Mysore. The university is situated amidst the thick forest. It has its natural beauty. He has love for nature since his childhood. It was joy to study his intermediate amidst the forest. Meanwhile, his youngest brother also got good education and began working in Abudabi. His sister got married in a nice family far away from Urdipi town.

It was a period, when Ranchi Province was asking insistently young men from all over India to join them in their new venture. It also called upon talented young men from different countries of the world. The Ranchi province was expanding day by day and it needed more personnel to cope with its mission. It encouraged various congregations' men and women to work in Chotanagpur. Fr. Gilbert came to know about the Ranchi Province and its activity. He had an aspiration to become a missionary and to dedicate his life for the mission. His mother and his



brothers were religious minded people so granted him to become a missionary in Ranchi province. Those days, the Ranchi province was having men from Italy, Germany, Holland, France, Belgium and Australia. He joined the Society of Jesus in Ranchi and entered the novitiate at Sitagarh, Hazaribagh on June 20, 1965. After his novitiate, he went for his juniorate in Sitagarh itself. After his philosophy and theology, he was ordained a priest. A few years later, he went for his tertianship to Sitagarh. Later on, he did his masters degree in Physics in 1973. He was appointed as a lecturer in the department of Physics in St. Xavier's College Ranchi on December 17, 1979. He was sent to the United States of America for his studies at Chichago University. When he returned to Ranchi, he was reappointed in the same department of the college on June 2, 1983. Again he was sent to Chicago University for the M.Ed degree. He was in America since 1983-1987. He did his masters in counseling psychology from the same University. In 1986, he did his pastoral psychotherapy from Chicago.



He returned to St. Xavier's in 1993. In the meantime, he obtained his PG Diploma in Distance Education from IGNOU. A few years, he worked as a coordinator of IGNOU centre of St. Xavier's College. On September 1, 1993, he was appointed the Principal of St. Xavier's College Ranchi and remained as the Principal till 2000. As a Principal, he experienced that many students were deprived of getting admission in the science faculty. He increased the number of the students so that many get the opportunity to study science. St. Xavier's had faced a difficult time in its history. There was a financial crisis for a long period of time. It was his desire to make the college economically self sufficient. He began strengthening the college economically by opening the various vocational courses for Intermediate and Bachelors degree. To plan and develop and to run the courses, he assigned fathers C. Debrower and Emmanuel Barla. In 1994, there was a 50 years jubilee celebration of the college. He organized a variety of programmes. It was thought that the jubilee had to be celebrated in a significant way so that the students benefit from it and the college initiated the evening section. It provided an ample opportunity to be admitted in St. Xavier's. The responsibility to run the evening section was assigned to Prof. A.K. Sinha and Fr. Emmanuel Barla. Simultaneously, the B.Ed department was started in the college and to run the department, he assigned to an Ursuline sister, who had retired from B.Ed. College Lohardaga. He appointed a lay man Rodrigo's to run the B.Ed department.

Later on, he found that the 40 professors were not concurred by the college service commission, Patna. The college was paying the salary to those professors. The 66 non-teaching staff was not put in the government role of Bihar. The files were sent to Patna and the 40 professors were concurred by the college service commission and the 66 non-teaching staff were put in the role of the government and the professors and the non

teaching staff were paid by the government of Bihar. Financially, it was a big help to the college. He wanted to add the new dimension in the history of the college. The process of Accreditations was initiated by Fr. William Surin and Accreditations was done by the NAAC in time of Fr. Gilbert. It was the first college which was accredited in the region. The NAAC awarded the college with 4 stars. He had a keen interest for basketball game and began providing training to the students. He had love for the students and the institution. He dedicated his life and service for the institution to bring changes in various ways. His intention was that the people of Jharkhand to excel in many spheres of their lives. To excel them, he had a combination of strictness and kindness in his personality. His other intention was to uplift poor students of the college. He established AROX to make link between the almatmater and the students.

Due to some reasons, he was in Jamshedpur province. He worked for sometime in XLRI then he became the incharge of B.Ed College Jamshedpur. He was also appointed as a superior of the house. As time passed by, the Hazaribagh province desired to open St. Xavier's College Mahuadar and Fr. Gilbert an experienced man in higher education was called for this purpose. He became the founding principal of the said college. He is a man of vision and quick decision and to implement a new policy and method for the development of the college.

He returned to the province and he was sent to Simdega to make a survey whether it would be possible for the province to open St. Xavier's College Simdega. His survey enabled the province to open the college at Simdega. On August 1, 2016, the college was inaugurated. He served the college as a Registrar and a librarian. Due to his illness, he was brought to Manresa House Ranchi and he remains there till this day. Fr. Gilbert, we salute you for your wonderful works for the institutions and the people.



# Obituaries : *In Loving Memory of*

**Fr. Emmanuel Kujur SJ** [1934 - 2026]

**Fr. Virgilio Costa SJ**

Born : 09/April/1934

Entry into SJ : 20/June/1956

Ordination : 28/March/1969

Final Vows : 15/August/1977

Transcription to ZAM: 24/March/2019

Death : 12/March/2026



He did his Primary & Middle Schooling in Bandotoli, Pirai and Musgutri, High Schooling at St. John's High School, Ranchi, and Intermediate Schooling at St. Xavier's College, Ranchi. He entered the Society of Jesus in Sitagarh on the 20<sup>th</sup> of June 1956. After Novitiate, he did two years of Juniorate in Bangalore and three years of Philosophy in Poona. His theology was also done in Poona. He was ordained in Ginabahar, on the 28<sup>th</sup> of March 1969, a date he always celebrated with great devotion. He began his early apostolic life in the schools of his province of origin in Ranchi. However, an encounter in India with a fellow Jesuit destined for Zambia, Father Lawrence Tomazin SJ, planted in him the desire to offer himself for missionary work in that country.

After his Final Vows on the 15<sup>th</sup> of August 1977, he was sent to Zambia. He started his mission in ZAM in 1978. In Zambia, he was involved in Parish work at the service of the Church in the Archdiocese of Lusaka. For many years, he was Parish Priest in the western township Parishes of St. Kizito and Matero. In 1989-1990, Fr Kujur followed an Integration for Ministry Program at Regis College during a Sabbatical. This shows his preoccupation for Continuing Formation. In 1990, he was appointed Parish Priest of the extensive east-side Parish of Our Heavenly Father in Chelston, where he stayed for over twelve years.

His constancy in providing the Eucharist and the sacraments to his parishioners, his promotion of their devotional life and his quiet availability at the Parish were greatly appreciated over the years. After many years of excellent work at Chelston Parish, he was missioned to Kasisi Parish in August 2007, where he became assistant to Fr Ludwik Zapala SJ, the Parish Priest. During his time in Kasisi, he was very active in building churches in two outstations, Chipokolo and Maboloko. He was also close to his Jesuit companions, supportive of his brothers and for many years a regular participant in Sunday afternoon tennis for Jesuits, the senior-most player on the court.

In 2018, after some problems with his eyesight, he retired to Chula House but enjoyed recreating with the novices and going out with them to Villa Houses, playing dominoes and telling stories. And he had many to tell! He was deeply esteemed by all. It was a conversation with Fr Afulo SJ who was visiting AOR Novices at Xavier House in 2019, who made Fr Kujur decide to finally transcribe from Ranchi to SAP. On the 15<sup>th</sup> of December 2024, Fr Emmanuel Kujur, SJ asked to go back to Ranchi. Since he did not feel comfortable in the infirmary over there, he was sent to the Jharna Spirituality Center in Namkum, Ranchi, where he passed away on March 12, 2026. May he rest in Eternal Peace.



## Br. Habil Kujur SJ (1933–2026)

Fr. Justin Tirkey SJ



### 1. A Life Offered to God

Brother Habil Kujur, SJ, a humble and faithful member of the Society of Jesus, entered into eternal life on 5 April 2026 at the age of 93. His long life was a quiet yet powerful

testimony of dedication, prayer, and generous service to God and the mission of the Church. For more than seven decades he lived his Jesuit vocation with simplicity, joy, and unwavering commitment. His life reflected the beauty of the vocation of a Jesuit Brother—serving silently yet faithfully, supporting the mission of the Church through humble work, prayer, and fraternity.

Brother Habil's journey was not marked by great public recognition, but by the steady rhythm of daily service, discipline, and devotion. Those who lived with him remember a man who lived the Gospel values in ordinary duties. His life showed that holiness often grows quietly in the soil of humility and faithful service.

### 2. Early Life and Family Background

Br. Habil Kujur was born on 10 March 1933 in Mariam Toli (Gholeng) in a devout Christian family. From childhood he was known for his calm temperament, disciplined lifestyle, and sincere faith in God. The values of prayer, simplicity, and hard work were deeply rooted in his upbringing and played an important role in shaping his character.

Growing up in a rural environment, he developed a natural love for nature and agriculture, something that would later become an important part of his apostolic work in Jesuit institutions. The spirit of community life and the faith of his family helped him develop a strong sense of responsibility and service.



As he matured, he felt the quiet call of the Lord inviting him to dedicate his life to God. Listening to that call with courage and generosity, he decided to join the Society of Jesus, beginning a journey that would shape the rest of his life.

### 3. Call to the Society of Jesus

Responding to God's call, Br. Habil entered the Society of Jesus on 15 March 1954 at St. Stanislaus College (SSC), Sitagarh, beginning his novitiate formation. The novitiate years were a time of deep spiritual growth, where he learned the Jesuit way of life through prayer, community living, and apostolic service.

After two years of formation, he pronounced his First Vows on 19 March 1956, committing himself to the Jesuit ideals of poverty, chastity, and obedience. These vows marked the beginning of a lifelong journey of dedication to God's mission.

Later, on 2 January 1965, he pronounced his Final Vows, solemnly sealing his lifelong commitment to the Society of Jesus. As a Jesuit Brother, Br. Habil embraced a vocation of humble service. His mission was not in preaching from the pulpit but in supporting the life and ministry of the Jesuit community through practical service, prayer, and fraternity.



#### 4. Early Ministries in Manresa House

In the early years of his Jesuit ministry, Br. Habil served at Manresa House, Ranchi (1956–1960) as sacristan and bakery assistant. These responsibilities, though simple, were vital to the daily life of the community.

As a sacristan, he cared for the chapel and ensured that the liturgical celebrations were prepared with devotion and reverence. In the bakery and kitchen he contributed to the daily needs of the Jesuit community. His work was always carried out with quiet dedication, reliability, and attention to detail.

Those who worked with him during these years recall his cheerful attitude and willingness to help others. He carried out even the smallest tasks with sincerity, believing that every work done with love becomes a prayer to God.

#### 5. Service in Rome and Tertianship

From 1961 to 1966, Br. Habil was sent to Rome, where he served at the General Curia of the Society of Jesus. There he worked in the community kitchen, serving Jesuits from different parts of the world. This experience broadened his perspective and connected him with the universal mission of the Society.

Serving in Rome required adaptability and openness to different cultures and languages. Br. Habil carried out his duties with humility and dedication, contributing to the smooth functioning of the international Jesuit community.

During this period, he also completed his Tertianship in Shembaganur in 1964, often called the “third probation” in Jesuit formation. This time of prayer, reflection, and spiritual renewal deepened his relationship with God and strengthened his Jesuit identity.

#### 6. Apostolic Service in India

After returning to India, Br. Habil continued his ministry in various Jesuit communities. At Manresa House, Ranchi (1967–1971) he was entrusted with responsibilities related to linen, garden, and farm work.

Later he served at SSC Sitagarha (1972–1977) as infirmarian and in charge of the garden and farm. His love for nature and agriculture made him an excellent caretaker of gardens and fields. He worked patiently and diligently, ensuring that the environment around the community remained beautiful and productive.

From 1978 to 1983, he served at ATC Namkum as garden in charge, where his dedication and simplicity were greatly appreciated. Later, at Bimarla (1984–1992), he generously served the community in various capacities (ad omnia), always ready to help wherever needed.

In 1993, he returned to Manresa House and was entrusted with parlor duty, where he warmly welcomed guests and visitors. His friendly smile and gentle manner made everyone feel comfortable and at home.

#### 7. Final Years of Prayer and Witness

In 1995, Br. Habil served at Patrachauli, assisting in various community responsibilities. From 1996 onwards, he lived at the Manresa House Infirmary.

Though advancing in age, he continued to support the mission of the Church through prayer. These years were marked by quiet reflection, patience, and spiritual depth. Even in weakness, he remained faithful to his vocation, offering his life and suffering for the good of the Church and the Society of Jesus.

#### 8. Personal Qualities and Character

Those who knew Br. Habil remember him as a happy and healthy Jesuit who rarely fell sick despite his long life. He lived a disciplined lifestyle and remained active for many years.

He was a true community man, relating well with everyone and building warm friendships wherever he lived. His gentle personality and welcoming spirit made people feel comfortable in his presence.

Br. Habil also had a good sense of humor. His simple jokes and cheerful attitude often brightened the atmosphere of the community. He possessed a natural ability to connect with people, and his



language skills helped him communicate easily with those from different regions.

He had a remarkable gift for making people feel welcome and at home, reflecting the spirit of hospitality that characterizes Jesuit community life.

### 9. A Prayerful Jesuit Brother

Above all, Br. Habil was a deeply prayerful man. Prayer was the quiet strength that sustained his long years of service. Whether working in the kitchen, caring for gardens, or serving the community, he carried out every task with a sense of devotion.

He truly celebrated his Jesuit identity, living the vocation of a Jesuit Brother with humility, joy, and fidelity. His life reminds us that the mission of the Church is sustained not only by preaching and teaching but also by the faithful service of those who work quietly behind the scenes.

### 10. A Legacy of Faithful Service

As we remember Br. Habil Kujur, SJ, we thank God for his 93 years of life and more than seventy years of Jesuit vocation. His life stands as a beautiful witness of humble service, joyful community life, and deep faith.

His journey reminds us that greatness in God's kingdom is often hidden in simple acts of love carried out faithfully each day. Br. Habil lived a life of quiet dedication, and through that life he touched many hearts.

May the Lord welcome him into eternal peace and reward him for his faithful service.

*"Well done, good and faithful servant... enter into the joy of your Lord." (Matthew 25:23).*





## Fr. Mathias Dungdung SJ (1926-2026)

Fr. Francis David Kullu SJ



*"Here hath dawn yet another blue day! From eternity it came and into eternity at night it shall return. Think, will you let it slip useless away?"* Fr Mathias Dungdung SJ, believed in this quote so dearly and completed his life-journey

from eternity into eternity. The quote has a lot to say about him, about his philosophy and theology. One year of life or 100 years of life – we have come from eternity and into eternity we shall all return. No single moment, therefore, should be whiled away uselessly. He understood this so very well. He had fallen in love with this eternity (i.e. God) and finally commended his spirit gladly into His Hands on 23 February 2026 in his room at the infirmary of Manrsea House Ranchi.

A few days before his death, as though he knew about his death, he expressed his desire to be anointed with the sacrament of the sick, *"I completed hundred years! I lived enough. Fr Rector, anoint me."* He was anointed on 21 February 2026. Two days later he wished to meet his niece, Pratima. She came to see him on 23 February 2026 at around 6:00 PM and spent an hour of precious moments together. After she left, half an hour later, he breathed his last saying good bye to everyone and returned into eternity leaving behind a lasting impact of living a joyful life! He lived a glorious 100 years 42 days.

His Requiem Mass and funeral rites were held next day in St Mary's Cathedral Ranchi at 01:30 PM. A good number of people both religious and laity came to bid farewell to the legendary man. His Grace Vincent Aind, DD, Archbishop of Ranchi Archdiocese celebrated the Mass and Fr Francis David Kullu SJ preached the Homily underlining Fr Mathias Dungdung as a pilgrim of joy and hope. He



was laid to eternal rest in the 'tamtam' cemetery at Kantatoli, Ranchi.

Fr. Mathias Dungdung was the only son of his parents. He had a sister and older brother but predeceased him before his birth on 20 January 1926. His father had joined the Indian Army in British India and was sent to France during the World War I. He got serious sickness due to adverse effect of gases used in warfare and died when Mathias was just three years old. Then onwards, his mother Martha was his everything. He grew in age as a beloved boy his mother. He loved his mother so dearly. One of his favourite quotes dedicated to his beloved mother was, "A boy's best friends is his mother!" He beautifully describes in his autobiography about his early, joyful and playful childhood days in Konbir Noatoli, his native place. He had his play schooling in Ursuline Convent School. He was excellent in studies.

As a third grader, he passed the government exam to obtain scholarships, which lessened the financial burden on his mother until his seventh class. He had his middle schooling from St Joseph's Middle school, Konbir Noatoli. He passed Seventh Class in good marks and paved his way to study in St John's High School, Ranchi. He was in the Apostolic School



Ranchi while pursuing his High Schooling from 1940-1944. He continued from here his Intermediate Arts from St Xavier's College, Ranchi. While living in the Apostolic School, he expressed his desire to join the Society of Jesus. His mother wanted him to become a diocesan priest, but sacrificing her desire allowed her son to go ahead in his call to be a Jesuit Priest.

He joined the Society of Jesus on June 21, 1947 by starting his first stage of Jesuit Formation in St Stanislaus College, Sitagarha. Fr Francis Quirijnen and later Fr Pierre Ponette rooted and grounded him well in the Ignatian Spirituality. He was found fit and worthy of Jesuit way of life. On June 21, 1949, he professed his first vows in the Society of Jesus. At that time there was no classical juniorate stage of formation. He was sent for his undergraduate studies at St Xavier's College, Ranchi. St Xavier's College, Ranchi was five-year-old then with Fr A. Schochaert as Principal and great scholarly faculties like Fr Camil Bulcke, Prof Mohanto, Prof B. Banerjee. He chose to study Hindi (Honours) with English and Economics as other subsidiary papers. All scholastics stayed in Manresa House while doing their college studies and Latin Language class was compulsory before classes in the college. Two years passed by very fast and college life was over!

Mathias went to Shembagnur for his philosophical studies. He had wise scholars to teach him philosophy - Fr Shouriya, Fr Durairaj, Fr Emile Ugarte, Fr S. Savrimuthu. It was an international community of staff and students at Shembagnur and provided Mathias a suitable atmosphere to grow in spiritual and intellectual depth. He had chance to deeply reflect and understand the philosophies of great philosophers, like Thomas, Descartes, Schelling, Hegel, Freud, Jung and many others. In Shembaganur, 7000 above sea level, amid the silence of Palani mountainous ranges, he learnt the skills of philosophizing life with a blend of silence and smiles. Three years of philosophy equipped him well to see realities from different perspectives. He came down from the mountain as a wise man. He did three years of Regency from 1954 to 1957 in Loyola High School Kunkuri.

On completion of three years of Regency, Fr J. B. Moyersoen, the first Provincial of Ranchi Province in 1956, sent this pilgrim for the theological studies in Louvain, Belgium. After the third year of Theological studies, he got ordained on August 10, 1960 in Heverlee. As a newly Ordained Jesuit Priest he a chance to serve for four months in Asfunburg (Germany) as a Chaplain in the camp of American soldiers. He completed his theological studies and came back to India by ship Manchuria till Mumbai and from there by train to Ranchi. He pursued MA (Hindi) from Ranchi University Ranchi from 1961-1963. He did his tertianship - last stage of formation in the society of Jesus from Stanislaus Sitagarha.

Fr Mathias had 51 years of long, dedicated and loving service in the Society of Jesus to the church. He started his active life of education ministry in Loyola High School, Kunkuri in 1964, where he had done his regency for three years. After a year in 1965, his great call/appointment came by Fr Provincial Francis Crick as Hindi Professor of the Department of Hindi in St Xavier's College, Ranchi. Together with his lectureship, he continued his academic pursuit and obtained the degree of Ph D in Hindi in April 1976 from Ranchi University Ranchi. His Research Ph D work was on "*Hindi and Kharia - A comparative and analytical study.*" He continued teaching in the college for seventeen long years. From 1983 - 1985, he served as the professor of Hindi at Stanislaus Sitagarha. He was appointed as the Hindi Teacher of the Juniorate at Sitgarha for a year. It is here he completed his 25 years of priesthood, but had no silver jubilee celebration.

During the tumultuous time at *Param Veer Albert Ekka College, Chainpur* Fr Mathias worked as caretaker Principal between 1987-1990. He worked there under Principal Patras Ekka. He had a chance to work there with his students of St Xavier's Ranchi, who had now become professors of that college. The college was facing tough times due to some legal court cases. He worked there in such tough and difficult times. But tough times too pass away.



He got a transfer in 1991 to be an assistant parish priest of Majhatoli parish on the way to Chainpur. In Majhatoli he also served for a year as a Spiritual Director in St Aloysius Minor Seminary. After the death of great Hindi Scholar Dr Camil Bulcke on 17 August 1982, a research centre was established in 1983 at Manresa House, Ranchi and named as Dr Camil Bulcke Research Centre. In 1992 the pilgrim was appointed as the Director of the Research Centre. He served as the Director of the Bulcke Research Center for over 19 years. It is during this period, the pilgrim devoted himself into scholarly work mostly in translations. He guided over hundred thirty-eight Ph. D research scholars through Dr Camil Bulcke Research Centre. He retired from this office of the Bulcke Research Centre on June 11, 2011 at the age of 87. However, even after his retirement, he continued his quest for meaning and shared his findings through his life, vision and mission with his scholarly writings.

Fr Mathias Dungdung as a joyful and hopeful pilgrim has touched thousands of lives through

his scholarly writings. He was truly a Hindi Pandit – a *chalta firta Bulcke Hindi Dictionary* (a Walking Hindi Dictionary). He has contributed immensely to the Hindi Literature. He has to his credit 36 books, mostly translated, last one being *Karuna Ki Kirne, a book on Divine Mercy. Seva Ki Saugaat, Subhah Ke Adhkhile Phool, Sankalp Ki Safalta, Door Thi Manjilen* are some of the well-read translated books. According to him every translation is a new creation of his own. *Ujale Yadon Ke*, his autobiography, is a summary of his life and work, which he published after his retirement in 2015. In the book he recalls, reviews, relives and repeats – Amen! In this autobiography, he divides his life – First, Own land to foreign land; Second, foreign land to own land. Symbolically, emphasizing that our life is a journey. From eternity it has come and into eternity it has to return. That's our destiny. We are citizens of heaven. To reach heaven is our destiny. In between, we have only delightful memories. *Goodbye Dr Mathias until we meet you there!*





## Fr. Ernest Kujur SJ (1954-2026)

Fr. Justin Tirkey SJ



*"For to me to live is Christ, and to die is gain." (Phil. 1:21)*

### Early Life and Education

Fr. Ernest Kujur was born on 25 December 1954 in Birmitrapur, Odisha, into a family that nurtured faith, discipline, and a love for learning. His childhood was marked by simplicity and a strong sense of community. He began his schooling at RC Middle School, Rengarih (1961–1968), where he developed a keen interest in studies and a natural inclination toward helping others. His secondary education at St. John's High School, Ranchi (1970 - 1973) further shaped his intellectual curiosity and spiritual sensitivity.

After completing his intermediate studies at St. Xavier's College, Ranchi (1974–1976), Ernest pursued a Bachelor's degree in Science at St. Xavier's College, Ranchi (1980). His academic journey reflected not only diligence but also a desire to integrate knowledge with service.

### Call to the Society of Jesus

Drawn by the Jesuit charism of service, education, and faith, Ernest entered the Novitiate at St. Stanislaus College, Sitagarha, Hazaribagh on 20 November 1976. His formation years were marked by dedication and openness to God's call. He completed the Juniorate at Sitagarha (1976–1978), followed by Philosophy at Satya Nilayam, Chennai (1982–1984). His theological studies at Tarunoday Regional Theology Centre, where he was the lone second year student. Thereafter, he continued his theology at Vidya Jyoti, Delhi (1985–1988) prepared himself for priestly ministry. He was ordained on 30 April 1988.

Later, he enriched his academic and pastoral vision with special studies in Canada (Catholic Cooperative Society, 1992) and completed his



Tertianship at Sitagarha in 1993, deepening his Ignatian spirituality. He professed his Final Vows on 4 August 2003, sealing his lifelong commitment to the Society of Jesus.

### Ministries and Apostolic Service

Fr. Ernest's ministry spanned pastoral care, education, administration, and leadership, reflecting the Jesuit tradition of versatility and readiness to serve wherever needed. His first pastoral assignment was at Patrachauli, Ranchi (1990–1991), where his ministry was marked by simplicity and closeness to the faithful. He then moved to St. Ignatius High School, Gumla (1994–1996) as Treasurer, combining financial responsibility with pastoral sensitivity.

From 1996 to 1999, he served at Bardih, Gumla, balancing pastoral ministry with teaching, a dual role that highlighted his love for education and community engagement. His leadership qualities were recognized when he was appointed Director of ATC, Namkum, Ranchi (1999–2002), where he provided vision for agricultural training and rural development.

His passion for education continued as Assistant Teacher at St. Stanislaus School, Lohardaga (2002–2009), where he dedicated himself to



students, especially those struggling academically. He later combined parish ministry with teaching responsibilities at Keondtanr, Gumla (2009–2012), embodying the Jesuit spirit of being both pastor and educator.

Fr. Ernest's administrative skills were evident during his tenure as Treasurer at Inigo High School, Saporom, Ranchi (2013–2018), ensuring the smooth functioning of the institution. He continued this service at Prabhat Tara School, Dhurwa, Ranchi (2019–2020), where his diligence and care were appreciated. Returning to Saporom, he served as Assistant Treasurer (2021–2022), where his reliability and dedication earned the respect of colleagues.

In his final years, from 2023 to 2026, Fr. Ernest dedicated himself to prayer at the Infirmary, Manresa House, Ranchi, offering his life silently for the Church and the Society of Jesus. His journey of ministry thus moved gracefully from active service in parishes and schools to a contemplative offering of prayer, embodying the fullness of Jesuit life.

### **A Man of Joy, Encouragement, and Initiative**

Fr. Ernest was remembered not only for his assignments but for the spirit with which he carried them out. He was an enthusiastic and encouraging Jesuit, always eager to learn and to teach. He often gave extra classes to weaker students, showing his passion for education and his commitment to those on the margins. His friendly nature and habit of appreciating others generously made him a beloved figure in community life.

He was a man of dreams and initiatives, constantly seeking ways to improve the lives of those around him. His passion for tutoring dropouts reflected his deep concern for the marginalized, ensuring that no one was left behind. He enjoyed community life, bringing joy and positivity to his companions. His colleagues recall him as a happy man, deeply committed to his vocation, and always ready to support and encourage others.

### **Legacy in Education and Pastoral Care**

As a teacher, Fr. Ernest combined knowledge with compassion. He believed that education was not merely about academics but about forming character and instilling values. His extra effort for weaker students and dropouts demonstrated his conviction that every child deserved dignity and opportunity.

As a treasurer and administrator, he was meticulous and responsible, ensuring transparency and efficiency. His leadership at Agricultural Training Center (ATC) Namkum highlighted his vision for rural development and agricultural training, empowering communities to become self-reliant. In pastoral ministry, he was close to the people, listening to their struggles and offering encouragement. His ministry was marked by simplicity, humility, and a deep sense of service.

### **Final Years and Passing**

In his later years, Fr. Ernest's health required him to reside at the Infirmary, Manresa House, Ranchi (2023–2026). Even in infirmity, he continued his ministry through prayer, offering his life silently for the Church and the Society of Jesus. His presence was a source of inspiration to younger Jesuits, reminding them that prayer and sacrifice are powerful forms of service. On 12 March 2026, Fr. Ernest Kujur was called to eternal life at Manresa House, Ranchi. His passing was mourned by the Province, his colleagues, students, and the communities he served.

### **Conclusion**

Fr. Ernest Kujur's life was a testimony to the Jesuit spirit of faith, service, and companionship. His ministries touched countless lives, his teaching inspired generations of students, and his pastoral care brought comfort to many. His joyful personality, encouraging nature, and passion for education will be remembered with gratitude. As we commended his soul to God, we celebrate a life lived fully in Christ. His journey reminds us that true greatness lies in service, and that even in silence and infirmity, one can continue to be a powerful witness to God's love.



## Fr. Robert Kindo SJ (1941–2026)

Fr. Justin Tirkey SJ



*"Precious in the sight of the Lord is the death of his faithful servants." – Psalm 116:15*

### Early Life and Education

Fr. Robert Kindo was born on 13 January 1941 in Pathritoli, Tainser. His childhood was rooted in the tribal culture of Kurdeg, where he completed his primary and middle schooling (1948–1954). He then moved to St. Ignatius High School, Gumla (1955–1959), where his intellectual gifts and spiritual sensitivity began to shine.

After high school, Robert pursued higher studies at St. Xavier's College, Ranchi (1963–1965), graduating with a B.Sc. degree. His early years reflected a balance of academic diligence, cultural pride, and a growing desire to serve God's people.

### Call to the Society of Jesus

Robert entered the Society of Jesus on 6 August 1960 at St. Stanislaus College, Sitagarha, Hazaribagh. His formation years were marked by discipline, prayer, and enthusiasm for new missions. He completed the Novitiate (1960–1962), followed by Juniorate in Bangalore (1962–1963). His philosophical studies at Shembaganur (1965–1968) deepened his intellectual foundation, while his theological training at St. Mary's, Kurseong (1969–1973) prepared him for priestly ministry. He did his regency at St. Ignatius High School, Gumla (1968–1969).

He was ordained a priest on 20 March 1972 at Samtoli, professed his Final Vows on 2 February 1982, and later enriched his vision with special studies in Manila (1976). His Tertianship at Sitagarha (1976) further strengthened his Ignatian spirituality.



### Principal Ministries

Fr. Robert Kindo's apostolic journey was rich and varied, reflecting his readiness to serve wherever the Society of Jesus needed him. He began his pastoral ministry as Assistant Parish Priest at Noadih (1973–1974), and for a brief period in 1973, he also assisted at the parish in Tongo.

His longest and most influential assignment was as CLC Director at Manresa House, Ranchi (1974–1985), where he became widely known and respected for his enthusiasm, creativity, and ability to inspire young people. He later served as Director of Pastoral Centre at Matigarha, Darjeeling (1985–1989), bringing his pastoral sensitivity to a new mission field.

In 1990, he returned to Sitagarha as Minister at St. Stanislaus College (1990–1991), before taking up parish responsibilities as Parish Priest at Soso (1992–1995), Noadih (1995–2000), and Muri (2000–2008). His pastoral leadership in these parishes was marked by dedication, care for the flock, and a shepherd's heart.

In his later years, he continued to serve faithfully as Assistant Parish Priest at Rengarih (2008–2010) and Pakairtoli (2010–2019), offering guidance and encouragement to parishioners and younger Jesuits.



alike. Finally, from 2020 until his passing in 2026, he dedicated himself to prayer and quiet service at the Infirmary, Manresa House, Ranchi, offering his life in intercession for the Church and the Society of Jesus.

### **Qualities and Missionary Zeal**

Fr. Robert was known for his missionary zeal and enthusiasm. He was always eager to take up new ministries, never shying away from challenges. His respect for the younger generation was evident in his openness to their ideas and his readiness to guide them with patience and wisdom.

He embodied the qualities of a good shepherd—strong, patient, consistent, and hardworking. He cared deeply for his flock, ensuring that pastoral ministry was not just about administration but about genuine accompaniment. He guided deacons and young Jesuits, teaching them the good practices of Jesuit life and instilling in them a love for prayer, service, and community.

### **Youth Ministry and Tribal Culture**

One of Fr. Robert's most remarkable contributions was his work with youth. He was full of enthusiasm, organizing programs, retreats, and gatherings that inspired young people to live their faith with courage. His passion for **tribal culture** was evident in his ministry. He celebrated the richness of tribal traditions, integrating them into liturgy and pastoral care, and encouraging youth to take pride in their identity.

His ability to connect with young people made him a popular CLC Director at Manresa House (1974-1985). Under his leadership, the Christian Life Community flourished, becoming a vibrant space for faith formation, leadership training, and cultural expression.

### **Pastoral Leadership**

As a parish priest in Soso, Noadih, and Muri, Fr. Robert's pastoral leadership was marked by dedication and compassion. He took care of the flock

with a shepherd's heart, visiting families, listening to their struggles, and offering encouragement. His consistency and hard work ensured that parishes grew not only in numbers but in faith and unity. He was deeply devoted to Mother Mary, often encouraging Marian devotion among parishioners. His prayer life was strong and steady, making him a man of deep spirituality.

### **A Man of Prayer and Integration**

In his later years, Fr. Robert became a man of prayer at the Infirmary, Manresa House (2020–2026). Though his physical strength declined, his spiritual vigour remained. He offered his life silently for the Church and the Society, embodying the Jesuit charism of being “contemplatives in action.” He was remembered as an integrated person—combining pastoral zeal, cultural pride, intellectual depth, and spiritual devotion. His consistency and patience made him a reliable companion, while his enthusiasm and openness made him approachable and beloved.

### **Final Journey**

Fr. Robert Kindo was called to eternal life on 15 April 2026 at Manresa House, Ranchi. His passing was mourned by the Province, his colleagues, parishioners, and the many youth he had inspired.

### **Conclusion**

Fr. Robert's life was a testimony to the Jesuit spirit of faith, service, and companionship. His ministries touched countless lives, his pastoral care strengthened communities, and his youth ministry inspired generations. His devotion to Mother Mary, his enthusiasm for tribal culture, and his readiness for new missions will be remembered with gratitude.

As we commend his soul to God, we celebrate a life lived fully in Christ. Fr. Robert Kindo's journey reminds us that true greatness lies in service, and that even in prayer and silence, one can continue to be a powerful witness to God's love.



**Take, Lord, and  
receive all my liberty,  
my memory, my  
understanding, and all  
my will - all that I  
have and posses. You,  
Lord, have given all  
that to me. I now give  
it back to you, O Lord.  
All of it is yours.  
Dispose of it  
according to your will.  
Give me love of  
yourself along with  
your grace, for that is  
enough for me.**

**Jesuit Identity:  
A call to Serve  
under the banner  
of the Cross**



**RANCHI JESUITS**





**RANCHI JESUITS**

**Anima Christi**

**Soul of Christ, sanctify me.**

**Body of Christ, save me.**

**Blood of Christ, inebriate me.**

**Water from the side of Christ,  
wash me.**

**Passion of Christ, strengthen me.**

**O Good Jesus, hear me.**

**Within your Wounds hide me.**

**Permit me not to be separated from  
you.**

**From the wicked foe, defend me.**

**At the hour of my death, call me  
and bid me come to you**

**That with your saints I may praise  
you.**

**For ever and ever.**

**Amen.**



**Year Book 2026**