

Ignatius



RANCHI JESUITS



CELEBRATING THE 500 YEAR
ANNIVERSARY OF THE
CANNONBALL INJURY
AT PAMPLONA

YEAR BOOK 2022

ST. IGNATIUS OF LOYOLA, PRAY FOR US

*Teach us, good Lord,
to serve You as You deserve;
to give
and not to count the cost,
to fight
and not to heed the wounds,
to toil
and not to seek for rest,
to labour
and not to ask for reward,
except that of knowing
that we are doing Your will.
Amen*

RANCHI JESUITS

YEAR BOOK | 2022



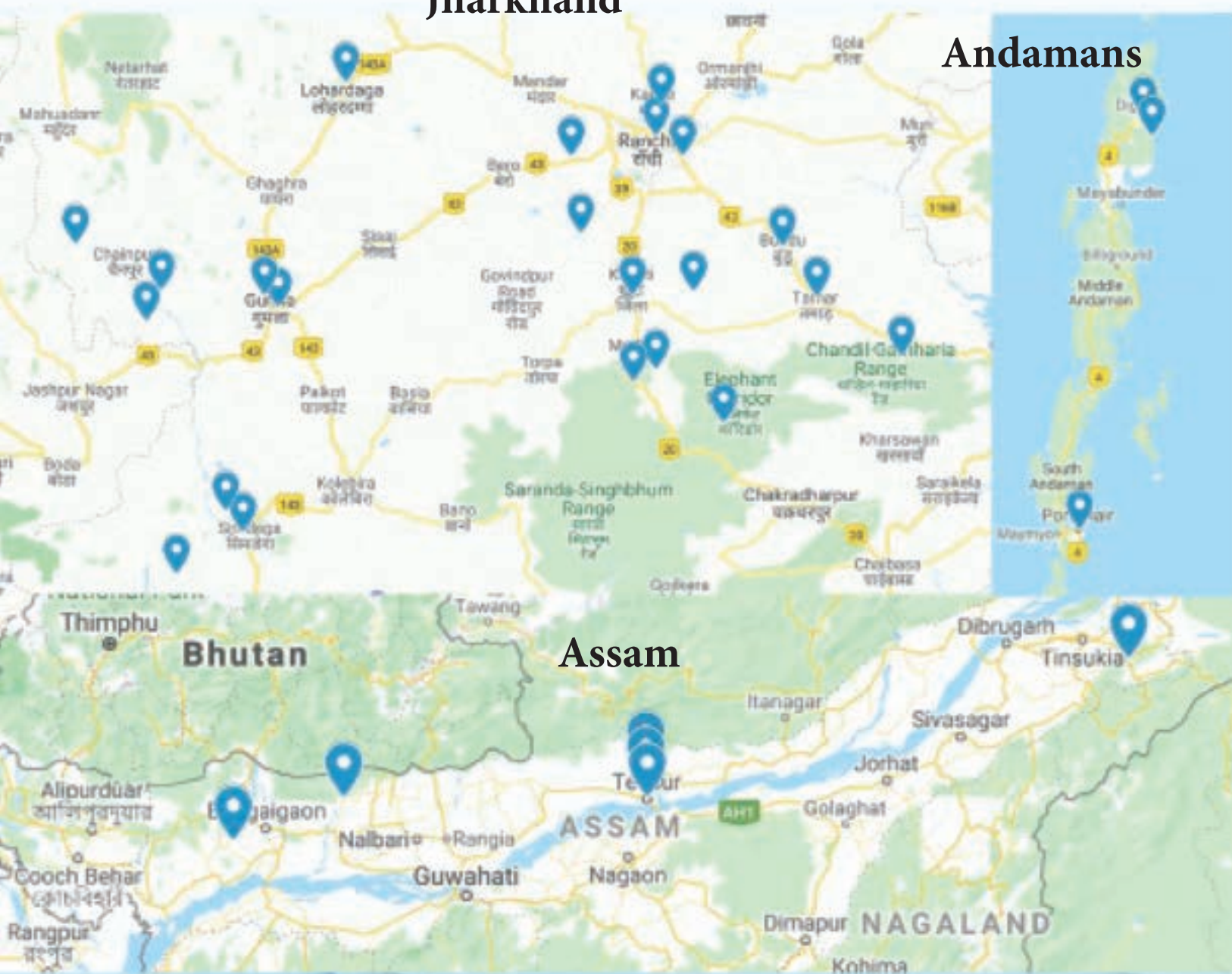
AMDG

For the Greater Glory of God

RANCHI PROVINCE

Jharkhand

Andamans



Imprimi Potest

Fr Ajit Kumar Xess, SJ

Provincial Superior

Ranchi Jesuit Society

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Foreword

It is a rewarding joy for me to write the foreword for the “RANCHI JESUITS” Year Book 2022. A Year Book gives clear and detailed snapshots of the past and captures memories frozen in the events that happened and maybe remembered again. This Year Book offers glimpses of our life and mission with viable and valuable avenues to share our innovative initiatives of the year and look forward to new ventures in the future.

Pope Francis has invited us to be a new way of being the Church ‘synodality’ through his convoking the world Synod of Bishops with the theme: “For a Synodal Church: Communion, Participation and Mission.” Thus, he has placed the Church right into its core identity. The essential idea in the Pope’s teaching is that the grace of baptism makes one part of the body of the Church and, therefore, responsible for its life and mission by discerning God’s will and listening to the Holy Spirit.

Superior General Fr Arturo Sosa, in his letter, addressed to the entire Society of Jesus on 27 September 2019, extending the invitation, “It is my desire that at the heart of this Ignatian Year we would hear the Lord calling us, and we would allow him to work our conversion inspired by the personal experience of Ignatius. It is a time of renewal... an opportune time for us to ‘be renewed’ by the Lord himself... Let us take this opportunity to let God transform our life and mission according to His will.” This Ignatian Year lasts from 20 May 2021, the date of Ignatius’ injury during the Battle of Pamplona, to 31 July 2022, the feast of St. Ignatius of Loyola in the liturgical calendar. In this Ignatian Year of conversion, we are invited **‘To See All Things New In Christ’**, being rooted in our identity as the pilgrims listening to the Holy Spirit and discerning God’s will and thus fulfilling the Mission of God according to our calling. This year is marked by a series of important events for the entire Province. We have spent a significant amount of time in several exercises at the individual and community levels, such as – the Inaugural talk on Cannon Ball Experience in our life today, Retreats in groups, Reading and reflecting on the letters of St. Ignatius on the Need for Interior Change, Principles of Ministry, and Obedience, Recollections and Sharing at Communities, Young Priests’ Gathering, Reading and Reflecting on Life and Mission of Fr Constant Lievens and Fr Herman Rasschaert, Pilgrimages, Reading and reflecting on the Deliberations of the First Companions, Reading and Reflecting on Fr General’s Letter on Poverty, Reading and Reflecting on the Place of Mother Mary in the Life of St. Ignatius, Marian Rosary Procession and Confession, etc.

As we conclude the Ignatian Year, we come to realize that personal conversion is a prerequisite for community and institutional conversions. To deepen our ongoing personal conversion, which we have already begun in this Ignatian Year, I invite each Jesuit of Ranchi Province to respond generously to the call of Pope Francis



and Fr Arturo Sosa and allow God to renew us according to His will. May the fruits of personal renewal be seen in how we live together in our communities and carry out our mission!

This publication includes the extensive and meaningful contributions of many Ranchi Jesuits. They have captured key concepts and powerful practices from their life and mission. These concepts and practices embody all of the thoughts, beliefs, words, actions, interactions, and documents associated with our Jesuit spirituality, legacy, and charism, that is, the vision and mission of the Society of Jesus.

I could recapitulate this publication in four components that motivate and map as well challenge and change our life and mission: success, satisfaction, significance, and sustainability. Success describes the achievements of our life and mission. Satisfaction portrays the attainment of contentment and happiness in our life and mission. Significance represents the identification of the meaning and purpose of our life and mission. Sustainability denotes the continuation of our life and mission on par with the spirituality, legacy, and charism of the Society of Jesus.

Finally, I thank the Editorial Board headed by Fr Sanjay Kerketta, for their innovative endeavours in publishing this Year Book 2022 and all those who have contributed articles and brought them to this book form. I conclude with the words of Pope Francis to the participants in the International Prayer “Pilgrims with Ignatius” to mark the beginning of the Ignatian Year on 23 May 2021, “I hope that all those who are inspired by Ignatian Spirituality, will truly live this year as an experience of conversion.” May St. Ignatius, our Founder, inspire us to see God in everything and find everything in God for Ad Mejorem Dei Gloriam – For the Greater Glory of God!

With Warm Regards!

Fr Ajit Kumar Xess SJ
Provincial Superior



31 July 2022

Feast of St. Ignatius of Loyola





From the Editor's Desk...



“*The Cannon Ball Experience*” was a natural phrase to hear among Jesuit fraternity and Ignatian family all over when the Society of Jesus commemorated 500th year of the Conversion of St. Ignatius of Loyola. Quite often the phrase was heard in lighter moments in colloquial talks, yet its somber applications were felt deep and profound while engaging in seminars, talks and activities. The most appealing general theme of conversion this 500th Anniversary was engaging enough for each Jesuit and the Jesuit collaborators to retrospect and refurbish Ignatian Spirit at the individual, community and ministry levels. At the same time the underlying theme related to this conversion to “See everything new in Christ” (2 Cor 5:17) was inviting enough to induce strategies for further course of action to fashion Ignatian vision in Jesuit institutions.

For Inigo, the event was not a spiritual serendipity rather a challenging invitation to delve deeper into himself and fathom what God wanted of him. The aftermath events were “deigned by God” as he would have put it in his own words. It is this realization that instilled in him a sense of total surrender to God which reflects in the prayer “Take and Receive”. The rest was God’s work. This disposition of Inigo is desired in all Jesuit ministries and missions but what precedes this is to let God work through our conversion moments individually and collectively.

The articles in this “Yearbook 2022 of Ranchi Jesuit Society” are inklings of God active in our life and mission which are engineered by Ignatian vision. Therefore, the theme of the Yearbook, “Renewed by Ignatian Vision” reverberates throughout. From Cambodia to British Guyana, From Middle East to West, Japan, Andaman islands,

Assam, Ranchi and common houses, our men and their missions are all intertwined into one harmonious theme. So much so our collaborators have a space to share as to what their experiences are in sharing our missions and works.

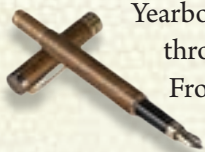
Fr Ignatius Tete, SJ, during the opening talk of the Ignatian Year had invited each Province man to render to reflect upon how Inigo’s Cannonball Experience paves ways to “continued conversion and urges him to venture on a constant pilgrimage into his own heart, into the heart of the Holy Trinity, into the heart of the human family and into the heart of the entire creation.” Through this Yearbook one may also find amplifications of such quests in individual Jesuits’ life, vocation and their works.

Browsing through the pages one may rediscover the passion to serve Him and Him alone like St. Ignatius and muse with the Jesuit poet, G. M. Hopkins,

*Thou mastering me God!
Giver of breath and bread;
World’s strand, sway of the sea;
Lord of living and dead;
Thou hast bound bones and veins in me, fastened me flesh,
And after it almost unmade, what with dread,
Thy doing: and dost thou touch me afresh?
Over again I feel thy finger and find thee.*

Thanking Fr Provincial, Fr Ajit Kr Xess, SJ, the patron of this Year Book, all the editorial team members and those contributing to the cause of this Year Book I wish a fruitful reading to all.

Fr Sanjay Kerketta, SJ



SECTION A

IGNATIAN VISION ON GROUND





1

The Cannon Ball Experience of Inigo: Its Significance in His Life and Its Relevance for us Today

Fr Ignatius Tete, SJ



The cannon ball experience of our Founder paves the way for a new orientation of his life. It sets a process of his progressive conversion. It urges him to venture on a constant pilgrimage into his own heart, into the heart of the

Holy Trinity, into the heart of the human family and into the heart of the entire creation.

The cannon ball moment and subsequent conversion of Inigo happened at a 'Kairos' moment of the Church when she was beset by corruption and moral degradation within and disturbed and challenged by movements like Reformation and Renaissance. It could be interpreted in the light of the call of Moses and conversion of Paul as God's intervention and blessing. Its far reaching consequences in the life of Inigo, resulting in his conversion, transformation and his turning into a unique instrument in the hand of God for His Mission serves as a model for God's dealing with us.

In the 500th Anniversary of his conversion, his cannon ball experience calls for a similar radical and continual experience of conversion on the part of every Jesuit in our context of 'this secularized world in which God seems to be absent'.

I. Cannon Ball Experience: A Kairos Moment:

What happened in the battle of Pamplona to Inigo at the age of 30 on May 20, 1521 was a very significant event for the Church. The Church was in a chaotic situation because



of rampant corruption and moral degradation among the clergy and the faithful. She was in dire need of reformation. The Reformation initiated by Martin Luther (1483-1446), John Calvin (1509-1564) and King Henry VIII of England (1491-1547), all contemporaries with Inigo, was not to build the Church but to destroy her. On the other hand, the rise of Renaissance with its stress on human reason, humanism, revival of ancient Greek and Roman art, culture and literature seemed to be a threat for the Faith of the Church. However, the discoveries of America in 1492 by Columbus and of India in 1498 by Vasco De Gama were opening new vistas for evangelization. In that Scenario, Triune God's gaze fell on Inigo endowed with tenacity, loyalty and commitment of a Basque character. At the age of 30, he was at the height of his physical strength, determination and ambition for winning fame and self-glory. Through the cannon ball God gradually changed the direction of his loyalty, determination and ambition to 'serve the Lord alone and the Church, his Spouse under the Supreme Pontiff'.

II. Cannon Ball Experience: a sign of God's love, wisdom and power

God reveals Himself and his redemptive plan in creation and in human history. He does it with love, wisdom and power. Against the broken and scattered humanity symbolized by the tower of Babel, God called Abraham with a threefold promise of giving him land, descendants and making him and his descendants a medium of universal blessings. Later, He called Moses at the burning bush to lead his people from the bondage of Egypt to the Promised Land. In the course of time David got threefold promise of his house, kingdom and throne to be established for ever. In the exilic period when God's threefold promise to Abraham and David seemed to have been thwarted, God promised that he himself would take care of his people by setting over them one shepherd, his servant David.

Finally, in the fullness of time the threefold promise came to fulfilment (Luke 1:31-33) when Virgin Mary surrendered herself to the Word of God (Luke 1:38) and the Word of God became flesh (Jn.1:14). The Incarnate Crucified Risen Son

accomplished God's mission of reconciliation and justice objectively through his paschal mysteries. On the Cross, God the Father revealed Himself and His redemptive plan in its fullness. It is also on the Cross of Jesus that his love, his wisdom and his power reached their climax. The Church, the new Israel has been carrying forward God's mission in the power of the Holy Spirit, witnessing to God's love, wisdom and power. At a time when the Church was in a chaotic situation God called Inigo through the cannon ball manifesting his love, power and wisdom. Treating him like a schoolmaster in the course of time by means of repeated 'cannon ball' experiences God founded the Society of Jesus through Inigo and his first companions to enhance the universal mission of the Church.

III. Cannon Ball Experience: Akin to Moses' Burning Bush and Paul's Damascus Lightening

Moses and Paul are two great Biblical figures called and chosen to share in God's mission (Missio Dei). Moses' call was initiated with his Burning Bush experience and Paul's call was effected by Damascus experience of light and sound. Cannon ball experience of Inigo is both similar and dissimilar to burning bush and Damascus lightening. It was similar in the sense of God's call for a share in his mission. It was dissimilar because both for Moses and Paul it was a profound spectacular divine experience whereas for Inigo the cannon ball experience was a mere tragic event of fatal injury and crushing defeat. Its divine dimension would later on gradually appear.

1. Burning Bush (Ex. 3:1-14): The burning bush experience of Moses comprises five elements of a Biblical narrative call: a divine encounter (here it is marked by seeing light and hearing a voice), a mission given, an objection raised, an assurance given and a sign indicated. Moses encounters the God of Abraham, Isaac and Jacob. He is given a mission to take out the Israelites from the bondage of Egypt and lead them to the Promised Land. Moses finds himself unworthy and unfit to fulfill this mission. God assures him that he will be with him. After several objections and repeated assurances, Moses does accept the mission with a deep sense of trust and surrender. The acceptance is confirmed by a sign that the Israelites will worship God at the foot of that mountain. The sign gets fulfilled after Moses has set the people free from the bondage.

2. Damascus lightening (Acts. 9:1-22): Paul experiences the divine encounter in a spectacular way of seeing the dazzling light and hearing a rebuking voice of the Risen Lord. He is given the mission to carry the Name of Jesus to the Jews, the Gentiles and the kings. Paul experiences in three days a total conversion and transformation and ready to fulfill the mission while getting more and more confirmed as the sign of suffering follows him wherever he proclaims the Gospel.
3. Cannon Ball (AB 1 – 10) Unlike the burning bush and the Damascus lightening, the cannon ball did not effect Inigo's divine encounter, conversion and mission immediately.

The sound of the cannon ball was threatening in Pamplona but it could be interpreted as pointing to hearing the voice of the Father and the Son at La Storta 16 years later in November 1537.



The hit of the cannon ball was strong and exact to shatter the legs of Inigo symbolic of shattering the false image giving way to see all things new in Christ in his Cardoner experience more than 16 months later

The result of the hit of the cannon ball was the shattering of his legs to be made beautiful 19 years later for a fourfold pilgrimage on our pathway to God with the founding of the Society of Jesus which will carry on the mission of God until the Lords come in glory. The cannon ball did contain the five elements of divine encounter, mission, objection/conversion, assurance and confirmation to be unfolded much later over a long period in the life of Inigo.



IV. Cannon Ball Experience: A moment, prospect of gradual unfolding of God's plan

Though there was no element of an instant divine experience at the sound, the hit and the effect of the cannon ball hit, there was hidden in it God's call, his gentle touch and his design. Inigo realized it gradually in his lifelong pilgrimage from Loyola, through Manresa, Holy land, Barcelona, Alcala, Salamanca, Paris, Venice to Rome.

In Loyola while convalescing he wanted to read books of chivalry but they were not available in God's wise design. Instead he was given a book of Lives of Saints and the other one the Life of Christ. His Sapiential reading made him aware of the nature of things of God and things of the world resulting in his discerning of good and evil spirits at work. He chose what gave lasting peace and decided to go to Jerusalem in his desire to follow Jesus like saints. This decision was confirmed by his vision of Mother Mary with Child Jesus which brought about a transformation with lifelong effect.

In Manresa he wanted to do prayer and penance more than saints by engaging himself in 7 corporal and spiritual pursuits. Through 7 temptations his ego was crushed resulting in his submission to the mercy of God, which set him free from his confusion and scruples. God taught him like a school master and led him through 5 illuminations culminating in his Cardoner experience.

In Holy Land he wanted to stay out of devotion and to help souls but the Franciscan Provincial did not allow him to stay there. This he accepted as God's will and decided to study in order to help souls.

After his study of grammar in Barcelona he went to Alcala to study humanities but could not complete his studies there because he was not allowed to help souls until he had done four years of theology. He moved to Salamanca but there also he was told not to speak about mortal sins and venial

sins until he had studied four years of theology. Therefore, he went to Paris where he gathered his six companions to help souls and they decided to go to Jerusalem after their Montmartre vows. They gathered in Venice along with three more companions in view of going to Jerusalem. However, in God's wise Providence it so happened that ships did not sail to Jerusalem that year. Finally, as per their Montmartre vow they surrendered themselves to the Pope in November 1538 and eventually the Society of Jesus was founded.

Through repeated cannon ball experiences, he made his pilgrimage of conversion and was led to the point what God wanted – to found the Society of Jesus to enhance the mission of the Church, the mission of God.



V. Cannon Ball Experience: A moment containing lessons for us

The cannon ball experience of Inigo in its metaphorical sense is repeated several times in his life. When his dream did not comply with God's dream, there was a moment of cannon ball experience in its metaphorical sense. What he desired, it did not happen; what he sought, he did not find it. The resultant course of movement was a step forward in blending his will with God's will. From Loyola to Venice there are some seven such instances in his life which finally led to the foundation of the Society of Jesus. The Society of Jesus has been playing a unique role to reform, to restore and to rebuild the Church since its Foundation on September 27, 1540 and its Restoration on August 7, 1814. The Society too, however, in 1773 had a terrific cannon ball experience which left it dead and buried for 40 years. But God in his love, wisdom and power raised it up because He himself has founded it and for its preservation and growth we need to depend on him alone [812].



Therefore, in the 500th year of the conversion of St Ignatius we are called forth to undergo a genuine conversion at the personal, community and Province level reviewing our own cannon ball experiences and tracing back in them the guiding hand of God.



The Spiritual Exercises is the fruit of the conversion of St Ignatius. Therefore, one significant fruit of the Ignatian Year should be the grace to appropriate it personally and collectively by a concerted endeavor. God our Lord has made this spiritual weapon so effective for his service [408]. In the words of Pope Benedict XVI, the Spiritual Exercises are the fountain of our spirituality and the matrix of our Constitutions. He further adds that it is also the gift of the Holy Spirit for the entire Church. He calls upon all Jesuits to continue to make it a precious and efficacious instrument for the spiritual growth of souls, for their initiation to prayer, to meditation and to seek and find God in us, around us and in everything, to know his will and to put it into practice. (Address of Pope Benedict XVI to GC 35, no. 9)

On the other hand, GC 36 raises its concern, asking a challenging question as to why the Exercises do not change us as deeply as we would hope and as to what elements in our lives, works or life style hinder our ability to let God's gracious mercy to transform us. GC 36 further counsels us urging all Jesuits to appropriate ever more fully the gift of the Exercises through which we acquire the style of Jesus, his feelings and his choices (GC 36, d. 1, no. 18). Unless we do it, we would fail to be effective in fulfilling our mission of UAPs.

St Stanislaus College, Sitagarha
Hazaribag



2

Envisioning Ignatian Vision in Young Hearts (Formation)

Fr Medard Xalxo, SJ



The Society of Jesus is concluding the 500 Anniversary of Ignatian Year in July 2022. The Jesuits all over the world reflected on the theme, “To See All Things New In Christ.” This idea emerges from the personal experiences of St. Ignatius at Cardoner River. “Once he was going out of devotion to a Church, he went along occupied with his devotions, he sat down for a little while with his face toward the river, which ran down below. While he was seated there, the eyes of his understanding began to be opened; not that he saw any vision, but he understood and learnt many things, both spiritual matters and matters of faith and of scholarship and this with so great an enlightenment that everything seemed new to him.” (AB-30).

On the occasion of Ignatian Year, Ranchi Province had a number of activities to imbibe the Spirit of St. Ignatius. My main focus will be to highlight the significant role played by the Scholastics who are in Formation in undertaking the responsibilities and go through the process of Formation during the time of Ignatian Year and the current situation of the Formation.

The proposal was made to have classes on Ignatian Spirituality to the Pre-Novices. They are the aspirants to join the Society of Jesus, so in order to make them familiar with our ways of proceeding the effort was made to introduce the Ignatian Spirituality through inputs and classes and thus grow in the Jesuit way of life. In the recent past the Province had sent a few Pre-Novices in other Jesuit Pre-Novitiate to go through the process of Formation. The Province is still open to send them in other Jesuit Pre-Novitiate.

Novitiate is first and important stage of Formation for Jesuits. Our Novitiate is located in Namkum, Ranchi. The ambiance and the atmosphere is very conducive with its open place, natural surrounding and fresh air available for the Novices to grow in Jesuit way of life. The infrastructure is well furnished. They get the opportunity to Preach retreats, exposure to the villages, hospital experiments and pastoral ministries. The Staff is well equipped to accompany the Novices. Keeping in mind the Integral Formation of the Novices the Province is sending a few Novices to Shillong (KHM) and Kalimpong (DAR) for the Novitiate, the Inter-Province collaboration for Formation. The experience has shown satisfactory fruits.

After completing the Novitiate they are sent in different places for classical Juniorate where they learn the skills of studies. Again the Inter-Province collaboration for Formation is in classical Juniorate also. This year five are in Kerala, Vidyaniketan and three are in Mumbai, Vinayalaya.

St. Ignatius was keen in studies for the sake of Mission. Though advanced in age yet went ahead with his studies to serve the soul. Having been inspired by our Founder in the field of study the Province encourages the Scholastics to study in the reputed colleges in different places so that the Mission of study is carried out well. Currently, Scholastics are sent in different major cities of India for the better Formation.

Ranchi Province has been generous in collaborating with the other Provinces for Regency. Of late the demand is all the more higher since the harvest is plenty and the labourers are few. The exposure for Regency in other Provinces are tough yet it is a learning experiences for them and thus





they are growing in their vocation and Jesuit way of life. The Province has already taken the initiative to promote Inter-Province collaboration for Formation. One Regent is sent to Bhopal (MAP) for Regency and Madhya Pradesh Province has sent one Regent to Ranchi Province. Those who are doing the Regency outside the Province are getting benefit from the place and the nature of Regency.

Jesuit Formation Centre for Theology, Tarunoday has the unique identity where the learning of contextual Theology is emphasized. The students become aware of the rich tradition, culture and heritage of Adivasis. The Province is open to send for the study of Theology in national and international centres so that they are able to learn more. Currently, two are in Rome and two are in France for the study of Theology.

The Theologians of JFCT, Tarunoday prepared the Novena prayer last year in July 2021 and it was circulated to the Province men and others including the lay collaborators. This was the opportunity for the Theologians to exercise their skills and abilities. The Theologians are also giving their contributions in publishing “Rahi”, the short stories for young people and “Ave”, the reflection of daily Holy Eucharist.

During last summer holidays the Scholastics were accommodated in various Apostolic Communities so that they are able to see the life and works done by the active members in the Province. They were given the opportunities to teach in the school and also some exposure to Socio-Pastoral ministries. A good number of Scholastics were involved in AROUSE, Gumla and Lohardaga under the able guidance of Fr Sushil Tirkey, SJ and Fr Anuranjan Hassa Purty, SJ. This was an unique experience for them to be in touch with the reality of socio-pastoral ministry. Some Scholastics also got the opportunity to participate in

“Critical Thinking and Social Analysis” workshop organized by ISI, New Delhi. Similarly another workshop on “Social Analysis” was organized in last May 2022, by the team of BAGAICHA, Namkum. Both the workshops proved to be quite rewarding in terms of becoming aware of the social reality and challenges. Of course towards the end of their holidays all the Scholastics were given a special Ignatian Retreat in different groups.

The Province is very positive and encouraging regarding the Brother’s vocation. The effort has been made to recruit the vocation for Brotherhood with great zeal and enthusiasm by Br. Telesphore Horo, SJ and the team. This year Fr James Balmuchu, SJ is appointed by Fr Provincial as full-time vocation promoter. With this responsibility of vocation promoter positive results are awaited.

The Province is also concerned for the young Priests those who are waiting for Tertianship. It is a felt need that the young Priests need to be accompanied closely. It is in view of this “The Ignatian Journey program” was organized for the young Priests under the leadership of Fr Ignatius Lakra, SJ in October 2021 in Namkum, Ranchi. It was well appreciated and hoped to have more seminars and workshops on “Life in Spirit.”



3

In Search of 'Satya' at Satya Nilayam

Fr Binod Soreng, SJ and Fr Benedict Lakra, SJ

Satya Nilayam Chennai



Satya Nilayam, faculty of Philosophy, a national center for intellectual formation of young Jesuits from across South Asian Assistency, has been doing a wonderful work of forming our young men who would be frontier men of our times and the times to come ever since its inception in the hills of Kodai Kanai at Shembaganur, Tamilnadu to the present location at Sacred Heart College, Thiruvannamiyur, Chennai, India. There were several initiatives and activities both by the community

and academia that reinvigorated and energized the whole community with urgency and earnestness towards constant renewal and conversion in our life and work.

Philosophizing Sessions

With the desire to upgrade, update and make relevant the philosophizing sessions, which in the earlier times were reduced to lectures and question-based discussions, the teaching staff here at Satya Nilayam, spent quality time reflecting and soul searching; and came up with the plan of taking different methodologies in philosophy for the

sessions stipulated for philosophizing once every month. Hence, we had Fr Robin initiating philosophizing on phenomenological method, Fr Martin on Deconstruction method, Fr Vinod Soreng on Analytical method, Fr Sathyabalan on Hermeneutical method, Fr Lawrence on Ethnomethodology and Fr Jagdish Murala on Intuitive method; helping the students equip themselves with philosophizing skills resulting in intellectual depth of sound and valid arguments and counter arguments.

Departmental Seminar on “Discovering Self: Multidimensional Perspective”

There were several talks, seminars and special lectures that catapulted the Ignatian vision seeing things new in Christ and seeing them differently which are relevant and significant for our times. One-day departmental seminar on “Discovering self: multidimensional Perspectives” held on February 11, 2022 helped both the staff and students to celebrate and explore the notion of self from the perspective of science, Indian darshanas, Indian Psychology, morality and from the perspective of third media (social media), making us richer, consciously aware and introspecting the relationship with our own inner subjective self-consciousness.





Syllabus Restructuring Program

Keeping in mind the directives from Loyola College, the teaching faculty reflected, planned, deliberated, discussed and went through a tedious process of redesigning the syllabus of MA Philosophy for all major and elective courses for the next three years, keeping in mind the contents, ideas, thoughts and worldviews that are going to be relevant, contextual and in line with UGC and Veritatis Gaudium. The painstaking but meaningful exercise was geared towards much greater degree and much higher quality of learning and teaching resulting in Outcome Based teaching learning modules where the levels of memory, understanding, analytic, evaluative and creative faculties of the students are to be enhanced, decorated, celebrated and unearthed.

Greening 500

The Eco-awareness that was brought about by greening 500, tree plantation drive and the eco-week celebration in February has made the campus green, clean and eco-friendly. As a part of Ignatian year celebration resolution, Satya Nilayam Eco-Club guided by Fr Robin, along with the entire Jesuit community had a 'GREENING-500' plantation drive, in which 7 varieties of 78 saplings were planted by 71 scholastics and 10 staff members in the areas spread across 7 acres of our campus land in addition to 1005 trees we already have.

Eco-Week

Responding to the call of fourth UAP, 'caring for our common home', we at Satya Nilayam community had its eco-week celebrations from 21-26 February, 2022. Inauguration of Rutilio Grande Path, dedicated to our Latin American Jesuit martyr, a very good talk on eco-awareness and eco-sensitivity for the whole community, inauguration

of Inigo 500 Jubilee Garden, a very good prayer service on Social Justice Eco Way, inauguration of a mural portraying all five UAPs, and Waste Segregation units were among the many plans and projects that have been undertaken by the community, ably guided and coordinated by Fr Robin Seelan. The initiatives to, enthusiasm, life, energy, networking and coordination to make the UAP on ecology come alive is a great source for inspiration for the entire community, enlivening the Ignatian vision of things coming from God and going back to God, filling us with a sense of awe, wonder and gratitude.

Ignatian Year Celebration

Satya Nilayam inaugurated the Ignatian year celebrations with a solemn Eucharist on May 20th, 2021. Preceding the inaugural Eucharist, the Ignatian novena had its focus on 'Turning Points Moments' in the life of St. Ignatius of Loyola, that helped us to reflect on and work towards revisiting our own conversion moments of life. The triduum in the first week of January this year (2022) by Freddie Dsilva of Karnataka province, deepened our Ignatian roots and our intimate union with Christ; while a very meaningful celebration of the 400 years of the canonization of St. Ignatius Loyola and St. Francis Xavier with our





support staff, our neighbouring religious communities and our pastoral associates heralded in tremendous amount of joy and richness, meaning and a jubilant feeling as part of Ignatian family members. In addition to this, both the teaching and administrative staff spent time together for several weeks in the beginning of the academic year for a prayerful reflection and in-depth sharing on UAPs. It was indeed a moment of grace as we all felt that this exercise inspired us to deepen our personal, communitarian and institutional cannon ball moments through CAPs.

One -day Research Seminar on “Walking with St. Ignatius as Co-Pilgrims”

Satya Nilayam in collaboration with Chennai Jesuit province organized and participated in the one-day research seminar on “Walking with St. Ignatius as co-pilgrims” held in Loyola College, Chennai on April 02, 2022 from 8.30 AM- 4.30 PM. Both the staff and students benefitted immensely from this seminar as diverse Ignatian themes like Spiritual Exercises from Psycho-spiritual perspective, Ignatian Autobiography: Reading from contemporary perspective, Ignatian mysticism from subaltern perspective, and Ignatian poverty: Implications for the University Milieu. The themes dealt with by very competent resource persons helped us integrate and assimilate our urge for renewal, vigour and vitality in Ignatian vision of life and mission.



4

Shepherding the Flock with Ignatian Spirit (Pastoral)

Fr Pingal Kujur, SJ and Fr Sikandar Tirkey, SJ



Pope Francis has a dream of a synodal Church which journeys together, participates, listens to one another, discerns, recognises call of the Spirit, decides and does mission. His vision is very much Ignatian in spirit. In the Ignatian Year we celebrate the wounding of Ignatius of Loyola at the battle at Pamplona (Spain) in 1521 which becomes the turning point for his life. It is 500th anniversary of his conversion. This conversion was to Christ for the

greater glory of God in bringing the souls to Christ in the Church which later became his motto, the first companions and of the Society. Thus, Christ became the centre of their mission. Renewed by this vision and mission they went to different parts of the world. They taught and preached Christ by means of catechism, schools, colleges, pastoral works, social apostolate and so many ways. And now we are all in the Society of Jesus invited for such inner conversion, to be encountered by Christ in our lives' journey so that we participate in the same mission.

The early Jesuits missionaries followed St. Ignatius and the first companions and went to every part of the world and did the same and for the same purpose. The Belgian missionaries came to Bengal Mission and then to Chotanagpur Mission, then Beeru-Barway Missions with

the same zeal and enthusiasm. We have veteran missionaries like Fr Constant Lievens, Fr Louis Cardon, Fr Hoffman, Fr Herman Rasschaert and many more to remember. They freed the poor, the Adivasis from the clutches of Mahajans, land lords and restored their lands and dignity. They freed them also from the clutches of *Bhoots* (evil spirits) and won their hearts for Christ (Cf. Bhootaha Bhunru incident in Katkahi parish-Barway Mission). No doubt the missionaries have done remarkable works.

What the missionaries have done must be continued today and the days to come. We pastors have to be led by the spirit of our conversion which we have it after encountering Christ in our lives at different means and ways. The fire must burn said Fr Constant Lievens. "A fire that kindles other fires" (GC35). As pastors, this fire of our encountering Christ and conversion has to burn within us with renewed vigour whatever mission we are involved in. This will fill us with the same spirit of conversion like that of St. Ignatius and the first companions and the missionaries.

Ranchi Province Jesuit pastors focused on the following areas renewed by the Ignatian Vision in the 500th year of the commemoration of the Conversion of the Founder:

1. Faith Formation: - More recently due to Covid-19 and lock down, the long cherished structures like Catholic Sabha, Mahila Sangh, Yuva Sangh, Krusveer were almost dormant. Realizing that these are foundational, the parishes started to revamp them organizing rallies and programmes





with Ignatian themes for different groups. They need to be revived further to give a platform to the faithful to deepen their faith.

Personal and family prayers were given importance to come to the level of faith sharing, baptism and Sunday catechism classes were further emphasized in the parishes after the lockdowns were gradually lifted. In pastors meetings there was a felt need of refresher courses and orientation programmes to be seriously taken by pastors for catechists and village leaders; the faithful have to be encouraged for more Holy Masses in their families in occasions like marriage-birthday-baptism anniversaries etc.; village feast and *Baba-Mata Divas* etc. must be encouraged; seminars, retreats, motivational talks, Jivan Pravesh Seminars etc. have to be encouraged; family visit has to be given importance- the pastor should reach out each family of his parish; the faithful have to be encouraged for the sacraments particularly, the sacrament of reconciliation; Sunday obligation has to be followed.

2. Cultural Revival:- Interests were created to learn the local language, culture, dance and singing. It was also realized that cultural erosion which is taking place through Mobile culture, DJ., DJ-Dance etc. must be discouraged and strategies need to be planned to promote traditional dances in all the places and programmes.

3. Economic Growth:- Bingaon parish set a model to flag off economic activity in the parish. Similar Means of livelihood in the villages must be promoted to stop migration of domestic workers through human trafficking. In various forums the pastors aired their views that other than professional jobs and skilled labourers, the youth need to be encouraged to take up entrepreneurship so that they are self-sufficient and that they do not keep fending for jobs.

4. Social Apostolate:- Increasing individualism in our Christian and tribal communities have cautioned the pastors, which were felt much more during the lockdowns, though there were instances that in spite of difficulties people came

forward to help others. The pastors felt that fellowship and respect for each other and elders has to be promoted through parish activities. Peace, justice and understanding has to be maintained. Rectified Marriages (*Maramati Shadi*) have to be discouraged. The problem of alcoholism in families needs to be addressed. Superstitious beliefs that still exist in our families can be tackled through Ignatian Spirituality as the real witches are like jealousy, hatred, pride, greed, violence, arrogance etc. and not the persons in themselves. These witches could be defeated by the weapon of God's love, forgiveness and His mercy.

We are created in God's image and likeness (Gen.1:26-27). God's image and likeness is God's love, peace, justice, forgiveness, compassion etc. The parishes tried to focus on these values. Further it was felt that our ministries and apostolate should be Christ-centred because we are doing them for Christ. We are commemorating the 'Cannon Ball Experience' of our founder St. Ignatius which resulted within him an inner conversion. Let us reflect on these questions and ponder over them with St. Ignatius and find some answers in and through our ministries and apostolate.

- 1) What Christ has done for St. Ignatius and the first companions?
 - What Christ has done for the missionaries?
 - What Christ is doing for us now?
 - What Christ will be doing for us in future?
- 2) What St. Ignatius and the first companions have done for Christ?
 - What the missionaries have done for Christ?
 - What are we doing for Christ?
 - What will we be doing for Christ?

Response to these reflections will further deepen in us the desire to serve Christ by surrendering ourselves like St. Ignatius.

5

Hoffmann Legal Cell, Khunti (Social)

A Re-living the Legal Legacy of Missionaries in Chotanagpur

Fr Anupchand Kiran Minj, SJ



‘Walking with the excluded with a mission of reconciliation and justice’ is one of the Universal Apostolic Preferences (UAP) of the Society of Jesus set for the next few years. In fact, there has been a constant cry of the Adivasis

in Jharkhand for such justice for decades. That’s why the early Jesuit missionaries to Chotanagpur, especially like Frs. Constant Lievens, J.B. Hoffmann, etc. took defending the legal and human rights the primary mode of evangelization. The former was so passionate and relentless in dealing with people’s land matters in the court that he hardly took care of his health. Consequently, he seemed much older than his actual age. On the other hand, at the request of the British Government, the latter drafted the Chotanagpur Tenancy Act, 1908 (CNT Act) so meticulously that it has still remained a strong weapon to safeguard lands of the Adivasis in Jharkhand.

However, it grew louder in the Province subsequent to the arrest of Fr Alphonse Aind in Khunti in a fabricated

case in 2019. The judicial killing of Fr Stan Swamy in Mumbai in July 2021 necessitated it all the more in the Province, particularly in the Munda belt. Therefore, the Province missioned Fr Anupchand Minj to the Khunti, the administrative center of the Munda belt where our first missionaries to Chotanagpur landed in, Catholicism germinated and branched out to start and establish a legal cell for the needy ones; thus to help the Province live out and continue the same legacy of Jesuit missionaries here.

He reached Khunti on June 1, 2021 and began planning how to establish a legal office to render legal service to people. Thanks to many individuals and institutions, an office named Hoffmann Legal Cell in honour of a great Jesuit social worker was officially inaugurated on February 28, 2022. The occasion was graced by the Khunti Bishop, Binay Kandulna, Fr Ajit Kumar Xess, the Ranchi Jesuit Provincial and a good number of advocates and well-wishers from all walks of life.

Hoffmann Legal Cell achieved many feats. Within a period of less than one year, it filed twenty (20) Right to Information (RTI) applications of wider societal importance, pertaining



to inmate status in different jails in Jharkhand, Corona-19 vaccination, education, land, etc which were pertaining to larger society. It also conducted one-day to five days legal literacy seminars for different groups that include all male and female religious formees in the Khunti diocese, our Ranchi Jesuit pre-novices and Novices in Namkum and the theologians in Boreya, Kanke. The Ranchi Ursuline and S.C.J.M. novices and St. Anne's Common Juniorate from Hulhundu, hostel boys and girls from Loyola school, St. Anne's Convent and Ursuline Convent, Khunti were also the beneficiaries of this legal literacy. Hoffmann Legal Cell was also invited by several parish priests for legal sessions as an important component of marriage preparation classes for the would-be married couples. At the request of some organization in Assam, the legal cell rendered its services even beyond the Jharkhand state in October – November, 2021. It could be said, well begun is half done!



6

YOUTH: A Bouquet to the Society (Youth)

Fr Bipin Tirkey, SJ



In Ranchi Province Apostolic Preferences (RPAP), it is given much importance to “the understanding and accompanying youth for a meaningful life and a hope-filled future.” Because, Today's youth are like a bouquet to the

society and their role plays a vital role in the development of society as well as a nation. As they are the future of society and nation they act as a driving force and can change and encourage their priorities. Country's future depends upon how the youth is shaped. However, the young generation must be honest, loyal and must be accorded with moral values. The youth are responsible for showcasing their creativity, strength, and skills in such a way that it not only let the nation grow but they can act as a backbone to the society.

Furthermore, they should understand their roles and responsibilities which should be passed on to future generations. Young people are part of the bouquet of a society, but their role is more important than others. They are integral and essential part of a society and a society is incomplete without young blood. Therefore it is said: “Today's youths are the force, hope and leaders of tomorrow”, because they are the future of society, country and community. Young people are the driving force of change and can encourage governments to declare their priorities. Young people have important responsibilities towards their country. It is important to learn from the past and to live with a hope for a better future, a future that is appropriate for our children and future generations. And, therefore, not only Ranchi Jesuit Society giving importance to youth, youth ministry but the entire Jesuit Society has a special concern for them. Even Pope Francis is ready to accompany youth and guide them for their bright future. To mould and guide the youth many initiative have been taken in the province, such as Jeevan Prawesh, AICUF, CLC, Magis Youth, and other career guidance etc.

Jeevan Prawesh

Jeevan Prawesh literally means ‘Entering into Life’ It started in 1987. Fr Peter Paul Van Nuffel, SJ is the founder of this movement with twin purposes, to give life orientation

to the teenagers and teaching catechism to the catholic students. Later on he also accommodated courses for the teachers. In other words (in brief) we can say that Jeevan Prawesh offers three courses namely, Life Initiation for Teenagers (L.I.F.T), Christian Life Initiation Program (CLIP) and Teach The Teachers (T.T.T.).

Activities

In the recent past Jeevan Prawesh has concentrated only on Life Initiation for Teenagers. As the whole country observed the lock down caused by covid-19 we could not arrange many programs. The year 2021 had begun with a JP seminar in Ursuline Girls’ High School Noatoli which ran through Feb 17- 20, 2021. It was for the students who were in class 10. The number of the attendees was 150. It was followed by the seminar for another group of students of class 10 studying in UC Tongo. It ran through March 5-8, 2021. The number of the participants was 125. The third program was conducted at Apostolic School Gumla. In this seminar 50 boys participated. At the same time a follow-up program was held for the boys of St. Ignatius High school, Gumla, which took place on 16th March 2021. After this program corona pandemic disturbed the whole set of the schedule prepared for the entire year. Programs were cancelled till the month of September. As the lock down was relaxed in the month of October and schools reopened our programs began with a full wing. The first seminar was conducted in St. Ignatius’ High school, Gumla. The number of the participants was 180. It ran through October 6-9, 2021. It was followed by the program conducted for the boys of Apostolic school, Gumla. It ran through October 12-16, 2021. The number of the attendees was 41. The next seminar was organized for the students of Ursuline Girls’ School, Rengarih. It was from 20th Oct to 23rd. The participants numbered 114.

The next program was held in St. Anne’s Girls’ High school, Torpa. It ran through November 3-6, 2021. The number of the attendees was 181.



Success Stories

Jeevan Prawesh conducts three courses, as narrated in the introduction. However, this year the team could work only on the first namely Life Initiation for the Teenagers especially who are studying in class 10. As the team consists of one Jesuit priest, one Religious Sister, one lay man and one lay woman, the team can address different issues concerning youth. The team has covered eight schools (Groups) where the students' participation was very encouraging. They were very enthusiastic and active. The evaluation and the feedback received from them show that they profited a lot

personally and as a group. They said that they could reflect deeply on their lives on the topics like self knowledge, value of human life, current trends of youth, their strength and weaknesses, youth problems and ways to overcome them. They became aware of social situations and realized their responsibilities in making it a better home. The activities and exercises in the seminars helped them to set the goals for their lives which necessitated studying well. Tips for study to them would be a great help in day today study as they stated.

An Account of the Program

S.N.	Date	Place	Boys	Girls	Total
1	Feb 17-20, 2021	Ursuline Girls' H/S Konbir, Noatoli	-	150	150
2	Mar 3-5, 2021	Ursuline Girls' H/S Tongo	-	125	125
3	Mar 15-18, 2021	Apostolic School, Gumla	50	-	50
4	Mar 15-18, 2021	St. Ignatius H/S Gumla (Follow up program)	180	-	180
5	Oct 6-9, 2021	St. Ignatius H/S Gumla	170	-	170
6	Oct 12-16, 2021	Apostolic School, Gumla	41	-	41
7	Oct 20-23, 2021	Ursuline Girls' H/S Rengarih	-	114	114
8	Nov 3-6, 2021	St. Anne Girls' H/S Torpa	-	181	181
Total no. of the students					1,011





Challenges

Following are the challenges the students (youth) are facing today.

- Ill-effects of the pandemic covid-19.
- Disinterest in studies among students.
- Glamorous & easy living life style.
- Attraction towards electronic gadgets in the youth.
- Diversity of ideas, opinions and ideologies.
- Loss of interest in intellectual and physical hard work.
- Threats of external criminal forces.

Opportunities & strength

- Jeevan Prawesh has a team consisted of experienced and committed staff.
- We have a definite module for the seminars
- Now the lockdown has been lifted so there are more opportunities to conduct regular seminars.
- Schools are eager to organize seminars and cooperative with the team.
- It is supported by AROUSE.

AICUF Activities

The State Camp 2021 was held at Prabhat Tara School, Dhurwa. There were three units that attended the camp. There were 29 members from Simdega unit, 32 members from Mahuadanr unit and 44 members from Ranchi unit. The Jharkhand AICUF Animator, Mr. John Pankaj Kujur and the Jharkhand Full timer, Miss Jenny Toppo was present throughout the camp. The arrival date for the camp was 10th Oct and the departure date was 14th Oct. On the arrival day itself, there was the inaugural ceremony. There was the lighting of the lamp by Fr Swarn Tigga SJ the Principal of Prabhat Tara School and the state post holders.

In the introductory session the State Animator and the State full timer introduced the objectives, goals and history of AICUF. It was an informative session. The first session on 11th October was taken by Miss Dayamani Barla, the Iron Lady of Jharkhand. She spoke on the topic "Tribalism: Existence, Struggle and Challenges". The session was very informative, inspiring and challenging. The second session was on 12th October 2021. It was taken by Mr. Gladson Dungdung, human rights activist, researcher, writer, motivator and public speaker. He spoke on the topic "Tribal Philosophy". He praised tribals for the three fundamental needs of liberty, fraternity and equality that

the French Revolution had borrowed from the tribals. His talk was centered around Tribal Communitarian life which is fundamentally based on nature. Their existence and identity is safe if the nature (*Jal, Jungle and Jameen*) is safe. The idea of democracy and sharing and caring has always been part and parcel of Tribal Life. The third session was taken by Fr Mahendra Peter Tigga, SJ. He spoke on the topic "The Problems Faced By Tribal Youth in the Politics of Religion. He wonderfully differentiated between being a tribal and following a religion. He said that everyone was allowed to follow his/her religion in a secular country. It does not affect one's tribalism. He also talked about fifth scheduled states where power lies in the hands of the state to govern them according to the tribal customary law.

The fourth session was about Tribal Culture and Identity. It was taken by Mrs. Vandana Tete, a tribal writer. She talked about the richness of tribal culture. She highlighted cultural aspects of tribals in daily life like feast and festivals, importance of tribal languages and literature. She also focused on tribal dependency and their close relationship with nature. The fifth session was taken by Philip Kujur and Sunil Minj. They talked about "Traditional Gram Sabha and Our Present Government Administration. They focused on the powers of the Gram Sabha and how it can help in development of villages. They talked about how the government has been cheating the villagers in various schemes provided by it. The sixth session was taken by Miss Jenny Toppo, the Full timer of Jharkhand AICUF. She talked on various schemes and scholarships available for the students in various fields that they wanted to pursue. The session was quite informative. Apart from the informative sessions, there were question sessions after every session. The doubts of the AICUFERS were cleared by the resource persons. This made the sessions very interactive. There were also many other events like meditation, poster making, debate and a quiz competition. There was also a cultural night on the last day of the camp before departure. The successful camp ended with the thanksgiving speech by the Full Timer.

The Heart of Magis Program

When St. Ignatius began his friendship with God he was inspired to do many things, things which were new, even for him. He travelled a great deal, spent long periods in solitude, entered into deep and serene prayer, served the sick at hospitals, catechized children, spoke about spiritual matters to the people he met, etc. These situations centered



on prayer and reflection clearly helped him grow in faith and his ministry to others. Drawing on his experiences he wanted every Jesuit to discover something similar. This is how experiments, which spiritual sons of St. Ignatius experience in their novitiate and in the tertianship, were introduced into Jesuit formation. Traditionally they included thirty days of silent retreat and other experiment: working in a hospital, going on a pilgrimage, and teaching. The experience of St. Ignatius is handed on to Jesuits during their formation and also serves as an inspiration for the Ignatian Experiments of MAGIS program.

The Aim of Magis Program

The Magis programs aim to integrate Ignatian Experiments and exercises. The basis of each Experiment is an activity specified according to one of the five categories: pilgrimage, spirituality, service, culture, or art. During the experiments from each group take part in activities for a few hours each day. We create new relationships in the unusual circumstances of being in a group of diverse individuals working together. We invite God to form these relationships, in particular during the Morning Prayer and the Eucharist. Time, joint activity, people and God's grace constitute the reality in which growth takes place within us (Eph. 3, 16). An Ignatian Experiment is like a spiritual laboratory, where what counts is our growth toward being magis rather than the results of the activity undertaken by the group. The Examen and the MAGIS Circle are moments of personal and community reflection on the experiences gained every day. Thanks to this reflection our common

growth in relationship with God and with others becomes more conscious and more stable. Ultimately, we engage in the Ignatian Experiments so as to be magis in our ordinary everyday lives.

Magis Youth-Khunti

In preparation for Magis Youth Gathering 2023 in Lisbon, Portugal, we have started coming to gather according to different Zones. Khunti Zone Youth groups started its venture in St. Michael's Cathedral, Khunti on 9th to 10th July, 2022. A good number of participants were present for this Magis Gathering. It was a wonderful experience altogether. A good number of speakers were present to speak about St. Ignatius and the charism of the Society of Jesus. The contribution of the Jesuits was also highlighted and inculcates in them the team spirit.

It's a very good platform to support and involve the youth for greater good of people and God. It has certainly motivated them to grow with a new zeal and energy. The Magis program in fact helped them to get acquainted with the taste of Christianity as being magis. The name of our program is the word magis with a plus sign (+) in it. It indicates that the program is for people who want something more (+) from their lives. At the same time, the (+) directs our attention to Christ's cross, where His love unto the end was revealed in its entirety. The contemplation of Jesus Christ- listening to His words, observing His gestures- as passed down through the Gospel, leads us to become fascinated by His way of living.



Conclusion

Jeevan Prawesh, AICUF, CLC, Magis Youth all focus on youth issues and Christian Spirituality. They try to create opportunities for youth to know themselves and society on process under the subjects: Self Knowledge, Ignatian Experiments, Value of human life, Spirituality of human relationships, Sexual Maturity, Current trends of the youth, youth problem and ways to over come them, teenage psychology, Sin-Evil and reconciliation, career guidance etc. We believe that the youth will learn to have the Self Knowledge, accept themselves, analyse their life style, cultivate positive attitude and grow in maturity in all spheres of life. We strongly believe “Youth is not a problem, youth has problems.” The problems have to be solved. We have to find ways and means.



7

Igniting Young Minds with Ignatian Vision (Secondary & Higher Secondary Education)

Fr Manohar Khoya, SJ & Fr Binod Toppo, SJ



Ranchi Province is running 26 Secondary and 8 Higher Secondary schools in five districts of Jharkhand and in Assam Mission since its origin. They have their own history and achievements. Through these of our educational institutions the Jesuits have contributed a lot and brought about socio-economic and cultural transformation in its locality which is still cherished today. The hard labour of devoted Jesuit educators and dedicated teachers brought forth always good fruits. All the schools functioned steadily without much trouble.



But recent Covid-19 Pandemic like the cannonball has shattered the teaching learning process in the schools. Due to the Pandemic lockdown the offline classes were disrupted. However to continue teaching learning process school management and staff switched on to online mode of classes exploring with new technology and methods and did their level best creatively to transmit knowledge to the students. The teachers and the students struggled to cope up with the new methods of imparting knowledge. Mobile became a dire need for the students for online classes but it also brought about many problems. The co-curricular activities, where students learn many values and skills were badly hampered.



However, now the pandemic situation has almost disappeared. The schools and institutions of all the sectors have reopened and have started functioning normally. But the impact of the pandemic lockdown persists. There are very obvious behavioural and attitudinal changes seen in the students. Much disorientation is observed. Good habits of self study have diminished. Excess use or misuse of mobile has increased. For parents it has become a challenging task to handle and guide their children. In the school their learning outcome has suffered.

This present situation has posed a challenge before the teachers to pace with the former situation with closer accompaniment and guidance of the students. It is the time to remind them about the social, moral and human values sustainably to reorient them to become men and women for others. At this juncture the Ignatian year with theme “To See All Things New in Christ”, gives a new perspective to run our schools with greater zeal and renewed vision. To revive the situation the Assam mission schools organized seminars on ecology, workshop on emotional maturity, personality development, orientation on class management and activities like sports, academic competitions etc. In Jharkhand there have been efforts made to organize some activities like seminars, workshops and orientation for students and teachers as well.

The Jesuits have been firm in their conviction to face the difficult moments in the past in their mission and vision. Trusting in God’s providence amidst the disturbing situation Ignatian Year invites all of us to be energetic in our endeavours for the good of the humanity and for the greater glory of God. The educator resolved with greater hope and confidence to form the students who would be committed, compassionate, competent, and the persons of conscience.



8

Inculcating Ignatian Vision in Grown-ups (Higher Education)

Fr Pradeep Kerketta, SJ

Ensuring quality higher education is one of the most important things we can do for future generations

-Ron Lewis



Higher Education of Ranchi Province in compliance with the regulatory bodies and inspired by the renewed vision of Ignatius is aspired to enhance the quantitative and qualitative changes for better, smarter, competitive and sustainable goal achievement. Our effort to excel in the field of higher education from all fronts is very much in conformity with the vision and mission of the Society of Jesus. Our higher education Institutions/colleges are committed to achieve the set goals and objectives in a given time and space. To be honest, we have achieved certain objectives, for instance, attracting a good number of students from various regions/states, quality enhancement in terms of course curriculum and teaching pedagogy to meet the present time requirements, Workshops and Webinars on varied topics and subject matters, accomplishment of National Board of Accreditation (NBA) in XISS and accomplishment of National Assessment and Accreditation Council in St. Xavier's Ranchi, Special focus on 'CuraPersonalis' (Total care of the person), enhancement in physical Infrastructure and IT infrastructure, Eco friendly campus, green campus, Bio-gas, waste management, fire safety and water harvesting to mention a few.



Modernization, mechanization, renovation and streamlining of fixed assets and activities have become a regular phenomena so as to update and upgrade the knowledge, a set of both hard and soft skills and innovative and participatory learning to enhance the employability of the students. In this connection a few activities of prominence are the following- the installation of Enterprise Resource Planning (ERP) for end to end solution in XISS and St. Xavier's College Ranchi, smart boards, railings in the buildings, face lift of the college buildings, administrative offices and computer labs, construction of new college building of St. Xavier's Simdega, demarcation, fencing and construction of boundary walls of the proposed XISS new campus, systematic documentation of records and activities, proper inventory keeping, institution of the Board of Governors (BOG), institution of Internal Quality Assurance (IQA), creation of Dean academic office at XISS, streamlining of registrar office in St. Xavier's Ranchi, revitalization of multiple students clubs like AICUE, NCC, NSS, Eco-Club, ROTRACT, EMBARK, DRAMATICS, CREATIGIC, FINAXISS, MARKBUZZ, HRFX, TECH-NEXT, PRAKRITI in XISS and St. Xavier's Ranchi.

In the Ethical and moral values front, Seminar on "Care for our common home" was conducted for the students and staff in St. Xavier's Tezpur, The resource person Dr. Fr Erenius Toppo highlighted issues and challenges related

to environmental and ecological issues to bring about changes and awareness. Posters on Ignatian theme and ecology have been placed in some strategic locations in St. Xavier's Ranchi and XISS with the

objective to instill values in the minds of the growing youths. Also, there was a talk on Ignatian theme given by R.C. Chacko, SJ of Hazaribag Province to XISS faculty members with the objective to give the proper perspective of Ignatian spirituality. Apart from aforesaid, the Holy Mass and recollection are the regular features in our higher education institutions (HEIs) to foster the values of the Gospel. Karam festival in St. Xavier's Ranchi, women's day celebration in St. Xavier's Tezpur, street play on women's day in XISS, Christmas celebration in St. Xavier's Simdega are some of the events to highlight in imparting conscious value education of HEIs. On way forward, HEIs of Ranchi Province are committed to meet the parameters of NEP-2020 and to implement Ranchi Province Apostolic Planning (RPAP) for apostolic efficacy.



9

Listen, See New and Engage (Communication)

Fr Alex Tirkey, SJ & Fr Justin Tirkey, SJ



Listen to the Spirit

“Among the five senses, the one most favored by God seems to be

listening. Perhaps, because it is more invasive, more discreet than sight and therefore leaves the human being, freer”. These are the words of Pope Francis when he addressed to the world communicators on the 56th World day of Social Communication. The theme of World Communication day 2022 is “Listening.”



We may tend to think that the word “listening” pertains to the act of “hearing alone.” But in fact there are five aspects of listening, namely; 1) Receiving - that is what is said and not said, 2) Understanding - that is seeing the speakers message from the speakers point of view, 3) Remembering- that is the ability to recall what is what we have found as important, 4) Evaluating - that is trying to fully understand the speakers point of view and, 5) Responding- that is supporting the speaker with head nods and saying “I see”, “I understand” and “I agree” and in many cases moving into action.

See everything new

The theme of listening as proposed by His Holiness Pope Francis also resonates with the theme of five hundred years of jubilee of cannon ball incident of St. Ignatius of Loyola at Pamplona. The theme invites us to see everything with a renewed vision as Saint Ignatius did. After the Pamplona experience, shattered his legs and dreams but he was able to see everything new in Christ. He became a transformed person. Fr General Arturo Sosa, SJ also reminds the Jesuits about devastation, the conversion and the transformation

of Saint Ignatius of Loyola. In the Pamplona events St. Ignatius heard the voice of God and followed the path of returning to God, path of greater closeness to Him and greater service to His people.



The Province media commission engaged itself into various services. On the one hand, the province media team led by Satya Bharati connected people through traditional and social media; on the other it helped people listen to their inner self to see things from the eyes of Christ through various programmes.

Response of Media Commission

Some of the activities of Communication Commission in the year 2021-22 can be divided into the following five categories that fulfill the purpose of media commission of the province.

Proclamation of Good news, production of music video, media education, publication of print materials and documentation of the circulated messages.

Broadcasting Holy Mass

The catastrophic effect of COVID -19 continued to disrupt the lives of the faithful, but Fr Bipin Lugun, SJ in collaboration with Ranchi Archdiocese media team continued to broadcast Holy Mass and helped the people to listen to the Word of God and fulfill their inner quest of finding God in everything. Some of the important feasts like the Feast of St. Ignatius of Loyola and the Feast of St. Francis Xavier were also live telecast by the media commission team.

Seasonal dance and songs in YouTube

The disastrous COVID time did not dare averting the province media team listening to the call of producing and uploading the six volumes of Seasonal dance, ten volumes

of “Mausmi Geet” of Fr John Lakra, SJ and six devotional songs of Fr Alex Tirkey, SJ in the YouTube. People can very conveniently trace them in Satya Bharati, Ranchi YouTube channel.

“Pajhra” Bible Dairy

With the collaboration with the Jesuits in Ranchi of the various apostolates the annual Bible Dairy “Pajhra” meaning “the spring” was prepared and disseminated as regularly as it is done every year. However, the circulation of the dairy faced many inconveniences due to COVID restrictions.

Photo news on WhatsApp

At the same time, Province media team led by Fr Alex Tirkey, SJ and Fr Bipin, SJ persistently captured all the events and activities of Ranchi Province and made it available in the form of images and social media like WhatsApp and Face book.

Vatican News forwarding and Interviews

Media team has also been instrumental in forwarding and sharing the Vatican Radio messages of Pope Francis on caring for the common home and matters on the accompanying the youth, helping the poor and marginalized for the people of the dioceses. The interview message of Fr Justin on the experience, mission and expansion of Vatican Radio was broadcast for the people of the Hindi world.

Media Education to SIGNIS youth



Media team of the Province has also been active in giving talks and training programs. Fr Justin, SJ was the resource person in a SIGNIS program held at Ranchi SDC on the topic “Strategies for effective communication in the Post-COVID Era.” His talk was on the impact, advantages and challenges of Social Media for the youth.

He has started organizing classes and talks on media literacy education to various religious congregations namely, Jesuits, Daughters of St. Anne, Ursuline Juniors of Gumla and Khunti, Queen of the Apostles and Missionaries of Jesus the Eternal Priest. Talks are directed towards making participants critical media users and judicious media consumers.

Fr Justin, SJ composed a jubilee hymn “Prabhume sab chijon ko naya dekhne” (To see everything new in Christ) based on UAP was well appreciated not only by the Province men but also by the other congregations and faithful. It invites people to see new to our life, nature mission to give hope to the people we live with. It was used in the prayer conducted by the Central Zone and broadcast through YouTube.

Based at Satya Bharati, SMART (School of Music Art and Training) collaborates and extends the mission of Ranchi Jesuit media commission in and around Ranchi. After the havoc created by COVID, it has again become active in playing its role in giving classes on singing, dancing, playing instruments and language classes.

Bicycle and Health Awareness



Satya Bharati also participated in a reward ceremony of those who use bicycle daily to go to their offices. In his speech Fr Alex, SJ the Director of Satya Bharati said riding bicycle has multiple benefits; it helps reduce pollution along with keeping the riders healthy. Fr Alex, SJ awarded a new bicycle to Mr. Angelus Minj, a regular worker of Catholic Press, among the participants. This event was an example of collaboration with the lay leaders of NGOs and Hoffman Law Associates.

Listen, Encounter, Respond

All the activities were effectively executed because they were inspired by the guidelines of UAP (Universal apostolic preference and RPAP (Ranchi Province Apostolic Preferences) to serve people and help them become conscious, committed, compassionate, critical and judicious in their discernment. The Ranchi Province Media Commission will continue to help them listen to the Spirit, go to the roots and live their everyday life with new enthusiasm, vigor and zeal to listen, see and engage in the mission seeing everything from the perspective of Christ, our Master.

10

Sowing Seeds of Hope in Assam with Ignatian Vision

Fr Thomas Barla, SJ & Fr Anand Kerketta, SJ



At present 23 Jesuits in Assam are committed to give life, love and service to the people of God in the field of Social, Education and Pastoral. Their life and work in mission in Assam are spirited with the Ignatian Visions.



They have opted to be with the most backward and marginalized people, the Adivasis and the Tribal. The Adivasis in Assam are the migrants from other states of India and are the most backward.

Their population is more than 20% of the total population of Assam and have lived and worked in the tea plantations for more than hundred years yet they remain most disadvantaged. They have no houses of their own and so they live in the colonies of the Tea Companies and work for them. Originally most of them had been from different tribes yet have no Scheduled Tribe or Scheduled Caste status in Assam and have not enjoyed the privileges of welfare schemes of Indian and State governments. They have identity crisis as government has put them under

'More Other Backward Class' and are called Tea Tribe or Coolies which are derogatory terms for them. They prefer to call themselves 'Adivasis'. All other tribes enjoy the rights and privileges of the state and central governments and they are developing fast.

The Jesuits do not discriminate with any group of people but they opt to live and work with the poor, backward and needy people for equality, justice, solidarity and peace through social, educational and pastoral services.

The Social Services

1. The Supplementary Quality Education for the Adivasis, poor and marginalized people: The Right to Education Act (RTE) was passed in 2009 in the Parliament of India and was enforced in 2010 making the education compulsory and free for all children between the age of 6 to 14. But in the tea plantation areas it was left to the tea companies. The total and quality education remained a distance dream. The Jesuits have gone to the tea plantation areas and apart from five English Medium High Schools, seven Primary English Medium Schools and a College;





they have opened 81 Supplementary Quality Education centers in the villages and tea gardens where 3482 children have been receiving foundational quality education. Which have been instrumental in reducing the school drop outs, child labour, human trafficking, migration, child marriage, etc. and empowering the Adivasis, poor and marginalized communities.

2. Caring and Rebuilding the Common Home: The Jesuits in the leadership of their social center, 'GANA CHETANA SAMAJ' have been working with the students, youths, parishioners, civil societies (Women Self Help Groups, Farmer's Club) etc. for caring and rebuilding of the common home. The one-day recollections, seminars, talks are organized to have deep reflection, awareness, understanding, conversion and action. The students and families have been doing tree plantations, caring the nature, controlling over consumption and waste, etc.

3. Supporting Elderly People: In this modern age the thought, desires and behavior of many people have changed. More individualism, materialism, consumerism, greed etc. have been seen and felt. The elderly people have no place in many families. But the Jesuits, in Assam have been trying to identify and reach out to the elderly people and support them by providing some needful items. It gives them a feeling of love, care and hope.

4. Help and Support to the Pregnant Women and Mothers with Infant: The maternal death in Assam is highest in the country and in the state 69% among the Tea garden workers. Child mortality is 42% among the tea garden workers in Assam. The main reason for the high mortality is due to malnutrition. The Jesuits and the collaborators have been trying to support the pregnant women and the mothers with infants with supplementary food and vitamins, so to reduce the high mortality.



5. Preservation and Promotion of Cultural Identity of the Adivasis: All the tribes in Assam have rich cultural identity except the Adivasis. The Adivasis have lost their cultural identity as they migrated to Assam. The Jesuits in Assam Mission know the value and importance of the culture. They have been generating awareness among the Adivasis and training them in cultural dances, songs, rites and rituals, etc. in the villages and tea gardens. It has been giving them a sense of pride of their culture, Identity and unity.

The Education Service

The Jesuits know and understand the value of education in life. It is one of the most important aspects for the transformation and empowerment of the backward and marginalized people. The Adivasis and tribals have remained backward due to lack of education. They were not able to understand their own problems, issues and solutions. The Jesuits of Assam Mission have entered in the Tea Gardens and villages with formal, non-formal and higher education. There are 11 Primary Schools, 4 High Schools, 1 College and 81 informal education centers of Jesuits in Assam. The aims and objectives of education is for the transformation of life of each individual and the society at large. They are empowered with education to change their lives and the society.

The Pastoral Service

The Jesuits are working in three dioceses, namely in Dibrugarh, Tezpur and Bongaigaon but have only four parishes. The migrant faithful kept up their faith with the help of catechists to whom they elected from among themselves. They were very much lacking sacraments. The parishes were few and quite far away. Therefore, the pastoral ministry was very much needed among the faithful. Secondly, the faith level was weakening due to poor



catechism or no catechism. The pastoral ministry among Adivasis and Tribals is very important to administer sacraments and catechize them to deepen their faith.

The parish priests have been actively taking care of the faithful by organizing Eucharistic Celebration in the villages and parishes, Annual Sabha in the Parish, Annual Retreats for youths, children, women and men, seminars for youths, pilgrimages for different groups, etc. so that the faithful have active participation and deepen their faith.

Though the number of Jesuits in Assam Mission is less due to late entry in Assam but it is a flourishing and developing mission. There are possibilities of many new centers as the Bishops of different dioceses are requesting to open new centers in the places where the faithful are inviting and waiting for our help and support. There are many religious vocations coming from Assam. In a short period of 15 – 16 years of our mission, we have a local Jesuit Priest Fr Rosario Moshahary and from next year onward every year we are going to have one or two new ordained Jesuit Priests from Assam itself.

SECTION B

IGNATIAN VISION IN DIASPORA



11

Ranchi Province in Japan: Renewed by Ignatian vision

Sch. Priyatam Lakra, SJ



In evaluating what has been done so far and considering the theme “Renewed by Ignatian vision” the ministries held in Japan hold a view influenced by a current aura of pandemic, we find ourselves in an age when the future is quite challenging to envision. Conditioned by the rapid change in the multicultural society we feel more deeply the need to move forward together, discern together and find hope therein.

The Ignatian year has provided us an ample of opportunities to evaluate and reconsider the ministries which need primary focus keeping in mind the signs of time. Currently we are faced with the situation when we need to work and discern together in order to reach the goals of the apostolic preferences. Renewed by Ignatian vision both at province and personal level we are putting extra effort to be vibrant in the ministries at different levels. We work and explore the ministerial apostolate in the given structure and conditioned by the established cultural mode of society. For instance, the catechism, teaching, pastoral, social ministry.

In order to have vibrant apostolates, Jesuits engaged in various apostolate to see this situation as an opportunity to live and work together in solidarity. All our men engaged in parish, social, educational, and spiritual apostolates evaluated the outcome of the ministry work and have a serious concern about what changes could be brought both structural and ministerial aspects in the mission work conditioned by new challenges of the fast-changing society. Since there is quite a systematic financial support of the Japanese government to its citizens, especially who are school going, homeless, physically challenged, the aged ones, it is from our part as Jesuits to feel for the lonely ones. To such an opportunity we reach out to people and share joys and sorrows which are encouraging and satisfying.

Recently Japan province has a growing number of elderly Jesuits who are mostly above 80 years. The province has been creatively helped by the elderly Jesuits who with their missionary zeal continue to contribute their best at different levels which is edifying and satisfying. And so now the province aims at opening the community to serve the aging church of Japan. Now the province has started to run the mission centres with the collaboration of laity which is surprisingly successful and encouraging. In the area of spirituality, with a focus on the Spiritual Exercises, mission centres have started to engage in a composite mission in view of the UAPs. Realizing that in the future we will prepare for collaborators to take a central role in administration.

Having experienced all ups and downs in the course of new cultural society in Japan, it is good news for all of us as Jesuits that we are connected to each other in and through prayers that keep us going. I do experience the support of all of you. May we all continue to share the mission of God more effectively in the universal society! Wishing you all a sound health of mind, body and spirit!



12

Realizing Ignatian Vision in Biblical Land

Fr Bimal Kr. Kerketta, SJ



One of the Egyptian Jesuits, Late Fr Mounir Khouzam had approached Fr General directly for a permission. He had a project of connecting semi rural - semi urban situations at his place in Upper Egypt. In return, he was asked to

contact Ranchi Province.

Near East & Morocco Jesuit Province covers Lebanon (Provincial House), Syria, Egypt, Israel, Algeria, Turkey and Morocco. Many are biblical lands. These are Arabic speaking countries having their own dialects. Iraq and Jordan were included recently.

I landed in Egypt on August 6, 2002. The initial immersion as an Indian Jesuit was not easy. To get into life and culture, three new languages (Classical & Colloquial Arabic, French) at a time was heavy. I began with Classical Arabic but the communication with the people was in a colloquial, which was another language. Many things were completely new. It was like getting into Kindergarten again. The teachers played a dominant role to guide in the right direction.

To be a tribal Jesuit from Jharkhand is a blessing in disguise. One is able to listen to three languages (Kurukh, Mundari, Kharia) simultaneously. It teaches us all the depth of life hence we are able to survive and adjust not only in India but also in any part of the world. Others might look down on you for being yourself a tribal but you have to find your own way to face this. I could feel this in my initial stage of learning languages.

The Ignatian heritage which we keep inheriting and keep renewing helps us to be strong in our lives. It helps to bloom wherever one is planted irrespective of challenges.

I was humbled when I was appointed headmaster in our co-ed Arabic medium school (Kindergarten to Class 10) in Minia, South Egypt. More than 65% students were Muslims. This is known as Jesuit Fathers' School which is more than 135 years old.

Gradually, Arabic became the way of life, not forgetting my tribal identity and Hindi language. This helped me to renew myself for not only a particular period but to be able



to renew every day in all aspects of my Jesuit life. Hence, it was heartening to know the new Arabic name of our students, parents, teachers, collaborators... and others. With this, I was able to get into my work and mission. The years passed taking multiple responsibilities at different places of Egypt and getting to know the Near East Province better.

One and a half years ago facing Covid-19 restrictions, I was transferred to another biblical land Jordan with a new mission. It is yet another biblical land of discovery renewing myself according to Jesuit charism. I've begun enjoying work and life here.

"Lord never ceases; His mercies never come to an end; they are new every morning." (Lamentations 3:22-23).



13

Living Ignatian Life in Amazonian Reality in Guyana

(Renewed Ignatian Vision)

Fr Anugrah Amar Bage, SJ and Fr Elias Surin, SJ



Guyana: In South America

Guyana means land of many waters. It is a country rich in cultural diversity and natural resources like rainforest. In this beautiful land of Guyana, Ranchi province missioned late Fr Anil Kishor Turkey, SJ. and Fr Anugrah Amar Bage, SJ. as first missionaries in 2006. Since then, the Diocese of Georgetown, Guyana was blessed to have the young and energetic Jesuits from Ranchi. Fr Gabriel Xess, SJ, Fr Suman Prabhat

Toppo SJ, Fr Elias Surin, SJ, and Fr Mark Mukul Lakra, SJ also rendered their selfless and tireless service to the people of God.

At present Fr Anugrah Amar Bage SJ, and Fr Elias Surin SJ. are rendering their valuable service in the Diocese of Georgetown as parish priests in St. John the Baptist Church Plaisance, East Coast Demerara Georgetown and St. Joseph's Mission Kurukabaru, North Pakaraimas respectively.

They are engaged in socio-pastoral ministry administering the sacraments and accompanying the people of God in their social and spiritual life. The priests are very few in the diocese. Therefore, the catechists play a vital role for the smooth running of the churches in the Diocese. His Lordship Bishop Francis Alleyne, OSB encourages and supports the lay leaders in the church by giving them big responsibilities. Majority of the churches are managed by women as church leaders and catechists.



To renew their faith and commitment and to refresh their catechism lessons, the Annual Parish Lay Assistants retreat, and training programs were held in their respective parishes. The Common lay formation program was conducted by Br. Pascal Jordan, OSB and Sch. Joel Thompson, SJ via zoom.

Ecology, indigenous people, their rich culture and tradition is the big concern of today. Guyana shares the Amazonian reality, to preserve and to promote the pristine rain forest, wildlife, the indigenous people and their rich culture and tradition. Guyana joins together with Brazil, Bolivia, Ecuador, Colombia, Venezuela, Peru, Surinam, French Guiana, through network.

We are engaged in the education ministry. Quality Bilingual Education programme for Wapichana, is going on in most of the village schools in Deep South Rupununi. JWL-Jesuit Worldwide Learning program is offered to improve the teaching method. This program is based on Ignatian Pedagogy. The beauty and strength of this program is to train the less fortunate people to teach others.

Children and youth are the hope and future of the church. So, Diocese is focusing on young adult Faith Formation and this is an ongoing activities by the dedicated catechists.

Along with the formation of the community of believers, structure building also is a need to carry on the mission, so we are building the new presbytery in Kurukabaru mission station. Fr Anugrah Amar Bage SJ helped in drawing the floor plan of the rectory for that most difficult mission in Guyana.

Synod: Synod is in process to make Synodal Church to foster deeper communion and fuller participation for fruitful mission.



14

Become Large with Ignatius (Ranchi Jesuits in France)

Sch Sudhir Lakra, SJ



Allons au Large Avec Ignce / Let's Go to frontier (become large) with Ignatius

As we are celebrating the 500th anniversary of St. Ignatius Loyola's injury during the Battle of Pamplona, we would like to share some of our experiences and inspirations we have during this Ignatian year. In this way and process of celebrating, we came closer to St. Ignatius and now we know and follow him better. This has helped to understand the mission and vision of St. Ignatius with renewed vigor and zeal to walk ahead in the footsteps of Jesus and to find or see all things new in Christ.



Talking and Walking in the footsteps of St. Ignatius

We began our academic life with inspiration and a deep understanding of St. Ignatius. We had the re-entry/opening session on the theme of conversion and with that, we joined and dedicated this academic year to the Ignatian year. The theme of the opening session was "À quelles conversions personnelles et collectives sommes-nous aujourd'hui appelés?" (To which personal and collective conversions are we called today?). We have each day different themes and topics for the conference, group discussion, and sharing in groups. Mainly the basic conversion which was presented to us was in the subject of conversion in our daily life, Conversion in the Bible, Conversion in the life of St. Ignatius, conversion on Ecology or Ethics, Conversional experience of St. Augustin and Levinas, Economic

Conversion, political Conversion, the question of migration, Ecclesial conversion, etc. This gave us the feeling of oneness and togetherness with St. Ignatius. Throughout the year we were able to talk about St. Ignatius and walk in his footsteps. Later in this year many of us joined the pilgrimage to the holy places of St. Ignatius to have deeper and enriched experiences.

In the middle of the year, we celebrated the feast of 500 years of Canonisation of St. Ignatius and St. Xavier in the province of EOF. We had one full-day programme for all the Jesuits of EOF. On this day, we had different workshops for the different age groups. We celebrated this occasion in the Church of St. Peter and of Montmartre where St. Ignatius and his first companions took their first vows and celebrated their first mass. We had mass and evening prayer in the different Churches of Montmartre.



The big gathering of the Ignatian family at Marseille

All the Ignatian family gathered in Marseille. The slogan and motto of this event was “Au Large avec Ignace”. Ignatian family includes members of many lay movements along with that of many religious congregations (women and men). There was a willingness throughout the meeting to speak about the issues that are important, yet difficult.

We would rate the three days as one of the best moments in our French Cultural experience with a crowd of 7000+ people, which had 2000+ young people. Lots of different activities with many symbolic actions, pointing to a synodal Church. And that gave me a lot of hope. Everyone was filled with joy and happiness even the first and last day of rain could not stop us to be together and enrich ourselves with the theme, “Au Large avec Ignace”.

This, for us, was the most significant gesture during the event, a real symbol for the synodal church. The participation of a huge number of young people, and the program did have that orientation, with a lot of fun and frolic. The way Marseille welcomed us was a great sign of their hospitality. We were so deeply touched by their welcoming gestures.



Synode sur la synodalité (Synod on synodality)

Celebrating Synod means walking together on the same road, Following the example of Jesus, he emphasized three verbs that characterize the Synod: encounter, listen, and discern. A church looking for a synodal way, without a complete route map, but trusting in the Holy Spirit.

The Synod has three keywords: Communion, participation, and mission. Communion and mission are theological terms describing the mystery of the Church, which we do well to keep in mind. The Second Vatican Council clearly taught that communion expresses the very nature of the Church while

pointing out that the Church has received “the mission of proclaiming and establishing among all peoples the kingdom of Christ and of God, and is, on earth, the seed and beginning of that kingdom”. Collaboration and partnership with everyone and in every field, joyful and listening Church, which listens to each other and everyone.



The Report on Sexual Abuse of CIASE (Independent Commission on Sexual Abuse in the Church)

This was a challenging and difficult period for the church of France. The victims of sexual abuse within France's Catholic Church welcomed a historic turning point after a new report estimated that 330,000 children in France were sexually abused over the past 70 years, providing the country's first accounting of the worldwide phenomenon. About 3,000 French Catholic priests were guilty of rape or other sexual abuses, mostly of adolescent boys, in the 70 years since 1950, according to a report for the Church released this year.

The purpose of the 2,500-page report, which is the fruit of 32 months of work, was not only to shed light on sexual abuse within the Church but also to determine how these cases have been dealt with and to make recommendations to help the Church better address sexual abuse in future. A church that was ready to accept her faults, no denying the aspect that the highest responsibility of that fault lies with those in power, especially the priests. After a devastating report on the sexual abuse in the Church of France, there was a willingness to listen to victims (it is not always easy for them to speak); to speak about the shame and the horror; to accept the mistakes (instead of being in denial), and to listen to diverse opinions.

The community-level Bilan Carbon and awareness for Ecology

The EOF (French) is very much aware and concerned about Ecology and Climate Change. In this regard, the Province Carbon emissions is very active and keep on reporting measures produced by a certain activity or process. It can identify factors that contribute to climate change, and help outline subsequent policies to limit climate change. Every community has to go through the carbon emissions check-out. Carbon accounting is likened to sustainability measurement, as an instance of ecological modernization discourses and policy. Carbon accounting is hoped to provide a factual ground for carbon-related decision-making. However, social scientific studies of accounting challenge this hope, noting practical issues in implementing abstract accounting schemes, due to the socially constructed character of carbon conversion factors.



We try to live au large (becoming big) avec St. Ignatius for the greater glory of God by seeing and finding all things new in Christ. This will help us to live a meaningful life and fruitful mission in the time to come.



15

Discerning God's Will at Ranchi Jesuit Province Congregation 2022

Fr Francis Minj, SJ



In response to the call given by the Superior General Fr Arturo Sosa, SJ, the Ranchi Jesuit Province held its Province Congregation from 27 to 31 January 2022 to elect a Procurator and also to deliberate upon emerging issues. Beginning with the Eucharist led by Fr Ajit Kumar Xess, the Provincial, in Fr Herman Rasschaert Hall at 5:30 p.m., all the 53 elected members of the Congregation invoked the Spirit for divine light and guidance.

After the Eucharist, the members convened again in the same hall to elect the Secretary and his Assistant for the Province Congregation. Through secret ballots, the Congregation elected Fr Francis David Kullu as Secretary and Fr Francis Minj as the Assistant Secretary. Likewise, the Congregation also elected Fr Xavier Soreng and Fr Prem Xalxo as Deputies to sort out the postulates.

On the second day Fr Provincial presented the state of the Province and underscored the commendable works done by Jesuits for the poor, vulnerable and migrant workers during Covid-19. He pointed out that the Jesuits require greater spiritual depth in their life and work. While the main purpose of the Congregation was to elect a Procurator and his substitute.

However, Superior General Fr Arturo Sosa, SJ, had directed all Provinces to deliberate upon the implementation of the Universal Apostolic Preferences and the Ignatian Youth Ministry and its link to Jesuit Vocation Promotion. One might recall that the Society of Jesus worldwide has identified four areas – promoting Ignatian spirituality, walking with the poor, journeying with the youth and caring for creation – as key areas of apostolic preferences. Ranchi Jesuit Province has taken upon itself two more preferences – promoting and nurturing of vocations and ensuring quality education – to the universal apostolic preferences. Members of the Congregation, therefore, prayerfully deliberated upon them.

During the Congregation, the members elected Fr Francis Minj as Procurator. He will participate in the 71st Congregation of Procurators that will take place at Loyola in Spain in May 2023. Similarly, the Congregation elected Fr Xavier Soreng as substitute. In all, the five-day exercise of prayerful reflection instilled in the members a profound sense of companionship, togetherness, and a renewed sense of mission, and an unwavering hope with a special concern for the poor and the marginalized people of God. During the Congregation, the participants realised deeply that we as Jesuits participate in God's mission, Missio Dei. With hope and trust we march on with the belief that God will bestow on us the necessary grace and energy to carry out this gargantuan task.



SECTION C

THE GREATS OF THEIR TIMES

Vocation and Lives of Fr James William Dungdung, Fr K.C. Philip, Br Gilbert Bilung, Fr Patrick Kerketta, Fr Gilbert D'Souza & Fr Aurel Brys in the Society of Jesus





16

Fr James William Dungdung, SJ

Fr Tej Baxla, SJ



Childhood And Secular Studies

You wish/want to meet an octogenarian Jesuit priest?

Here is one, Fr James William Dungdung, born on 29 February 1936, of the family of Paulus and Philomina, in

Joseph Ticumtoli, Gangutoli Parish. He was the first child in the family. In Gangutoli he studied up to class 7 and went to do his High school studies from class 7 to 11 in St. Mary's Samtoli simdega.

To become a Jesuit priest took James to the apostolic school in Ranchi. There he took admission in Saint Xavier's College Ranchi for his intermediate of arts studies. Thereafter he continued his bachelor degree studies in Saint Xavier's.

Vocation

In his younger age James had seen and known the (Jesuit) Fathers in Gangutoli. The Fathers sometimes visited his house, there could be two reasons for it first his father was a middle school teacher in Gangutoli, second, their house was not very far from the parish.

James knew the priests meant he had seen how they lived and what they did. He questioned his mind. How do people become priests? In fact, he would make an altar in his house and act as a priest.

Another important event was once his father (Paulus) took him to Ranchi. In those days they took 3 days to reach Ranchi Gangutoli to Birmitrapur, the first day; Birmitrapur to Rourkela, the second day; and Rourkela to Ranchi, the third day. There was no proper road from Gangutoli to Birmitrapur. They went on foot all the way to Birmitrapur. That time James was studying in standard 4. Both, he and his father went to see St. Xavier's College. While coming out of the gate of the college as a young boy James had asked his father, "Father will you send me here to study in this college?" to which his father had given no response. But later sometime after coming back from Ranchi, his father had narrated the boy's queries to the villagers saying, "the child was asking me like this."

Joining the Jesuits

After his B. A studies James joined the Jesuit Noviciate in Sitagarha. His one and sole aim was to become a Jesuit priest; (so far he had seen only the Jesuits). Since he had joined the society. After completing his B.A, according to his

superiors' decision he did not have to do his juniorate so he was sent directly for philosophy in Pune. He did his regency in Apostolic school Gumla; at the same time he taught in St. Ignatius' High School; the Subjects given to him were mathematics and English. He fondly remembers the batch of Fr Ignatius Tete, Mr. Philip Toppo and a few others (of class 9) who scored 100 out of 100 in Mathematics in the matric board exam. James' regency did not end in Gumla; he was sent to St. Mary's Samtoli, the school of which he was a student once, where he had to teach mainly English.

The last requirement for becoming a priest was theology. James studied theology in Kurseong. Finally, He was ready to become a priest; he was ordained a priest on 18 March 1970 in the Ranchi Cathedral. The ordination mass and ceremony was presided over by the archbishop Pius Kerketta S.J; the family members of Fr James were present on that occasion. He felt that all his actions and studies were directed to this one aim Priesthood; and James' dreams thus came to a fulfilment.

James the Pastor

His first appointment after priesthood was in Tongo as an assistant parish priest. Fr Limpens was the parish priest, while Fr Pilan was the director of the catechist training centre. Both of the Fathers were very kind to him, and ever ready to teach him anything and everything

Pertaining to the priestly ministry, Fr James says, "The day I put my foot, as I stepped in Tongo, I began to learn kurukh." His next place was Bardih, where he was "alone" and he was the parish priest. After sometime his request to the superiors was, "I am a Jesuit (priest), should I live in "one Jesuit community," and for how long?" His prayer was heard, and then afterwards a Brother (Br. Santosh Kullu) was sent to be his companion. Bardih parish was for him the place where he had the first experiences of a parish priest. With regard to the living quarters he says, "there was nothing at all; it was an open place. In the name of a residence there was only a small house." In Bardih he continued to learn Kurukh.

Fr James' later appointments were in Jampani (Asst. PP) Muri, Soso, Diglipur (Andamans) and Noadih (Farm incharge). In all of these places his main works besides performing priestly functions were to visit the families, talking to them, sitting with them and in that way knowing their conditions. As a parish priest he had to look after

everything: farm and gardening, attending to the sick calls, giving people sacraments etc. Sometimes visiting the parish school and teaching children also became necessary for him. Obviously the experience at different places were different. Some parishes were in remote places, in the village set up, others, for example Muri and Soso were close to the towns. In Diglipur, Andamans, on one hand side there was the sea and the other there was a hill. All were from the mainland, India. They had settled there and lived there in a pleasant situation. They lived peacefully with each other, met each other happily and worked together supporting and helping each other. It goes without saying that Andamans' experiences were different from that of the mainland's and they were unique. Fr James says, "Every Jesuit should go to Andamans at least once in lifetime, and live there for sometime, leaving in the midst of water, the Ocean, gives one unforgettable experience."

Massage to People

To a Jesuit priest he says, "when you go to a parish, do not immediately start something the work you want to do; first you know the place and people. Make a round of the area; talk to the people and get acquainted with them, their situation and their problems; be familiar with their attitude and thinking and get a feeling of what needs to be done. Only then start working as PP or assistant PP. The people will tell you what to do and they will listen to you too. Working without understanding people's situation will push you into a doomed failure. If people do well do not hesitate to encourage them to proceed ahead and to congratulate them."

All the above will mean: a parish priest should know what's going on in the families. If things are going on well, he should try his best to maintain them. But when things are opposite, he should change them; bringing a change is OK; but he should know where and what needs to be changed. one should know the direction in which one is going.

Being with people is very important. That gives a person what is correct and what is incorrect. Correction should be by way of a suggestion "if we did this, will that be OK?", "Shouldn't we go for this?", "this way could be better than the other one.", "Do you have other ideas?" etc.

Education builds up persons and societies. It is at the core of a civilised people. So to stress on the education(of children) is very essential. Children should be sent for studies; no child should remain at home, i.e, no child should be uneducated. Sufficiently orienting people towards education should be followed with religious instructions and faith formation. Children should be handled with care because they are delicate. When the PPs go for family visits,

they should enquire, "Are the children going to school? Which of the children are not going to school? and why? What is the income condition of the family? The answer of such things should be sought after."

These days drinking has become an issue. But dealing with the problem should be in a present and tactical manner. People say that drinking is their tradition, they drink on the occasions like birth,

name giving ceremony, marriage , death and on other important occasions. Drinking is coming down from their ancestors, etc. The people should be pursued either to lessen drinking, or to use alternative nourishing liquids, like tea, fruit juice and others.

To Jesuits Fr James suggests that they have to see how the non Jesuits are doing things, how they are managing their works. They need to question themselves what is right/ good in our ministries? What is wrong/not good in our work? What right things others are doing? What are bad / not so right in them? After evaluating these things they should choose to do what is fitting.

Many priests, when they are appointed as PPs, consider themselves as "authorities". There comes an authoritarian thinking and action. This should be avoided. First they should reflect on what is the right thing to do. If anything is not right the effort should be to put them on the right line or track.

It is true that the PPs face many difficulties. Sometimes they face death dilemmas. If they speak, people are annoyed; but not to speak doesn't work. Often people do not let the priests know what they want, or they will not speak out. Other Times they will fight with each other, and come to the priest for a solution. There are times when people will say "the priest is on the side of such and such person." Fr James suggests, a PP should not be afraid of and perplexed with such things, but should go on working in a Christian and Jesuit way .





17

Fr Kalappurayil C. Philip, SJ

Fr Anuj Minj, SJ



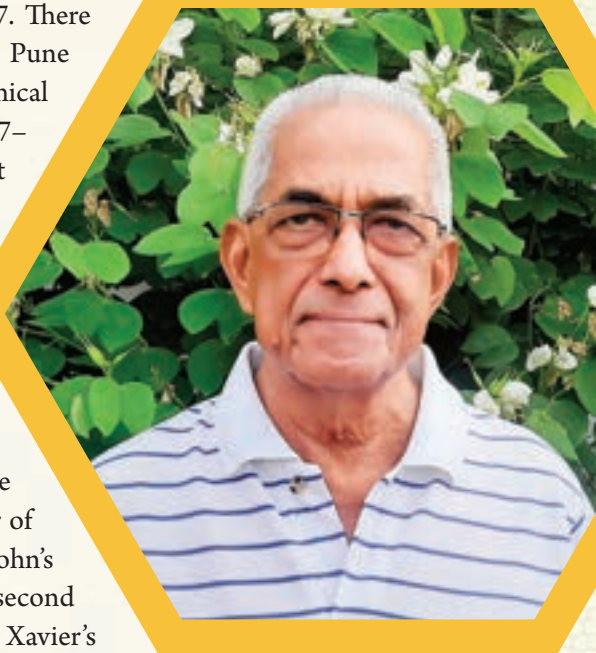
Fr Kalappurayil C. Philip was born in a large family on 14th March 1944 in a village called Kaduthuruthy, Kerala, India. He occupies the 6th position among the 8 siblings. His parents were really great to have looked after the upbringing of all the children in a Catholic atmosphere. He did his schooling at the parish school, and for high school, he went to Leo XIII in Alleppy, Kerala.

As a little kid, he had no special desire to become a religious or a priest. His brother once went to see a priest with a desire to become a priest. Fr K.C. just accompanied him. His brother, however, was not chosen as one of the candidates. Young K.C. Philip, instead, was asked if he wanted to become a priest. He came in contact with the Jesuits while studying in Leo XIII. There the seed of vocation germinated as he keenly observed the Jesuit way of life. He saw that Jesuits were very cheerful and this made a great impact on his life. He started reflecting on how they could be so cheerful even after leaving everything behind. Curiosity arose in him to know more about the Jesuit way of life. Slowly the seed of vocation was sown in his heart. He came to know about the Central Zone Jesuit Provinces while doing his pre-university course in Trichy in 1962. Eventually, he decided to join Ranchi Jesuit Province without knowing much about it. When the time came for him to set out to Ranchi, he went home first to say good bye to his family members, but a hard reality faced him there as he reached home. His father had breathed his last. It was very difficult to accept the reality. But God helped to understand and accept the truth of life. After bidding his father an eternal farewell with a heavy heart, K.C. took up the journey to an unknown place in Central India. He came to Ranchi in 1963. In the same year, he joined the novitiate in Sitagarha. There he underwent a lot of inner struggles to adjust to a new way of life, and above all, life in a new place. Gradually, however, he experienced God's provident assistance in the new situation. He received inner peace and serenity when he looked at the nature of the place. He could experience the presence of the Almighty in Nature. He went to Bangalore for the Juniorate Course in 1965. He completed his graduation in English Literature from

Loyola College, Chennai in the year 1967. There after he went to Pune for philosophical study from 1967–69. The best part of his life, according to him, was his Regency before his priestly ordination. He did his first year of regency in St. John's Ranchi and second year in St. Xavier's Doranda. He enjoyed being with the children and teaching them what he had learned before. It was the first time for him as a young Jesuit to be getting involved in active ministry.

He was ordained a priest in 1976 in his home parish. After his ordination he went to Trichy for M.A. Thereafter, his journey began in the area of formation. He has by now served the Society as a formator in different houses of formation for more than 30 years. Initially, he wasn't happily working at the formation houses, thinking that he had been prepared to work in the field of education. Very soon he surrendered himself to the will of God and the mission of the Society. This occasioned in him a great transformation and growth in his life. All the inner conflicts were dissolved then, bringing him joy and contentment of being in the Society. He is a happy Jesuit still working in *Jharna*, the Retreat Centre, giving retreats and accompanying people to find God in their lives. He enjoys his work and life in the community. He is an inspiration to the young Novices who witness his life of dedication and contentment.

His message for the Province-men: "Find joy in whatever you do; it is not important what you do, but how you do it."



18

Br Gilbert Bilung, SJ

Fr Suman Beck, SJ



Br. Gilbert, an all-rounder lives a simple, humble, hardworking, and exemplary life. He has served the Society of Jesus; especially Ranchi Province more than fifty years in different fields yet he looks very active and energetic today. He is excellent at discharging his responsibilities, keeps accurate account, is very punctual during office hours, gentle and kind in dealing with others. In his fifty years of service, he had the experiences of different places and different jobs. It is very interesting to know that he himself was not aware that he had completed fifty golden years in serving the Society. This shows how he was committed to his missions given and enjoyed fulfilling them. He is an encouragement for the young ones. Pre-Novices take him as an inspiration for their spiritual life because he is always the first to come to the chapel and never misses any spiritual activities. He has also good knowledge of cultivating vegetables, flower plants, and other domestic works.

Br. Gilbert comes from the village Sawai Birkera Mahtotoli, Parish Tumdegi. He is the youngest among eight children. His parents and all his brothers and sisters, except his elder sister and Br. Gilbert himself, have already gone to the heavenly abode. His parents lived disciplined life which helped even Br. Gilbert to live a well-disciplined life. Though, sometimes like other growing children he used to run away from his duties to watch hockey matches. Because of this, he had to spend many nights in **Pora Macha** (Heap of a straw). He was very fond of Hockey. As a child, his main task was to go to school and after school take care of the buffalos. For middle school, he joined Tumdegi Parish School. Initially, he was not much interested in studies but later he developed an interest and went to St. Mary's School, Samtoli where the seed of Jesuit Vocation was planted. He was inspired by Br. Marcel Barla and his mission in Samtoli Jesuit community. He expressed his desire to become a brother in the Society of Jesus to the then Ranchi Province Fr Francis Crick, S.J. in writing. Fr Francis took immediate action to visit him and went all the way from Ranchi to Samtoli. After meeting him, Fr Provincial suggested him to go to Gumla Apostolic School for pre-postulancy in 1963.

In 1964 he was sent to Sitagarha for his first-year novitiate. At that time Fr Martin Topno was the novice master for those novices who had opted for brotherhood in the Society of Jesus. On February 2nd, 1964 he took his first profession in the Society of Jesus and joined the Juniorate in Sitagarha itself.

After completing Juniorate he was asked to remain in Sitagarha and help in the fieldwork. In 1967 there was a famine. Br. Gilbert was once again asked to stay back there itself and help in the small medical shop. However he had also to excel in English. Fr Mouris Tant, continued teaching him English.

He was assigned to St. Albert's College Ranchi in 1969 as an infirmarian to replace Br. Jacob Kerketta. Though he had no proper training regarding medicine trusting in God's providence he took this responsibility as an opportunity to help his sick brethren and also learn from them. When Br. Jacob came back after completing his infirmary training Br. Gilbert was asked to go to Bangalore for the same. The bicycle was the main means of transport for him at that time. Perhaps this is the reason why Br. loves to ride bicycles today. At the age of eighty-four, he loves riding bicycle and keeps himself always healthy. His first phase of ministerial life was mainly centered on Ranchi. After coming back from Bangalore in 1971 he was appointed in Manresa House Ranchi. For a little change in his appointment, this time he was sent to Kaimo, Lohordaga where he could hardly remain for six months. He was once again called to St. Albert's and after staying there only for a few months he was called to Manresa House Ranchi.

There was a shift in his ministry this time. A man in high demand was given big responsibility in Manresa House Ranchi in 1972. He was appointed as a house treasurer to replace Br. Vincent Soreng. For this task also he was not yet trained. Fr Provincial, Luke Vestrat asked Br. Vincent





to prepare him for treasurer work but Br. Vincent could not help him because of his new appointment. By the way, Fr Jacke, the main treasurer helped him in accounting. As soon as he picked up accounting there was another call for him to take care of the account of Ranchi Arch Diocese. A man ever ready for the new mission, cannot say no when there are opportunities to help and support others. Br. says that Fr Jacke played the magic in him and everything became so easy for him. Br. Gilbert felt so confident in his mission. His commitment and disciplined life in accounting made him successful. He alone managed to handle the diocese accounting system so diligently.

Bangalore was another important place for him after Ranchi. Once again he went for the last stage of his formation, tertianship at Mount St. Joseph's, Bangalore. After tertianship when he came back to the province Arch Bishop of Ranchi, Pius Kerketta wanted him to continue his work in the diocese but Fr Jacke did not want to leave him. In Manresa along with treasurer's work, he got some other works also e.g., taking care of the kitchen, in-charge of Cathedral, house minister, and wine shop. Doing all these works for a man was certainly difficult. Fr Provincial, Michael Fonseka could see the difficulties he was undergoing. Fr Provincial lightened his yoke by giving some of the responsibilities to other brothers.

There was an order from the Indian government in 1986 for seven Belgian missionaries to quit India. Some of these Jesuits were holding important responsibilities, therefore Fr Provincial had to make rearrangements in order to fill the gap. There was a need for a treasurer. Br. was asked by

Fr Provincial to go to Chhatisgarh. As soon as he came to know about his new appointment he was ready to go there. Early morning, he went to a new place along with the provincial's letter and worked there for two years.

After working for several years in Chhatisgarh he came back to Ranchi. Fr Jacke warmly welcomed him saying, "Congratulations, you are going to Gumla as a treasurer. He worked there for seven years. From there he moved to St. Albert's College in 1994 for the next five years.

His next appointment to St. Xavier's Doranda was the climax of his apostolic engagements. The treasurer's work there was a big and more challenging one. Though the work was heaviest as he mentions but enjoyed taking care of the finance because by this time he had already mastered in account. It became easy for him. There was no siesta, fully focused on his duty. Along with account he also was the in-charge of School buses and the kitchen. He loved cycling. Seeing his interest in riding bicycle school staff gifted him a bicycle which is very popular among the Jesuits. This bicycle is popular because it has eighteen gears. We Jesuits call it "Br. Gilbert's Bullet". It was very useful and comfortable for him to go for morning mass every Sunday to the Cathedral.

It was in Doranda Br. Gilbert completed fifty Golden years serving the Society of Jesus. He was not aware of it. He came to know about it only when he received a letter from former Fr Superior General, Adolfo Nicolas. He had a simple celebration in common along with his other companions at Manresa House. St. Xavier's Doranda will never forget his nineteen years and thirty days of valuable service to it.

Br. Gilbert had two chances to visit foreign countries; once to Rome and Belgium for treasures' meetings and in the name of his Jubilee year to the Holy land. The visit to Holy Land is the memorable one. He says that whenever he hears homilies or readings related to the places he visited he remembers those places and feels happy.

Finally, on May 2, 2019, Br. Gilbert came to ATC as a treasurer and shared his rich fifty years of experiences with the ATC Jesuit community. At the age of eighty-four, his spirit is still young. He is a role model for all of us.

When he was asked what is the key to success in his life; he answered saying, we are the followers of Jesus Christ, Jesus teaches us to follow him with all our heart and mind so also when we do whatever mission we get with all our heart and mind we will be always successful in our life.

19

Fr Patrick Kerketta, SJ

Fr Ajay R. Soreng, SJ



The fifth child among the 7 siblings of Mrs. Francisca Kullu and Mr Francis Kerketta, Mauza Kadopani, Tola Kukurbhooka Bangrutoli, at a stone's throw away (just 200 metres) on the border with Odissa, under Samsera Parish of Simdega Diocese, was born on 4 September 1946, on an auspicious Wednesday, a great future Jesuit – Fr Patrick Kerketta, SJ. The stretch of 10 KMs from Kukurbhooka to Samsera School, (It was then an Old Ambatoli Samsera and not the present one), was like a child's play to sotle, to and fro to Samsera for a young Patrick together with among his 7-8 bunch of boys and girls hoping-jumping on their way to school. He never found going to school ever a burden or an unpleasant exercise, while a hunting spree of birds, rabbits or rats abounded in his home idyllic jungle which would have been a far more satisfying and enjoyable adventure.

We are speaking of the time of the late fifties when young Patrick trotted the rough-rugged-stony pathway barefooted from Kukurbhooka to school, who never regretted about it, because in those days in Samsera a very few boys and girls went to school. It was in the Middle School that his talent and acumen showed up.

A country boy of Samsera became a city boy of Ranchi and he picked up immediately the rhythm of studies in a city atmosphere when he was sent to St. John's High School, Ranchi. He did well in all subjects, only a little less in Mathematics. The matric and Intermediate results were in the first divisions which boosted him to join the Society of Jesus on 20 June 1961. Juniorate at St. Joseph's Bangalore; B.A with Econonic Honours at St. Xavier's College, Ranchi; regency in Loyola Kunkuri Hostel; Philosophy at Sacred Heart College, Shembaganur; Theology in Jyana Vidya Peeth, Pune and was ordained priest on 20 April 1979 at St. Mary's Cathedral, Samtoli and finally the B.Ed. in Vadodara, Gujarat. Completing all his studies Patrick was posted first at St. John's High School, Ranchi and to St. Mary's High, School, Samtoli then back again to St. John's from where he retired and thus was his long years of journey in the education ministry.

Vocation: Fr Patrick communicates that he had an inner desire to become a priest. His regularly going to school ingrained in him this desire into taking a deeper root. His mother constantly talked about priestly vocation and at the same time warned him of the association of any kind with girls. The village Panch in the village evening dances on the *akhara* would leave the responsibility on Patrick to take care of. His weekly participation in the *Crus Veer*

meetings on every Wednesday evening in the Bungalow planted in him a sense of religiosity. As well he had been impressed by the Parish Fathers as his models. His Headmaster Rev. Anthony Xalxo who saw a future priest in him and brought him, kept him in his house in Ranchi, Pathalkhudwa, for a night and then to Ranchi Apostolic School for the High School studies at St. John's, Ranchi in 1961. Thus was the vocation track of Fr Patrick.

Mission: Fr Patrick was a person given to the educational ministry all his life who fulfilled all that mattered to school life fully and completely. Whatever the school work was assigned to him bore the perfection, dedication and commitment of him all through. He viewed the students as God's gift to him, so they should be taught well and be given religious instructions through Holy Mass, prayers and CIC gatherings. Upon these children he wished to create a new well educated and formed future society and the church.

A person: The person of Fr Patrick can be capsuled in the words of Jesus about Nathanael, "Behold the one, in whom is no guile!" He is seen as a person simple, humble, gentle and sincere to the core. Under his superiorship the members being understood, respected and were joyful and he commanded the same from them. He created an atmosphere of cordiality, motivation and fulfillment. There was peace, calmness and growth among the members. The





welcoming approach of Fr Patrick made every guest or a visitor comfortable and at ease. Upon his countenance there never was seen any sadness, but always a happy and smiling face, even in a hospital amidst painful situation kept on smiling. Nulla, Nulla would be his Tamil Words for any one he met to welcome! What more anyone would expect from a host!

Never a strong comment for anyone or even a back biting word, hardly any complaint for food or dishes on the table, about his dress, hardly any show off, but a simple lifestyle with a sense of public taste, so as a man who believes in simple living and less bothering the others, offering no demand on others but thankfulness for any service received, hospitable to any age group- a child or an elderly, at the same time finding time for personal prayers and meditations, never skipping the Holy Mass, his spiritual sharing and God experience are very personal and deep with simple expressions, in any activity or work eager participation, punctual and regular, not standing and watching but extending a helping hand with innovative mind and approach.

Sports and games was his passion. Right from his boyhood he was a very good hockey player supported by his sturdy physique, in football as well. The love of games was endless which he carried out throughout his life till he spoiled his hip and the right leg, so limping in one leg is his style now. Even this would not have had happened but his negligence in treatment in his simplicity who cared less the treatment. Now that he can't play but he cheers up the boys from the podium to run this way or that, kick the ball soon, dog him, pass him quickly would be his comment from the outside.

As a Principal during his school days he respected the teachers and the staff. He ran the school on a motivational approach. His dictum was: love and respect a teacher so much that you give one to him and get two from him became obvious. Into the office work he put in his heart and soul, doing most works himself but to give a rest to the staff was not the agenda. They also slogged with him. Sitting arrangements for exams, class room's preparation and teachers' duty were worked out meticulously that there was no room for complaints.

Students were the target groups for him. He dealt with them kindly inspiring, encouraging and motivating them to do better. He kept them eager and enthusiastic all along. In gatherings, debates and school functions he regaled them with *Hindi shayaries* such as these:

हर खुशी है वहां, तू जहाँ भी रहे,
जिंदगी हो वहां, जहाँ तू रहे।
सोया हुआ है देश,
जगाना ही पड़ेगा,
कांटे बिछे हैं सब तरफ,
हटाना ही होगा।
नफरत के अंगार जल उठे हैं सब तरफ,
अब प्यार का पनघट बनाना ही पड़ेगा।

This is how he lived his life - a man versatile in many ways. No one gave him any problem in his stint of school career. Now he is enjoying happily a retired life at St. John's High School lending helping hands in all possible areas he can.

We wish him a long and enjoyable superannuated life at St. John's!



20

Fr Gilbert D'Souza, SJ

Fr Ajay Soreng, SJ & Fr Edwin Ritesh Dungdung, SJ



Fr Gilbert D'Souza, SJ, hails from the village Pilar, Udipi Taluk in Karnataka State. He was born to his parents, Mr. Camil D'Souza being his father, in a very well-to-do family and with an intellectual background. Being quite bright in his studies right from his primary classes, he became a promise lad in his family. So his parents spared no money and time to educate him for higher goals. Fr Gilbert too never disappointed his

parents as he secured first divisions in all stages of studies – at the primary level, in Karnatak Secondary Education Board, Intermediate from the University of Mysore, and in Bachelor of Science, Physics, from Ranchi University. He enjoyed his studies and had a flare for learning more and more. He did not stop at that level, but had a higher goal still. Consequently, he joined to the Master of Science degree, Physics from the Ranchi University. This time his performance slid a little and was placed in the 2nd division.

Prompted by the temporary slid in M.Sc. and the strong desire to boot up the course of his higher studies propelled him to Loyola University, Chicago, USA, for Masters in Education, in Counseling Psychology and bouncing back to first class again. Added to that feather, the thirst for more persisting still, he joined, this time, the Masters in Diploma from Chicago University in Psychotherapy Pastoral. Back in India the last pillar of academic and intellectual pursuit was from the IGNOU, the Post Graduate Diploma in Distance Education.

Finally, Degrees in hand, equipped with knowledge and experience, skilled by the courses followed, depth in training offered by the Ranchi Province the tool is fully ready to act now. First of all Fr Gilbert was given 3 years of teaching in counseling in the USA itself. Then in Ranchi University he took up the task of teaching for 4 years at the Undergraduate and the Honours level at St. Xavier's College, Ranchi. On 17 December 1979 he was appointed lecturer of the department of Physics. He soon got qualified and was promoted to Reader. Eventually, having received

the experience of teaching and the nuances of administration, he got an elevation as Principal of St. Xavier's College, Ranchi, in September 01, 1993 by the then Fr Provincial John Kerketta, SJ. Fr Gilbert successfully handled, managed and ran St. Xavier's College till February 01, 2000. His stint of administration at the college saw a marked academic and intellectual growth as well as he applied innovative approaches to administrative system, resulting in the number of students shooting up, so the faculty. Besides the class room inputs, Fr Gilbert held the office of President of St. Xavier's Science Association for three years. He was no less a player of Basketball. So he became the manager and coach of St. Xavier's Basketball Team winning trophies and brought laurels to the college.

Fr Gilbert's range of geographical gamut was not limited to Ranchi Province alone. For a few years he was appointed Principal of the B.Ed. College, Jamshedpur. It was he who started the Degree College in Mahuadanr, Hazaribag Province. After running the full course of lecturing and administration, just as to anyone, the superannuation period pulls back a person to a halt. With great achievements and a quality service fulfilled and satisfied at heart, Fr Gilbert is now enjoying the comfort of the care and service of the Brothers and Sisters in Manresa Infirmary, a place of final retirement.

Fr Gilbert's parents and family was religious minded. So right from the early age he had a desire to become a missionary. A boy of generosity and enthusiasm opted to join Ranchi Province on 20 June 1965 at St. Stanislaus' College, Sitagarha, Hazaribag. Along his training period he showed up himself as a pleasant, humorous, lively, open-minded, talking to peers jovially and vociferously, never wearing a worried or downcast face. He was a person to



encourage and enthuse others. Recreations were full of sound and cheers, no one got bored of topics and subjects. Fr Gilbert's life motto to any one is "keep going, keep moving, and don't stop." It is this life philosophy which has carried him aloft all the while.

Now the age is weighing down upon him, with multi-physical organs failing, he looks weak and frail, yet smiling and cheerful on the countenance. We wish him a good health and a long life!



Fr Gilbert D'Souza, SJ was a long time Principal of St. Xavier's College, Ranchi

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Fr Aurel Brys, SJ, the last Belgian in Chotanagpur Mission

Fr James Toppo, SJ



Magnanimity coupled with unfailing dedication to the cause of the left out", marginalized indigenous peoples of Chotanagpur, was the most glaring characteristic of the Belgian Missionaries in the land of the tribal peoples. This was most outstandingly true of the Belgians as a group and also of the individuals, young and old. Fr Aurel Brys SJ happened to be the last arrival from among the Belgian stock, volunteering to come to this land of pluriformity in the long series of 545 brave hearts and generous-to-the-core souls, who got inflamed by the Ignatian ideals of missionary zeal and Xavierian exemplar of concretizing the missionary call, coloured typically with the tinge of AMDG: "Whatever be the achievement one has made, however great that achievement is, is not enough to call it a day, in the service of this self-effacing Divine Master, there is still something more to be achieved: much greater heights to aspire for, much more dedication to be focussed to these people whom the Divine Master has placed before them to transform to groom and to turn them into living sacrifices pleasing to God. This is not a story of God, calling his chosen one once for all, rather it is a call to be repeated day after day to go to greater and greater heights. Aurel Brys, at the fag end of the missionary chain when a huge ecclesial community has already been built, Dioceses with their Pastors and Clerical fraternity have been established, could look back with satisfaction that such a miracle has been accomplished, could change his mind and greet this distant mission, "Wish you all the best and look for other pastures somewhere else, still decides to come and labour in this vineyard when signs of antagonism towards foreign missionaries had begun to show up without any disguise. 1965 was the year when notice to a couple of foreign missionaries, all Christians, were served to leave the country and get repatriated by their respective countries, when renewal of visas and passports began to be refused point blank by the foreign offices. At such crucial times for a young person still to insist on coming to India, shows how strong the motivational factors were which provided the inner clan to the individual. It was this call for the AMDG to be made operational in concreto which gave such an energy for resilience, forbearance and patience.

Fr Aurel Brys S.J. was only a Regent in 1966. Language was the first hurdle to cross, integration with the Indian society especially with the young, was the second and integration with the Jesuit community members was the third. Aurel was the model to be imitated. As far as my memory goes Aurel had very short period of learning Hindi in the class rooms. Instead, he accepted to be a Regent in St. John's Hostel, and learn not only the integration with one and all, but also the language of the common man. Providence so arranged the things for him that Michael Fonseca was the second Regent in the same school and the two friends mastered the colloquial language of the Ranchi 'urchins' in all fluency, and Aurel cherished those months of young people's company night and day. His skilfulness on the football field came in due stead to make him 'Birsa', not just among the scholastics but among the boys, as well, a nick name, that accompanies him even now when he has become an octogenarian. Aurel has become more tribal than many of us in adapting simplicity of life with regard to food, clothing, and use of the simple amenities of life like sleeping on the floor, enjoying a little bit of 'hanria' with 'chakhna' etc.





Of course, these things began to come into play only after his ordination and appointment as parish priest in far away rural parishes. But some of the Regents exploits of yester years are worth recalling. One of such events that took place and went down the memory lane of Ranchi Jesuits was during their Quinzaine in Soso. All the ten or twelve of them got a bicycle each, and on a given date went out on a cycle ride from Soso to Majhatoli, Khanjaloya, Simdega, Kalebira and back to Soso, all on a single day, almost fifteen hours of cycle ride. "Why did they do that?" one might ask. Their answer was simple - this human body, unless it is drilled to endure fatigue and hard work, it would be of no use in the service of the Lord. We must train ourselves to endure the drudgery of life, by self-chosen acts of inflicting pain on ourselves. Without such drilling and practices 'Greater Glory of God' - ideal, would continue to evade us in reality.

Yet the most remarkable contribution of Aurel Brys has been in the line of community building *Lok Netritva Nirman* (L.N.N.) was Aurel's brain-child to prepare community leaders in the midst of Christian Communities, rural as well as urban. Even without this structural support system, in all the undertakings where he participated, his efforts to convert that group into a community had been very noticeable. In fact, for several years there used to be a "Think-Tank" group which played a pivotal role in making one gathering real community gatherings. Tribal people by nature are community-oriented people tell the sociologists. But they never speak of the shallowness of the community life; it is only for eating and drinking and for having a good

time in a group of friends. Real community should have much more participative actions and sharing that will fill the gaps among personalities. This is the ideal of LNN. How much more that is needed in our Jesuit nominal communities. Fr Aurel Brys visualised a community where our deceased forefathers of the province particularly the great bulwark of the past, be with us in the place where we assemble as province community. Call it a Constant Lieven's Park, where at least 20 outstanding Jesuits of the province would be present in the form of their busts, inspiring us any time we assemble in their presence for community dialogue, sharing or discussion. It would be a permanent mission exhibition! I believe, in spite of the fact that Aurel is no more on Camil Bulcke Path he would pursue his dreams for the sake of the province, to see it materialised in the near future.

Aurel Brys SJ is a man of visions, inspirations and aesthetic sense. This being the reason, he has been heading number of province commissions leading the animators for greater productivity, greater interaction and better cooperation

Now as a coordinator to India-Belgian Desk, but for Covid-19 endemic, most probably he would show greater number of contacts with the Belgian friends, well wishers and benefactors. This would assure the bonds of friendship to continue for longer times in the future.

Aurel Brys SJ is a gift of God for the Ranchi Jesuit Province. Let us appreciate him and his activities much more than what we have done so far.

Well done good and faithful servant!

22

Eulogy to Father Stan Swamy

Fr Xavier Soreng, SJ



Introduction: Early Days and Ideologies

Born in 1937 in Tamil Nadu, Father Stan Swamy attended St Joseph's School and was closely guided by Jesuit priests. He went on to study theology and sociology. The two subjects informed his advocacy on behalf of marginalized communities in India for the rest of his life.

At the age of 31, Father Stan was ordained as a Jesuit priest. As part of his training, he spent two years at St Xavier's High School in Chaibasa, interacting closely with Adivasi students.

Defending the Adivasi

Adivasi communities are the indigenous tribal inhabitants of India. As farmers and hunter-gatherers, they are considered to be the forests' original landlords. In the Jharkhand state, Adivasi tribes have a special history of clearing and protecting the forest.

But Jharkhand is also the site of India's major coal reserves. Adivasi communities historically have been uprooted from their land in the name of coal-mining schemes. They receive no compensation for the destruction of their habitats. Their protests have been labelled as "anti-state". They are called as "Naxalites" and "Maoists", accused of inciting terrorism and violence.

Against this backdrop, Father Stan advocated for educating and empowering the Adivasi communities. Although he had the option of pursuing a doctorate, he committed himself to working for India's marginalized peoples. He believed that educating the oppressed would create a culture of resistance. He wanted to legitimize the Adivasi knowledge of environmental sustainability. To bring them closer to political change, Father Swamy founded important advocacy centres and human rights organizations.

The Bagaicha

In June 2001, a section of the Agriculture Training Centre campus was gifted to Father Swamy by the Ranchi Jesuit Province.



Tribute to
Fr. Stan Swamy SJ
(1937 – 2021)

He coined the name Bagaicha taking inspiration from the Ho tribe vocabulary. Bagaicha signifies a harmonious garden where all species can thrive. He conceptualised Bagaicha as a social action centre and a platform for organisations to coordinate plans in the protection of oppressed local communities.

Custody, Death, Sustaining his Legacy

Father Stan was arrested under the Unlawful Activities Prevention Act (UAPA) on October 8, 2020 for his alleged links to the Bhima Koregaon violence. He was 83 years old already and suffered from Parkinsons disease. Poor prison conditions and the absence of medical attention exacerbated his deteriorating health. The High Court in Mumbai repeatedly denied him bail.

He spent 9 months in jail until May 29, 2021, when his condition became critical and he was finally transferred to a hospital. Father Swamy passed away on July 5 at the age of 84.

Father Stan left us a tremendous legacy: he broke ground and paved the way for others to follow the path towards a more equal society in India, towards dignity and sustainable development for all of India's ethnicities.

Forced displacement of Adivasi communities still occurs in the context of economic development projects – but Father Stan's spirit, courage and kindness continue to inspire communities to reach for their rights.

We will not forget you Father Stan Swamy.



SECTION D

IN SEARCH OF IGNATIAN CHARISM



23

A Fuzzy Multi-Criteria Decision Making based on new variations of Triangular and Pentagonal Fuzzy Numbers - RETReAT Model

(A Concise Introduction to the Ph.D. Thesis)

Fr Ajay Arun Minj, SJ



Introduction

Fuzzy preference relations are popular means in various fuzzy multi-criteria decision making (FMCDM) methods to express subjective preferences on two or more criteria or alternatives. Most of the FMCDM methods begin with preference relations among the alternatives and criteria. However, it is not correct to begin with preference relations-while dealing with decision problems that concern complex life-issues. It is important to evaluate all possible dimensions involved before the decision is taken in the matters of greater gravity. Assessment of pros and cons of all alternatives could be one of the proper methods in this regard. In 16th century, St. Ignatius of Loyola proposed a procedure of discernment, which includes enlisting and assessment of pros and cons. Later in 18th century, Benjamin Franklin tried to use this framework of pros and cons in a more scientific way. But in my survey of literature, I have not found FMCDM methods

using this traditional framework of decision making in FMCDM literature. My thesis develops a novel fuzzy multi-criteria decision-making model based the discernment procedure suggested by St. Ignatius of Loyola using this same framework of pros and cons list. The pros and cons are the expressions of the evaluations of the consequences of the available alternatives. The fundamental assumption is that emotions, subjective feelings and values of the decision makers are inherent in the expressed pros and cons. These pros and cons are generally expressed as unconditional and unqualified fuzzy propositions, which are later qualified by fuzzy numbers. Fuzzy numbers are approximation of a real numbers. In our day-to-day conversations, we approximate numbers using terms like “about 5”, “around 5”, “approximately 5”, “more or less 5”, “indeed 5”, “at least 5”, “at most 5” etc. These fuzzy terms are represented and captured by fuzzy numbers. These fuzzy numbers have been used extensively for qualitative assessment in various research works.





The Thesis

In the first part of my-thesis, four fuzzy numbers namely interval-valued pentagonal fuzzy numbers, symmetric intuitionistic pentagonal fuzzy numbers, interval type-2 pentagonal fuzzy numbers and totally symmetric type-2 triangular fuzzy numbers are defined. Significant properties, similarity measures and ranking methods are proposed and discussed elaborately with illustrative examples. In the second part, the new decision model based on interval type-2 pentagonal fuzzy numbers is proposed in the fuzzy multi-criteria decision-making literature for the first time. Various concepts and terms are introduced and a formula to get synthesized value of interval type-2 pentagonal fuzzy numbers is defined. Necessary formulas for prioritization, aggregation and normalization are defined to carry out mathematical computations.

Significance of the Thesis

On 26th September, 2010 Fr General Adolfo Nicolas at Heverlee (Belgium) requested Jesuits to speak to the people in the language of the common people rather than using Jesuit jargons and terminologies while sharing with them Jesuit methods and values. Keeping this at the back of my mind I began my research work under the guidance of Dr. T. Pathinathan at Loyola College, Chennai. An effort is made to incorporate Ignatian decision procedures along with its significant elements in the fuzzy multi-criteria decision-making method without using Ignatian technical terms. This might add the following significant new insights in the field of fuzzy multi-criteria decision-making literature:

1. Ignatian Approach: The new decision model involves procedural steps and principles of Ignatian discernment. Motivation behind this decision model is three significant principles of discernment proposed by St. Ignatius of Loyola:
 - a) Interaction with the guide helps in clarifying and interpreting the possible biased and subjective understanding of the reality.
 - b) Consideration of pros and cons in the decision-making results is better decision particularly when dealing with decision problems involving real life-issues.
 - c) Final decision has to be confirmed with what Ignatius would call the Will of God.
2. Quantitative and Qualitative Assessment: The proposed decision model begins with simple propositional expression of experts in terms of pros and cons. These pros and cons are linguistic propositions involving emotions, feelings, beliefs and values of the decision maker. These linguistic propositions are assigned with linguistic truth values which are further parameterized by interval type-2 fuzzy pentagonal fuzzy numbers for mathematical assessment. Thus, here is the decision method that takes care of quantitative as well as qualitative assessment.
3. Prioritization of goals: Three important elements are considered in a decision making namely goals/objectives, criteria and alternatives. Different criteria have different weights for different decisions depending on goals of decision. Therefore, prioritization of criteria is important. The proposed decision method suggests a rule for the prioritization of criteria. Priority of goal of decision is well taken care of and decision maker arrives at better decision.
4. Complete and Committed Decision: There are four main procedural steps in the proposed decision method namely data gathering, clarification and interpretation of data, mathematical analysis, confirmation and action. Qualitative data in the form of pros and cons are spontaneous and direct expression of experts. Before mathematical analysis is done special experts are consulted for clarification and interpretation of data. Mathematical analysis helps to arrive at tentative decision but final decision is taken only after the decision satisfies the goals and values of decision maker. Once decision is taken there is regular evaluation of the action taken. Therefore, decision arrived at is more complete and demands commitment from the stakeholders.

Conclusion

The significance of this work lies in applying the proposed decision model to various multi-criteria decision-making real-life problems like career selection, policy related decision, beginning of a new work etc. For such decisions; decision makers need to have a perspective where the final decision is the consequence of objective as well as subjective evaluations and confirmation of subjective value systems along with the fulfillment of basic needs and cognitive preferences.



24

Working with Jesuits with Ignatian Vision

Mrs Patricia Ann Nag, St. John's School, Ranchi, (English medium)

"If I have seen further, it is by standing on the shoulders of giants"

Isaac Newton



Greetings to one and all!

It was a cold February evening, when I received that life altering phone call from the late Fr Paul Vijay Minj. I vividly remember the conversation as if it happened just yesterday. I was asked

to come in for an interview the next day which I must say was the reason of a sleepless night. The next day passed in a haze with Fr Paul asking me to join from the 1st of April 2007 and thus began my journey with the dynamic Ranchi Jesuits. And what a journey it has been!!

For me working with the Jesuits is like putting my mind through a thorough fitness workout. There is hard work and pain behind the personal growth that I have achieved makes it all worthwhile.

Being a lay person, there have been times when I have not been able to understand or concur with certain methods or decisions of my Principal which I have been encouraged to express very freely. But in the long run I have seen exactly those methods or decisions playing out so fruitfully that I am not ashamed to say I stand corrected. In this expanse of time I have learnt that the 'mission' is everything and the 'man' is just a means to an end. I have often teased the Jesuits that I am acquainted with about what I have termed as 'Jesuits Diplomacy' where they are so polite and proper even in the most aggressive situations.

I have seen and learnt how to overcome emotions and be logical and practical in the most dire situation. So, as an Ignatian leader, my thought process and resulting action has been richly enhanced by what I have absorbed in these years of my collaboration with the Jesuits. They are so clear and precise in their vision and objectives which makes lay people and collaborators like me work with clarity and understanding in carrying forward Ignatian legacy.

I have been working closely with the Jesuits of St. John's Community and I have seen up front the hard work, perseverance and faith that each one puts in. As humans often do, I have also seen them falter but have learnt from

them how to get up, dust oneself and proceed with new vigour.

As a collaborator it is my responsibility to carry forward the vision of St. Ignatius in the best possible way and the intellectual input that I receive from my Principal, Manager and Vice Principal helps me to carry this out to the fullest.

The experience of interacting with Jesuit educators of interior areas, conducting workshops for collaborators or attending and preparing for the ILPs has quenched my thirst for self development. Whatever food for thought and soul I have received from my association with the Jesuits has not only enriched me but has had a positive effect on my family dealings too. I have been a better parent and spouse because of the Ignatian values that I have imbibed from them.

Overall, my experience with these 'men on a mission' has helped me evolve into a better version of me. I thank my Principal, Manager, Vice Principal, Burser and every member of the St. John's Community for aiding in my intellectual and Spiritual growth. Thanks to the Jesuit leaders for the faith and encouragement they portray towards us collaborators. I thank the Ranchi Jesuits for giving me the opportunity to share my experience in the form of this article. Let us continue to carry forward the Ignatian vision and make our institutions the hub of value based learning.

God bless us all!







25

Renewed By Ignatian Vision : A Comparison With Contemporary Sikh Philosophy

Dr Devendra Singh



Genesis

IGNATIUS OF LOYOLA (Born : 1491 Spain; Died : July 31, 1556 Rome, Italy), became a saint from a soldier. He started the Jesuit Order based on his Christian Faith and his personal learnings. In this 500-years' celebration of his enlightenment, we are **renewing** our faith in **The Almighty God** with **Ignatian Vision**.

We, as Jesuit students, have been touched and influenced by the Ignatian philosophy, principles and doctrine in our formative years. I, personally, have been a Jesuit student from 1969 to 1980 at School, and again from 1980 to 1985 at College. I, however, could never literally pass-out of School, and am still a regular visitor to my Alma. The Alma too, on its part, despite so many changes in its leadership, has not let-go of me. Both our sons have been students of the same School where I studied. They too owe the same allegiance to their Alma as I do. Therefore, I do have many reasons to believe that I was destined to stay united forever with the Ignatian Vision and Philosophy.

I am a Sikh by birth and by faith. I have always related and compared the Ignatian Doctrine and the teachings of my Sikh Gurus (Spiritual Teachers).

"Celebrating 500 years of the conversion of St. Ignatius is not primarily about the past. It is about the present and the future. It is an opportunity for renewal and rediscovery of the Ignatian roots. It is an opportunity to stop, take stock and put Christ in the centre again. It is about continual and daily conversion."

Fr General Arturo Sosa says: It is good to remind ourselves that the wound Ignatius suffered in Pamplona was not so much a happy ending, but rather a happy beginning. Conversion consists sometimes of great moments of change, but it is also a never-ending process. We need to put Christ in the centre every time, again and again. This process is a pilgrimage along winding roads, up and down, sometimes having to retrace our steps, sometimes feeling lost. But meeting people along the road who indicate the way and reach out their hands to us.

The lineage of the Ten Sikh Gurus (Spiritual Teachers) started from Guru Nanak Dev (1469-1539) and ended with Guru Gobind Singh (1666-1708), a period of 239 years of evolution and transformation of the Sikh to the Khalsa (Khalsa : a pure-hearted soul, derived from the Persian word khalis : pure / unadulterated).

The Ignatian Vision, and its Contemporary Philosophy in Sikism:

1. The aim of Ignatius's Spiritual Exercises is to help one "conquer oneself and to regulate one's life in such a way that no decision is made under the influence of any inordinate attachment."

The Exercises are intended to give the person undertaking them a greater degree of freedom from his or her own likes and dislikes, so that their choices are based solely on what they discern God's will is for them. Even in the composition of the exercises by Ignatius early in his career, one might find the apostolic thrust of his spirituality in his contemplation on "The Call of the Earthly King" and in his final contemplation with its focus on finding God in all things.

The tools and methods of Ignatian spirituality, particularly the Examen, instill in us habits of prayerful, thoughtful reflection.

In Sukhmani Sahib (the treasure of all happiness), the 5th Nanak Guru Arjan Dev says this couplet (Sri Guru Granth Sahib, Page 295) :

Shwaas shwaas simaro gobind, man antarr ki uttarey chind.

Remember and praise The Lord with every breath, awake or asleep. You shall be rid of all worries and anxieties.

Guru Nanak recites in Japuji Sahib on Page 4 of Sri Guru Granth Sahib :

Bhariye hatth-pairr-tann-deh, paani dhotey utras khey. Bhariye matt paapan key sangg, oh dhopy naavai ke rang.

If my hands, feet and body are dirty with mud and sling, I can wash them with soap and water. But if my mind is vitiated and dirty with ill-thoughts, desires, cravings and sins, it can be washed and cleansed only with the Holy remembrance of God and seeking His forgiveness.

2. Ignatius saw life and the whole universe as a gift calling forth wonder and gratefulness.

In Asa-di-Vaar, Shlok of Guru Nanak Dev Ji says on page 464 of Sri Guru Granth Sahib :

Bhai vichh pawan wahey sad vao, bhai vichh challey lakkh dariyaao,...

Bhai vichh Suraj, bhai vichh Chann, koh karodi chalatt naa antt.

The wind throughout the earth flows in discipline, causing same series of weathers each year. All rivulets, rivers, seas and oceans maintain their path and run their waters, waves and currents in universal discipline. The Sun, Moon, Planets, Stars, Galaxies and all celestial bodies follow an endless discipline respective to their own calendars spanning millions and trillions of years, endlessly.

Bhagat Peepa says on Page 695 of Sri Guru Granth Sahib :

Jo brahmandey so-ei pinde, jo khoje so paaveiy.

Whatever you see and feel in the cosmos, earth and its elements, a spec of each of these is present in your body too. The deeper you research, this truth shall evolve stronger and stronger.

3. Ignatius gives ample scope to imagination and emotion as well as intellect.

Guru Nanak Dev Ji dictates in Page 1245 of Sri Guru Granth Sahib :

Akkli sahib seviye, akkli paaiye maan

Akkli padh key bujjhiye, akkli keechai daan.

God has given all human beings the gift of intellect and wisdom. One is obliged to use wisdom to praise The Lord, to do good deeds and attain recognition in life, use wisdom to analyse and discern, and also use wisdom while doing charity, searching and helping the most needy and deserving !

4. Ignatius seeks to find the divine in all things - in all peoples and cultures, in all areas of study and learning, in every human experience (and, for the Christian, especially in the person of Jesus).



Bhagat Namdev Ji recites on page 988 of Sri Guru Granth Sahib :

Sabhaiy ghat ram bole, rama boley, ram bina ko boley rey.

Within all hearts The Lord speaks, The Lord only speaks.

Who else other than the Lord speaks ?

The 5th Nanak, Guru Arjan Dev Ji recites on Page 882 of Sri Guru Granth Sahib :

Kaachey bhaaandey saaj niwajey, antar jyot samaayi...

Jaisaa likhatt likhya dhur kartai, hum taisi kirt kamaayi.

He creates and adorns the earthen vessels, He infuses His Light within them. As is the destiny pre-ordained by The Creator, so are the deeds we do.

5. Ignatius cultivates critical awareness of personal and social evil, but points to God's love as more powerful than any evil.

Bhagat Ravidas recites on Page 93 of Sri Guru Granth Sahib :

Jau paiy hamm naa paap karantaa ahai anantaa, patit paavan naam kaise hunttaa ?

If I did not commit any sins, O' infinite Lord, how would You have acquired the name "Redeemer of Sinners" ?



In Japu Ji Sahib, Guru Nanak Dev Ji recites on Page 4 of Sri Guru Granth Sahib :

Punni paapi aakhan naahey kar kar karnaa likh lai jaaey,

Aapey beej aapey hi khaao, nanak huqami aavo aao.

Virtue and vice do not come by mere words. Actions repeated, over and over again, are engraved on the Soul. You shall harvest what you plant. O' Nanak, by God's Command, you come, go and wander.

6. Ignatius stresses freedom, need for discernment, and responsible action. Its basis in personal experience makes Ignatian spirituality an intensely practical spirituality, well suited to laymen and laywomen living active lives in the world.

Guru Nanak Dev Ji recites on Page 25 of Sri Guru Granth Sahib :

Vichh duniya sev kamaaiye ... taa dargah baisann paaiyai !

In the midst of this world, use your wisdom to do righteous things, serve all His creations and earn His credits; and you shall be given a place of honour near God (in heaven).

7. Ignatius empowers people to become leaders in service, "men and women for others," "whole persons of solidarity," building a more just and humane world.

The ninth Nanak, Guru Teg Bahadur recites on Page 1299 of Sri Guru Granth Sahib :

Na ko bairie naahi begana; sagal sangg ham-kau bann aayi;

Jo Prabhu keenau soe bhall maaneyo, eh sumatt sadhu tey paayi !

No one is my enemy, and no one is a stranger. I get along with everyone. Whatever God does, I accept that as good. This is the sublime wisdom I have obtained from the Holy !

Bhagat Kabir recites on Page 1105 of Sri Guru Granth Sahib :

Soora so pehchaaniye jo larey deen key hetu,

Purja purja katt marey, kab-hu naa chhadey khet !

The social leader, the valorous is identifiable as he, who is always ready to help and aid the weak and meek. Even if it comes upon his life, he shall sacrifice his life, but not refrain from the good deed.

8. The Ignatian process of making good decisions acknowledges that decisions are often between two goods, understanding that the better good, or "the more" (lat. magis), is what we instinctively want, and what God wants for us.

Guru Nanak re-affirms in Japu Ji Sahib, on Page 1 of Sri Guru Granth Sahib :

Deindaa Deiey, laindey thakk paayai, jugaa-jugantar khaa-hi-khaayai.

meaning, The great giver keeps on giving, while the receivers get tired of receiving and consuming for ages and ages. God has made this principle last for millions of years. He selects His tools to reach His bounties, gifts and blessings to one and all. We human beings are His tools in the present society.

CONCLUSION

As the anecdote of Nanak's youth goes : Nanak was assisting his father Kalyan Das Mehta in his grocery shop, and was asked to weigh some grains. Having the Standard weight of a lesser denomination, he had to weigh the grains multiple times so as to fulfill the need of the customer. After weighing for twelve iterations, when he weighed for the thirteenth time, (thirteen is pronounced as TEIRRA in Punjabi speech), he could not count beyond teirra in the fourteenth and fifteenth and all further iterations of weighing the grains. Incidentally, his state of mind stuck to the phonetically similar word TERA which means YOURS (THE LORD's).

The above symmetry re-fortifies my faith in The Supreme. I feel **Renewed** by Ignatian Vision.

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SECTION E

BROWSING THROUGH PROVINCE ACTIVITIES: 2021-22



26

Priestly Ordinations - 2022

Fr Ashok Sandil, SJ



1. FR JOHNY KUJUR, SJ

St. Mary's Church Bardih, Gumla:
13 January 2022 – The restriction in number of participants in the celebrations as per Covid protocol, the fear of unexpected checking by

Government officials and the effect of sudden change into chilling weather due to previous day's heavy rain brought tensed mood in the joyous and smiling faces of the faithful at Bardih this morning. This was the day to be marked as the ordination day of Dn. Johnny Kujur SJ of the Society of Jesus, Ranchi Province. The outdoor decorations went blue as the rain spoiled its colorful and attractive presentation. The whole parish campus looked uninhibited as Fr Provincial's vehicle made its way through around 7.15 A.M.

However, the Sun did not betray today. It changed the mood of the people with its brightness by 8.30 A.M. when the Holy Mass began. Dn. Johnny Kujur SJ was led to the altar by his brother Matasharan Kujur and sister Pratima Kujur with the entrance dance 'Newta delain Ishwar Aaba bolalain naam dhair ke' in tribal tune by a group of girls. The ordaining prelate, His Lordship Vincent Barwa DD, Bishop of Simdega, the Jesuit Provincial, R. P. Ajit Kumar Xess, SJ, the Diocesan Administrator Rev. Linus Pingal Ekka and the Parish Priest Fr Patrick Xalxo, SJ along with 28 Priests and 1 Deacon followed to the altar. Fr Manohar Toppo, SJ, as Master of Ceremony, brought up a brief life sketch and recounted the journey of Dn. Johnny Kujur, SJ to

the priesthood. He mentioned that Dn. Johnny was the youngest among 7 brothers and sisters – 4 brothers and 3 sisters – in the family. Fr Patrick Xalxo SJ, the Parish Priest, welcomed the dignitaries, guests and the faithful formally and invited His Lordship Vincent Barwa DD to lead entire congregation gathered for the occasion through the Sacerdotal Liturgy.

Dn. Johnny's *Bhabhi* (Sister-in-law) and *Jija*



(Brother-in-law) read the First and the Second Reading respectively. Dn. Johnny himself read the Gospel. The Bishop in his preaching reminded the faithful about the challenging role of Prophet Jeremiah in boosting the morale of the Israelites in their difficult time in Babylon. Later, in the light of the Second Reading from the Book of Hebrews, he exhorted Dn. Johnny to live a holy life, to follow the Commandments as per ordination maxim – *"I have loved you, abide in my love"* (Jn. 15:9) and to remember *"You are a priest forever in the priestly order of Melchizedek"* (Heb. 5:6).

Dn. Johnny Kujur SJ is now Fr Johnny Kujur SJ. We have witnessed it when His Lordship Vincent Barwa conferred on him the sacerdotal rites and rituals in the august presence of the faithful of Bardih and the guests present for the occasion.

The entire ceremony lasted for more than 2 hours and a half as it ended around 11.10 A.M. A spectacular felicitation followed immediately after it in the Church itself. Fr Provincial in his felicitation message recalled his good feelings during his diaconate days back in 1998 at Bardih. He thanked God for Fr Johnny who is first fruit of this year as ordained priest to Ranchi Province. He thanked also the family members for giving Fr Johnny to the Society of Jesus for the service of God and humanity. He, on behalf of Ranchi Province, expressed his sentiments of gratitude to Bishop Vincent Barwa DD, Fr Linus Pingal Ekka, Fr Patrick Xalxo and the clergy, the faithful and the well-wishers who made the day meaningful and memorable.

The ceremony culminated with the *bhoj* – the festive meal – prepared by the parishioners for the gathering, and soon after that the baton of the celebration was passed on to the villagers of Puri, the native village of Fr Johnny, for the First Mass and social imposts thereafter.



2. FR LIBIN KERKETTA, SJ

St. Paul's Church Tongo, Gumla: 16 January 2022 – Brilliant sunny day it was! Unclouded! In contrast to the previous day's heavy rain and clouds, the D-day was bright and warm like the anticipating minds and hearts of the faithful of Tongo. Their delightful faces and effusive music mesmerized the guests and the locals alike. Restricted attendance on account of the Government's strict COVID protocol notwithstanding, the Sacerdotal Ordination ceremony of Dn. Libin Kerketta SJ maintained its dignified serenity and familiar devotion.

While briefing on the life sketch of Dn. Libin Kerketta, SJ, Fr Manohar Toppo, SJ, Master of the Ceremony, narrated Dn. Libin's Jesuit formative journey to the priesthood. The ceremonial liturgy began at 9.00 AM when Dn. Libin was ushered to the altar by his brother Amar Kerketta and *bhabhi* Reema Kerketta. The entrance hymn – *Ho ho re dharma naig manna ekase daw tali, manim dharma naig manna ekase daw* – was sung with a dance in tribal tempo. Fr Samir Dungdung, SJ, the Parish Priest, welcomed the dignitaries, guests and the faithful and requested His Grace Felix Toppo SJ, the Archbishop of Ranchi, to officiate at the ritual.

Dn. Libin's *Didi* Kumudini Kiran Kerketta and Cousin Christopher Kerketta read the First and the Second reading respectively and he himself read the Gospel which enunciated his ordination motto – “*The Spirit of the Lord is upon me, because he has anointed me to bring good news to the poor*” (Lk. 4:18).

Immediately after the Gospel reading, Fr Ajit Kumar Xess, SJ, Provincial Superior, called out to Dn. Libin Kerketta, SJ by name and presented him to the Ordaining Prelate, Archbishop Felix Toppo, SJ, with request to be ordained.



Archbishop Felix Toppo, SJ acquainted the candidate with dos and don'ts of priestly ministry in the Church. He recounted the priestly role from the Old Testament, the New Testament and the Jesuit Way of Life. In the Old Testament, God established the covenant with the Israelites and appointed three types of people for taking care of them – (i) King, (ii) Prophet and (iii) Priest. While the King would protect them from enemies, the prophet would preach them by announcing and denouncing, and the priest would offer sacrifices on their behalf for their wellbeing and for the glory and praise of God. He related it to the New Testament where these three distinct roles were played by Jesus Christ alone as he was (i) the King of kings who protected humanity from Satanic powers, (ii) the Prophet – a great teacher, who refurbished the Ten Commandments and enlightened the depth of God's love for humanity, and (iii) the Priest who sacrificed himself for the salvation of humanity – a supreme sacrifice. Finally, He handed over these roles to His apostles for continuing the salvific task. Therefore, the Archbishop reminded Dn. Libin Kerketta, SJ that as a priest he was to endure these three-challenging responsibilities, because as priest he is the representative of Jesus Christ on earth. Further, he recapped the Jesuit Charisms that must find place in the ministry of Dn. Libin hereafter. As a Jesuit priest, (i) he must walk in the footsteps of St. Ignatius of Loyola – Finding God in all things and all things in God – for which he needs to be a man of detachment from self-love, self-interest and self-will; (ii) he must learn to accept his human frailty for which he needs to be a man of prayer, contemplation and discernment; and (iii) he must remain obedient to his superiors for which he needs to be humble of heart. Being thus, he will find the Jesuit Spirituality ever alive in his innermost being.

With these instructions, the Archbishop laid his hands, as per the Church tradition, on him conferring the sacerdotal rites and rituals in the presence of 29 Priests, a Deacon and the faithful. Lo and behold! We have yet one more priest in the person of Fr Libin Kerketta, SJ in the order of Melchizedek!



The ceremony ended around 11.15 AM. A brief felicitation program immediately followed in the Church itself. Fr Provincial in his turn thanked the Lord for granting Fr Libin to Ranchi Province as also he was grateful to Archbishop Felix Toppo, SJ for kindly ordaining Fr Libin. He expressed his gratitude and appreciation to Fr Kuldeep Xalxo, the representative of Diocesan Administrator of Gumla, Fr Samir Dungdung SJ, the Parish Priest, and the entire community for making the day notable and memorable. Finally, he asked the families to engage themselves in family prayer so as to inspire young generation regarding the life of service as clergy and religious. He also reminded the gathering that this is the mission land of Fr Constant Lievens who sowed the seed of faith and that today we are reaping the fruits. Let this continue with passion in life, he insisted. He ended his felicitation with a prayer for Fr Libin that he remains strong in his vocation and becomes a good Jesuit in his life and mission.

3. FR NIRMAL MINJ, SJ

St. Patrick's Cathedral Gumla: 24 January 2022 – This morning in Gumla, there were cloud buildings with good clear periods in between showing the possibility of showers yet excellent reliability of good weather – so it was at noon! Quite warm with changing sky. However, the day began with uncertain minds with unsettled weather with cloudy and hazy sky – unexpected widespread areas of smoke and haze that reduced the visibility for some time. This foggy and hazy morning agreed to the strict Covid-19 protocol that was observed during the Priestly Ordination of Dn. Nirmal Minj, SJ today in the Cathedral of Gumla – so the attendance of the faithful was thin surprisingly.

It was 8.00 AM to be exact when the Cathedral boomed with the Entrance Hymn – *Janam jugale janam juga lagin, Prabhu Yesu toyn moke chunale* – with dance in tribal beat. Fr Ranjit, Xalxo read out the life sketch of Dn. Nirmal Minj, SJ and Fr Jerome Ekka, the Parish Priest, sincerely welcomed the dignitaries, guests and the faithful.

The Ordaining Prelate Rt. Rev. Fulgence Aloysius Tigga, Bishop of Raiganj, introduced the Sacerdotal Mass by quoting Pope Francis, “Priest is a precious jewel – not for self but for the entire Church.” Around this theme, he called it a day of thanksgiving to God and a day of prayer for Dn. Nirmal Minj, SJ – the Ordinandi. So, he asked the entire gathering to offer all prayers for him alone today. He also fondly remembered all those great men and women who have accompanied him in life journey to this day – let all glory and praise be to our God.

The First Reading was read by Dn. Nirmal's



Didi Kripalata Minj from the Book of Isaiah 61: 1-3 that reminded us of the role of the ordained in the Church in continuation of the Mission of Christ on earth and the Second Reading was read by his brother Anuranjan Minj from 1 Peter 5: 1-4 that invited the ordained to be a good shepherd for the scattered flock keeping par with the plan of God in the true spirit of service. Dn. Nirmal himself read the Gospel from Jn. 15: 9-17 reminding all that God is love and full of mercy and compassion. That, in turn, resonated with his Ordination Motto – “*You did not choose me; I chose you and appointed you to go and bear much fruit*” (Jn. 15: 16).

Bishop in his homily exhorted to Dn. Nirmal Minj, SJ that priesthood is an amazing gift from God wherein the Anointed One then on belongs to Christ – the High Priest. Therefore, your attitude and behaviour must be like that of Christ – *alter Christus* rising above all human frailty. It is possible only when you constantly desire and seek the will of God in your life, reflect on the Word of God daily and believe and practice the same in your day-to-day living. You must keep the Good Shepherd as your model – “*For the Son of Man has come not to be served but to serve and to give his life as a ransom for many*” (Mk. 10: 45). Finally, he communicated to him to remain holy as Melchizedek, priest of the Most High God, was.





Fr Ajit Kumar Xess, SJ, the Provincial Superior, on behalf of the Church, requested his Lordship Fulgence Tigga to ordain Dn. Nirmal Minj, SJ when his mother Clotilda Kujur and brother Sanjay Minj dedicated him to the Church for the service of God in humanity.

The sacerdotal ritual was performed in the presence of 46 priests, 2 Deacons and a good-sized representative of religious sisters and the faithful persuading the Covid-19 protocol imposed by the State Government.

While proposing the vote of thanks, Fr Nirmal Minj, SJ was emotional – he cried – but gradually managed to muster some courage and did it wholeheartedly. He thanked Bishop Fulgence Tigga, Diocesan Administrator Fr Linus Pingal Ekka, Provincial Fr Ajit Kumar Xess and all present for the notable event. After Holy Mass, immediately followed

a short break for refreshment a creative and meaningful felicitation program.

Fr Ajit Kumar Xess, SJ, the Provincial Superior, during the felicitation program, turned the pages of the Church History in Chhotanagpur and the commitment of 545 foreign missionaries. He commended their selfless service in sowing the seeds of faith and education in our land and highlighted their missionary endeavours that makes our land a hub for religious vocation today. Further, he counted only 2 foreign missionaries alive in the province and asked the youngsters to take turn in choosing religious vocation and becoming missionaries wherever the need is most. He ended his felicitation by thanking the Bishop, the Administrator, the Parish Priest, the family members of Fr Nirmal and the entire gathering for their specific role in making the occasion special.

4. FR SANDEEP KUJUR, SJ

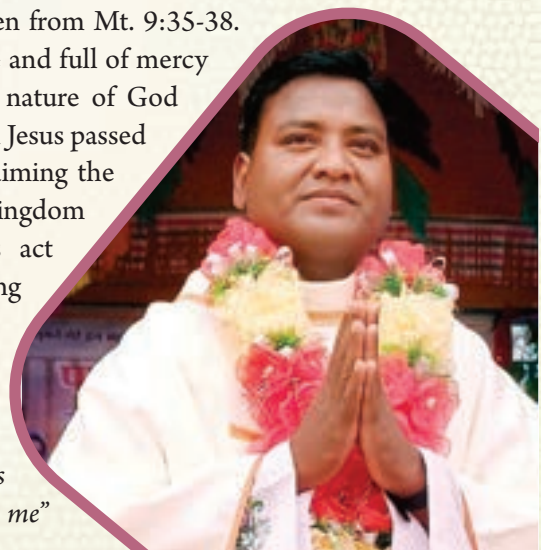
St. Anne's Catholic Church Konbir Noatoli: 28 April 2022 – It was hot and humid, a spell of sunny weather with blazing sun. The mobile showed it 39 degrees Celsius – somewhat unexpected at this time of the year. Deacon Sandeep Kujur, SJ was to be ordained a priest in the holy assembly of the Archbishop, Priests, Religious and the Laity on this auspicious day. The Sacerdotal Ceremony started well on time. There was, however, a thin population of the faithful present for the occasion when the ceremony began. The gathering slowly picked up its momentum and within no time the empty chairs were occupied by the faithful.

It was Sch. Nelson Minj, SJ who was assigned to present the life-sketch of Deacon Sandeep Kujur, SJ before the assembly gathered to witness the Sacerdotal Ceremony. As soon as he finished doing that, Fr Nabor Minj, the Master of Ceremony, took over to signal the time – it was 8.00 am – the propitious time – when the choir tunefully intoned *Newta delain Ishwar Aaba, bolalain naam dhair ke* (God gave an invitation and called me by my name). A group of young girls, dressed in three sets of tribal attire, danced to the tune in their cultural steps leading Deacon Sandeep Kujur, SJ, Priests in the mark and the ordaining prelate His Grace Most Rev. Felix Toppo, SJ to the well-adorned altar.

The sacerdotal Holy Mass began as usual. The First Reading was read by Deacon Sandeep's cousin Sonam Kujur from the Book of Jeremiah 1:4-8 that described the Call of Jeremiah. The tender loving and assuring words of God

made him a worthy servant, though unworthy as a young lad he was. These promising words of God reminded Deacon Sandeep Kujur, SJ that His abiding presence would follow safeguarding him in every endeavour undertaken in future for the mission of God. The Second Reading was read by his aunty Eva Kujur. It was from 1 Cor. 12:4-11 that mentioned the Spiritual Gifts given to the unworthy servants to make them worthy for the service in the vineyard of the Lord: gift of wisdom to speak and teach; gift of faith to act and heal; and gift of discernment to differentiate between good and evil. These pledging words were to inspire the *ordinandi* to serve God and humanity in the true spirit of service. Deacon Sandeep Kujur, SJ himself announced the Gospel which was taken from Mt. 9:35-38.

It said that God is love and full of mercy and compassion. This nature of God was very obvious when Jesus passed on the baton of proclaiming the good news of the Kingdom to his disciples. This act of commissioning reverberated with Deacon Sandeep's Sacerdotal Maxim – *"Whatsoever you do to the least of my brothers and sisters you do unto me"* (Mt. 25:40).





After the Gospel reading, the sacerdotal rites started. Deacon Sandeep was led to the altar by his father Mr. Herman Kujur and mother Mrs. Mariana Minj with emotional steps as the send-off song was sung by the choir. Fr Ajit Kumar Xess, SJ, Provincial Superior, presented the *ordinandi* to the Ordaining Prelate with conviction that Deacon Sandeep was found worthy to be ordained a priest.

The Archbishop, in his homily, exhorted the *ordinandi*, quoting Psalm 145:17, "Everything the Lord does is good..." and Rom. 8:28, "We know that in everything God works for the good of those who love him, whom he has called according to his plan." As per His salvific plan, He founded the Church so as to redeem the humanity from their frailty. In continuation of this noble act, further, He appointed the priests to witness the redeeming cost of Jesus Christ and mandated them His own three functions of Prophet, King and Teacher. As Prophet, Jesus announced the good tidings and denounced the social evils; as King, He protected His chosen people from any harm; and as Teacher, He taught them by enhancing and extending the meaning of the Ten Commandments and the Law. Further, the Archbishop brought out the two specific responsibilities of a priest as a close follower of Jesus: (i) to offer Eucharistic Sacrifice everyday mediating between God and His people, and (ii) to bring in forgiveness to people in the name of Jesus through the Sacrament of Reconciliation as they are susceptible and inclined to sin. Finally, he invited the

entire gathering to pray for Deacon Sandeep Kujur, SJ so that by the grace of God he may rise above all human frailty and faithfully execute the priestly duties. The rest of the Sacerdotal Ceremony went on smoothly and finally Deacon Sandeep Kujur, SJ was ordained a priest by His Grace Felix Toppo, SJ.

A grand felicitation programme followed thereafter. In his felicitation message, the Ordaining Prelate once again encouraged the newly ordained priest to exercise his priestly responsibilities obediently and invited the faithful to join in praying for him so that he may remain faithful to his call till the end. Fr Provincial, in his turn, expressed his joy in getting yet a new priest in the fraternity, numbering 220 in the Ranchi Jesuit Society. He thanked His Grace Felix Toppo, SJ, the Archbishop, for ordaining Fr Sandeep Kujur, SJ in the honourable presence of 58 priests, and a great number of religious Brothers and Sisters and the faithful. He, further, gratefully recognized the family members of Fr Sandeep Kujur, SJ for dedicating him for the service of God and His people in the Church. In the end, he expressed his gratitude to Fr Linus Pingal Ekka, the Diocesan Administrator of Gumla, Fr Mathias Toppo, the Parish Priest of Konbir Noatoli, and the faithful on behalf of the Ranchi Jesuit Society for all the arrangements made for the ordination. The day culminated with an agape spreading smiling faces in the people gathered for the occasion.





27

First Vows: Thirteen Second-Year Novices

Fr Ashok Sandil, SJ



Jesuit formation seeks to prepare young men for the Society of Jesus spiritually, academically, and practically for the mission, they will be entrusted in the Church and world. After two years of novitiate, a novice pronounces his First Vows – perpetual simple vows of poverty, chastity, and obedience and a vow to persevere to final profession and ordination – and becomes either a Scholastic, entering onto the path of priesthood, or a Jesuit brother. By the time a novice kneels at the altar to pronounce his vows, he is prepared and ready to speak the words of the vow formula to God, which concludes: “And as you have freely given me the desire to make an offering, so also may you give me the abundant grace to fulfill it.”

Our 13 Second Year Novices – 5 in Arrupe Jesuit Novitiate Shillong at 10.30 am, 6 in Ashirvad Novitiate Namkum at 5.30 pm, and 2 in St. Stanislaus’ College Sitagarha at 6.00 pm – professed first vows of poverty, chastity, and obedience on 21 June 2022. The First Vows Day Masses were held in three places - at Arrupe Jesuit Novitiate Shillong, at Ashirvad Novitiate Namkum, and at St. Stanislaus’ College Sitagarha. Fr Ajit Kumar Xess, Provincial Superior, Fr Raymond Kerketta, Socius, and Fr Ashok Sandil, PCF, respectively in all three places celebrated and shared the joy of these first vowents – Aakash Xaxa, Ajay Ekka, Ambros Toppo, Ankit Kujur, Anthres Tuti, Anuj Beck, Avinash Ekka, Bhushan Kandulna, Constant Ekka, Erik Kerketta, Rohit Paul Kerketta, Ujwal Kerketta, and Vicky Kujur.

The Mass Readings were taken from the Feast Day proper. The First Reading was taken from Sir. 3:17-24 that invited us to humble ourselves to find favour in the sight of the Lord. The Second Reading from Rom. 12: 1-2,9-17 spoke about the new life in Christ: Christian life is no more a program of periodic cultic sacrifices. Rather, one should order his total living, his full individual personality as a living sacrifice and worship to God. This self-sacrificing love was manifested in the life and death of Jesus. Such love builds bridges and does not cause divisions. The Gospel Reading from Mk. 10:24-30 highlighted the rewards of discipleship: we, the followers of Jesus, by renouncing natural family ties, become members of the new Family of

God, and we will enjoy his superabundant blessings. But it also added that persecution would be part of His follower’s life.

The homily of the day could be abridged as follows: Religious Vocation leads us to have a profound and deep relationship with God. It is a gift of God, so all the vowents were invited to accept and understand their religious vocation as a gift from God. Further, they were asked to nurture it every day through personal commitment that involves personal effort from within. It means a lot for us Jesuits because our vocation to religious life is all about a relationship that depends on our daily living of Ignatian charism and spirituality. Putting it in the context, it was underlined that living a religious vow is like swimming against the current and it is possible only when we are accompanied by Jesus – our Guru and Master. Relating this reflection to the Gospel of the day, it was emphasized that the Lord spoke to His disciples and followers calling on all of them to holiness, stating to them how the path to salvation and eternal life is truly one that is narrow and difficult, and unless one makes the effort to enter the narrow gate, many may end up not being able to enter into that desired path.

This auspicious occasion invited us to follow the path to holiness from the example of the faith of St. Aloysius Gonzaga, his commitment and virtuous way of life, and his humility and willingness to abandon the pursuit of worldly power and glory. We are called and challenged to be better Religious following his examples to rid ourselves of unhealthy attachments and obsessions for worldly things and matters, and instead, refocus our attention on the Lord.

Before Holy Communion, they pronounced their First Vows one by one and at the end of the Holy Mass, they were given each the Holy Bible, the Spiritual Exercises of St. Ignatius of Loyola, the Constitutions of the Society of Jesus, and the Crucifix.

A short felicitation program was organized after the Holy Mass for the vowents and thereafter the agape for all present on the occasion.





28

Final Vows: Fr Bruno Toppo, SJ

Fr Ashok Sandil, SJ



St. Xavier's College Simdega: 1 May 2022 – The path to the final vows in the Society of Jesus can be a long-drawn-out journey as outlined by its Institute: “By experience we have learned that the path has many and great difficulties connected with it.

Consequently, we have judged it opportune to decree that no one should be permitted to pronounce his profession in this Society unless his life and doctrine have been probed by long and exacting tests. For in all truth this Institute requires men who are thoroughly humble and prudent in Christ as well as conspicuous in the integrity of Christian life and learning.”

After completing 26 years of Jesuit training and after 12 years of Priestly ordination, Fr Bruno Toppo was invited to apply for the evaluations of his suitability for final vows. The Society of Jesus approved his request for ‘full incorporation’ into the Society.

The ceremony was held at 9.00 am on 1 May 2022. His Lordship Vincent Barwa DD, Bishop of Simdega, presided over the Holy Eucharist and Fr Ajit Kumar Xess, SJ, Provincial Superior, received the Final Vows of Fr Toppo in the presence of 51 priests, a few Scholastics and a huge number of the Faithful.

The Holy Eucharist began with the entrance dance on the Hymn *Bihan bera jekhan Suraj ugi gelak, ohe bera Yesu hamke vedi pase bolaila*, (As the Sun rises in the morning, at that opportune time Jesus calls us to the altar of God). A group of girls beautifully dressed in tribal getup danced to the tune and led the Priests to the altar. Fr Pius Xalxo, SJ, Rector of St. Mary's Samtoli, welcomed the entire gathering on the occasion. Fr Ephrem Ba'a, Acting Principal of St. Xavier's College Simdega, read out the life-sketch of Fr Toppo. While introducing the Holy Mass, Bishop Barwa featured the purpose of Final Vows in the Religious Life wherein a member of a Religious Congregation is fully incorporated through his or her total commitment to the mission of God. Referring to the Feast of St. Joseph, the Worker, he invited the faithful to foster deep devotion to St. Joseph among them and to take him as the model to be imitated in their Christian living.

The First Reading was taken from Isaiah 43:1-4 that accentuated the Sacerdotal Motto of Fr Toppo – You are precious in my sight (Is 43:4). It further outlined the character and mission of the chosen servant. Unlike the rulers of this world, he will not be a loud-mouthed demagogue, that does not mean he will be a weakling in doing his duty, but he is called to support and heal the weak and downtrodden to bring justice to all people. The Second





Reading from Phil 3:7-11 emphasized that the knowledge and gain of Christ the Lord counts all the physical legalities as loss and garbage. All that matters to him is to be patterned in Christ's death in order to be transformed by His resurrection. The Gospel was announced by Fr Toppo from Mt 28:16-20. The emphasis of the passage falls on the parting words of Jesus. The risen Lord, conscious of the authority he has received from God, commissions his apostles to make disciples of all nations. They are to do this by baptising them and by teaching them to observe the teachings of Jesus. Thus, they are promised the supportive presence of the Risen Lord – the Emmanuel – until the end of time as the assuring words of Jesus goes: “I am with you always” (Mt 28:20).

In his homily, Bishop Barwa underlined the dignity of work relating it to the life of St. Joseph who took care of his family as per God's plan. God Himself worked creating human beings – male and female – in his own image. God, our Alpha and Omega, created us out of his unconditional love. God manifested His love through the chosen race – Israelites – by protecting and redeeming them miraculously from the clutches of the Egyptians. He fed them with manna in the wilderness, quenched their thirst with water from rock. Therefore, we are precious in the eyes of God and unique in the plan of God. He further said that Final Vows in a Religious Congregation is not the final destination or goal. A religious is called to commit oneself in preaching the Word of God and in teaching the teachings of Jesus so as to

bear the fruits of the Holy Spirit – the outward actions that result from the inward condition of one's heart. This will be a sign that we are in a solid relationship with God. Finally, he invited the faithful to pray for Fr Toppo in a special way so that through his life-long commitment he may ever measure the depth of God's love and communicate the same in turn.

During the felicitation program that followed thereafter, Fr Provincial thanked His Lordship Vincent Barwa for presiding over the Eucharist and delivering a beautiful homily on the occasion. Further, he thanked Fr Toppo for preparing himself well for this day – the final incorporation in the Society of Jesus. Finally, he thanked the faithful for their valuable presence and prayer on the auspicious day. In his message to the gathering, Fr Provincial highlighted the Jesuit charism and spirituality in terms of their availability and mobility for missions and ministries in the Society of Jesus. The attribute of availability implies mobility which further contributes to the universal imagination of Jesuit mission. He brought out the idea of ‘demanding challenges’ in the Jesuit life and mission through a metaphor. He said that in human life 3 things are not broken: (i) Rishta (relationship), (ii) Vachan (promise) and (iii) Dil (Heart) because it incurs immense pain and breaks a person. He directed it to the vows that Fr Toppo pronounced – not to break them till the end.

The ceremony culminated successfully with the agape arranged for all present on the occasion.



29

Final Vows: Fr Tej Kumar Baxla, SJ and Fr Pradeep Manohar Toppo, SJ

Fr Ashok Sandil, SJ



St. Paul's Church Tongo: 15 May 2022 – At his First Vows, a Jesuit accepts the Society of Jesus and at his Final Vows, the Society of Jesus accepts him. This means that all these years of discerning, wondering, struggling and rejoicing about being a Jesuit have been

confirmed by the Society of Jesus.

The Final Vows of Fr Tej Kumar Baxla, SJ and Fr Pradeep Manohar Toppo, SJ took place on 15 May 2022 during a Eucharistic celebration held at St. Paul's Church Tongo. The clock at 8.30 AM chimed for the commencement of the Holy Mass. The entrance hymn in tribal beat *Aawa Prabhu pase, saub kuchh apan chhoir ke, katai sundar Prabhu ker dakhbari harabhara disela* (Come to the Lord, leaving everything behind; how wonderful is the vineyard of the Lord!) with rhythmic dance by the hostel girls in tribal attire led the priests to the altar. Fr Christopher Dungdung SJ, thereafter, warmly welcomed the Main Celebrant of the Eucharist and the entire gathering of priests, religious and the faithful. Fr Ignatius Kujur, SJ and Fr Pradeep Soreng, SJ recounted the life-sketches of Fr Baxla and Fr Toppo respectively.

Fr Ajit Kumar Xess, SJ, Provincial Superior, presided over the Holy Mass with Fr Medard Xalxo, SJ and Fr Christopher Dungdung SJ concelebrating, alongside the two Jesuits Fr Tej Kumar Baxla SJ and Fr Pradeep Manohar Toppo SJ making their Final Vows. While introducing the Holy Mass, Fr Provincial highlighted the significance of the Final Vows in the Society of Jesus and the need of nurturing the Call of God everyday as Jesuit.

The First Reading was read by Miss Sudha from Acts 14:21-27 that highlighted the commissioning of Paul and Barnabas at Antioch – the mother church – to give an account of their work or rather God's work through them. The Second Reading was read by Mr. Pradeep Baxla from Rev. 21:1-5 that described the New Heaven and the New Earth, promising the beatific and glorious reward that awaits those who have been faithful followers of the Lamb and worshipers of the true God. Fr Toppo

proclaimed the Gospel from Jn. 13:31-35 that underlined a new Commandment to love one another. All these readings allowed the brilliance of the pictures to capture the imagination of both Fr Baxla and Fr Toppo and stirred their hearts to a longing for the heavenly homeland through their renunciation and commitment as Jesuits.



In his homily, Fr Medard Xalxo, SJ emphasized the profession of vows as a self-giving act, just as Jesus was presented and consecrated to the Lord. The journey to the Final Vows is not always easy as it requires fidelity. He validated his idea by quoting the Spiritual Exercises of St. Ignatius of Loyola, “Eternal Lord of all things, I make my offering with your favour and help. I make it in the presence of your infinite Goodness, and of your glorious Mother, and of all the holy men and women in your heavenly court. I wish and desire, and it is my deliberate decision, provided only that it is for your greater service and praise, to imitate you in bearing all injuries and affronts, and any poverty, actual as well as spiritual, if your Most Holy Majesty desires to choose and receive me into such a life and state” (Sp. Exs. 98). He concluded his message by saying, “The Final Vows become more meaningful after one has experienced many failures and has learned to stand up or bounce back from a fall.”

At the time of Holy Communion, both Fr Baxla and Fr Toppo pronounced their Final Vows before Fr Provincial

in the presence of 45 priests, a dozen of Scholastics and a large number of the Faithful. At the end of the Eucharist, Fr Baxla, on behalf of both, thanked the Society of Jesus, their families and friends.

Thereafter followed a felicitation program with a long list of cultural items. Fr Provincial, in his turn, assured the support and prayers of the Society of Jesus for Fr Baxla and Fr Toppo that they may draw still closer to Jesus through their ministries and vows as they are presently engaged in challenging ministries. Further, he did define their growth in the love of Jesus that these two Jesuits have developed over the years. He narrated a story of a king and a peasant girl who were in love. In the story, the king takes a radical decision, leaves his royal comforts and becomes an ordinary man to gain the peasant girl in love. He related the same in the lives of both Fr Baxla and Fr Toppo while defining their love for Jesus and the Society.

Many Jesuits, family members, and friends were present to support them in their full incorporation into the Society of Jesus. All had the agape prepared to mark the occasion.



30

Final Vows: Fr Prabhat Kennedy Soreng, SJ

Fr Ashok Sandil, SJ



St. Xavier's College Ranchi: 5 June 2022 – A Jesuit makes his first vows of poverty, chastity and obedience at the end of two years of novitiate, wherein he makes also a promise that he shall enter that same Society in order to lead his entire life in it, understanding

all things according to its Constitutions. In the successive years, he undergoes the various stages of Jesuit formation that eventually culminate with the tertianship, the school of heart. It is following these years that the Society of Jesus invites a Jesuit to profess his Final Vows. Through this time, he aspires to be fully incorporated into the Society of Jesus. Fr Prabhat Kennedy Soreng was able to realise this aspiration when he was invited to pronounce his Final Vows in the Society of Jesus on 5 June 2022 in the august presence of 41 Priests, 21 Scholastics, a few religious from vicinity and his relatives from the village.

The meticulously well-organized Eucharist began at 5.00 pm in the Auditorium of St. Xavier's College Ranchi. Fr Ajit Kumar Xess, the Provincial Superior, Fr Alexius Ekka, the Rector – St. Xavier's College Ranchi, Fr Nabor Lakra, the Principal – St. Xavier's College Ranchi, and Fr Prabhat Kennedy Soreng, the Vowent, along with the Priests gathered for the occasion were led to the altar with the entrance hymn, *Dakhlata bari me re, kaam karek Yesu bulathe, Aawa je maan chunal jaiha*, (The Lord invites to work in his vineyard, Come all those chosen ones) and dance by the Ursuline Student Sisters. In his introduction, Fr Provincial brought out the significance of the Final Vows in the Society of Jesus by assuring Fr Soreng that the grace of the Final Vows would enable him to be more humble and more faithful in his life and mission.

The First Reading for the day was taken from Jeremiah 1:4-10 which spoke of Jeremiah's encounter with Yahweh and the task given to him which, of course, unnerved him at first. Yahweh, however, reassured him to give him power over nations and kingdoms. Jeremiah needed this strength, for the task was a most formidable one – a twofold task: to break down and to build up, to challenge and to comfort. He would need this reassurance to sustain him through years of opposition. The message of the passage was clear



that God chooses those whom he calls, as he has chosen us in Jesus to uproot and pull down, to build and to plant. The Second Reading was taken from 2 Cor. 12:5-10 wherein St. Paul rounded off his foray into boasting. If it was foolish of him, then, it was the Corinthians who forced him into this foolishness. For they had sufficient personal experience of his mission among them not to think of him as lesser than those 'super-apostles'. So, he rejoiced when he suffered infirmities, insults, affliction, want, persecutions, and distress, all for the sake of Christ, and concluded, 'when I am weak, then I am strong'. The Gospel Reading from Mt. 13:44-46 invited us not to let opportunities pass by when the Kingdom of God comes to us. They teach us that the Kingdom of God is something given to us. We stumble upon it in some experience of life, like the landless labourer ploughing someone else's field stumbles upon a treasure, or a merchant hunting for pearls finds by chance one of inestimable value. The Kingdom is a gift, but if we are to profit from the gift, we must grasp it and not let the opportunity slip by. Grasping the opportunity may mean making a life-decision and giving up all that we now value. If we really understand the worth of the Kingdom, we shall do this with great joy, because we are aware that what we are getting – the treasure or the pearl – is what our deepest self really wants, and is worth far more than anything we can give up for it.



In his homily, Fr Provincial said that the final vows – undertaken after a number of years in Jesuit ministry and a tertianship year – marks the end of formal formation for the Jesuits. Further, he spoke to the gathering how the vows of poverty, chastity and obedience seem strange and unreasonable from a purely human point of view, particularly in the context of rationalism, materialism, consumerism, liberalism and all that is happening in the world today. Nonetheless, he stressed that the religious vows offer a pathway to God, a way of accompanying Jesus in solidarity with the marginalized – especially in our context, tribals. They not only simply guide us on what we can do or can't do, and what we can have or can't have, but they also define who we are and what we can be in collaboration with others in mission. He elaborated the significance of evangelical counsels – Poverty, Chastity and Obedience – in religious life in general and in particular

in Jesuit life. In conclusion, he expressed his hope that Fr Soreng would find similar consolation in his vows and mission in the Society of Jesus.

The Final Vows ceremony culminated with the recessional dance on the hymn, *Duniya ker shuru se Prabhu hamke banalak*, (From the beginning of the Creation, God created us – his masterpiece). Thereafter, followed a felicitation program for Fr Soreng put up by the religious students of the College. His family members along with some of his villagers also came forward with felicitation song and dance. Meanwhile many others wished him personally and doubled his joy on this auspicious day. Last of all was the agape shared by all present for the occasion, of course, mostly the religious from the neighbouring communities. Overall, it was an occasion of joining Fr Soreng in thanking God for His continual graces to strengthen and renew the commitment he made in the Society of Jesus.



31

PROVINCE DAYS 2022

Fr Ashok Sandil, SJ



The Province Days 2022 was officially declared open during the Holy Mass of the Holy Spirit presided over by Fr Provincial at 5.30 pm on 22 May 2022. In his homily, Fr Provincial reminded the fellow-Jesuits that as followers of St. Ignatius of Loyola, the Jesuits – as Pilgrims – travel the path of history and share life and works in the life of humanity. Further, he invited them to reflect on three verbs that would characterize the Province days: ENCOUNTER, LISTEN and DISCERN. Firstly, every encounter calls for openness, courage, and willingness to let ourselves be challenged by the presence and the stories of others. God invites us to leave our old habits behind. Everything changes when we are capable of having genuine encounters with him and with one another, without formalism or pretense, but simply as we are. St. Ignatius encountered God and thus he saw all creation in a new light and acquired a new meaning and experience that enabled him to find God in all things. Secondly, the encounter begins only by listening. Jesus listened to every person who encountered Him with His heart and not just with His ears. People felt that they were being heard, not judged; they felt free to recount their own experiences and their spiritual journey. Thirdly, encounter and listening are not the ends in themselves, they must lead us to discern, being open to God's spirit as we consider our feelings and thoughts in order to make decisions and take action that will contribute good to our lives and the world around us. Fr Provincial further cited the Bible where St. Paul beautifully exhorts his audience in his letter to Philippians 2: 4, "Let each of you look not only to his own interests, but also to the interests of others". It requires that we aim even higher, humbly considering others to be better than ourselves (cf. v.3). In this spirit we try to listen to one another, in order to discern together what the Lord is asking of us.

Sunrise, sunset, swiftly flow the days, the months and the years. All seasons have been part of our story in life every year. Gone are the days and months that made us frightful by undetectable Covid-19. Though they too have been a continuing revelation of God's presence and activity in our midst and of the remarkable gifts, graces, and blessings in

our life and mission – once again we came together as a Province from 22 May 2022 to 25 May 2022 after a gap of more than two years and spent the days under the theme "To See All Things New In Christ". We painfully recalled the accompaniment of 17 Jesuits, who have returned to their eternal abode during the pandemic years and were very ostensibly absent in our midst. We gratefully placed in the record their contributions to the Society especially to the Province and also to the people at large in their own respective missions. A minute in deep silence was spent whispering a prayer for them.

We took pride in finding our footprints in the rural and remote areas of Gumla, Khunti, Lohardaga, Ranchi, and Simdega in Jharkhand, footprints in the dioceses of Bongaigaon, Dibrugarh, and Tezpur in Assam, footprints in the islands of Andamans and Nicobar, and footprints in Africa, Cambodia, Guyana, Japan, Jordan, Rome and Slovenia in the overseas.

Some of the most important topics for our deliberations were – the State of the Province, Our Life and Mission, Social Analysis, Implementation of Universal Apostolic Planning/Ranchi Province Apostolic Planning, and Sharing of Mission Experiences.

Based on a serious deliberation of the various sessions open to us, we gather enough fruits that will in turn lead to a further strengthening of Our Life and Mission in the spirit of AMDG and greatly enhance our ability to respond to our call holistically. Surely the outcomes from the inputs, readings, reflections, prayers, spiritual conversations, and plenary sessions will positively contribute to our life and mission as Jesuits and to the logic and philosophy underlying it.

Finally, all set ourselves to the tasks ahead of us with full confidence and determination – the confidence in the ability of all of us to fulfill the serious responsibilities we have assumed as Jesuits, and the determination to live up to the expectations of the Society of Jesus – its charism and spirituality – which we represent to uphold and implement in our life and mission.





32

Diamond Jubilee: St. Xavier's School, Doranda

Fr Sanjay Kerketta, SJ



The opening of the Diamond Jubilee of St. Xavier's School Doranda was held on 22 January 2020 with the Holy Eucharistic Celebration and Inter-School cultural Fiesta. With the inauguration, there were strategies, events and activities in the pipeline to meaningfully engage into the Diamond Jubilee Celebration for the Jubilee year with the theme – "Remember, Rejoice and Reach Out". But as God deigns, nothing was possible to realize the plans as the Pandemic crept quietly and brought about surrealistic upheaval in the Society and St. Xavier's Doranda far from being untouched. Remembering the past was marred by the present isolating and shocking memories. Rejoicing was replaced by panicking with replicating of the virus. In such a given scenario, the conditions for the possibility of Reaching Out were set up idealistically.

SXD Vision 2020 – the construction of new senior secondary wing stood still, the planned programs were cancelled, the first-time-ever online classes were started

in haste to facilitate at least some learning of the students, but what took centre-stage was "Reaching Out" which was sudden. In the midst of migrating labourers, diminishing basic necessities, lack of oxygen during peak spread of virus and the rich and the poor all facing uncertainty of life, St. Xavier's School plunged into actions of Reaching Out. Right from distribution of rations and other basic needs, the school lent its hands along with Doranda Old Xaverians and the District Administration in supporting the needy. The school energetically participated in the Movement – Ranchi Cares: Mission One Million Smiles. Thus reaching out became one of the meaningful exercises of the Jubilee Celebration.

Along with such exercises, the school engaged itself also in online/offline quiz, painting, drawing, Rangoli, fancy dress competitions. It also organized inter-school IT quiz competition which saw the participation from different parts of the country. Novena to St. Ignatius of Loyola and St. Francis Xavier remained online, yet meaningful and something unique. Academically, the three Science





Laboratories were installed with modern facilities which drew the attention of many to have a feel of them.

The Diamond Jubilee celebration was supposed to culminate in December 2020, with a concluding ceremony and inauguration of new senior secondary building – vision 2020. The situation forced the school to postpone it to the next December and thus continuation of the Diamond Jubilee Celebration.

Events to mark the Jubilee year continued. One important milestone was to start the Arts stream in ISC from the academic year 2021 – 2022 which was flagged off with great gusto and enthusiasm to cater to such students who wished to pursue their dreams in Arts and wandered around to different institutions looking for a suitable platform.

Three months into the academic session, preparation for the concluding ceremony was on top gear. Month of December 2021 became hectic. The ceremony was planned in two phases – Inter-School folk dance competition, battle of bands, DOX felicitation program to be held in December 2021 and inauguration of the Jubilee Gate sponsored by DOX, Thanksgiving Holy Eucharist and Inauguration of the newly erected plus two wing in April 2022.

December 19, 2021 witnessed nostalgic emotions and hair raising experiences of the Doranda Old Xaverians who had waited for this event very long and travelled from different cities of the country and abroad. The day started with the inauguration of School Dispensary sponsored by DOX and the DOX office. It was followed by the felicitation of the retired teachers who had travelled from different parts of the country. School days' memories came alive both among the DOX and the retired teachers. The felicitation was merely a pretext, the most underlying factor was the sense of belonging to the Xaverian Family for so many years and the bond remains in tact with greater responsibilities of giving back to the society what we have received from it. Past memories and present feelings also were released in the form of "Souvenir" Endeavour by DOX. The day remained completely evocative as the DOX members were able to relate to even the plain events in most colorful ways. The present staff members were happy to be part of the felicitation lunch arranged by DOX.

December 20, 2021 was a reminiscent of the cultural fiesta held earlier. Inter-school folk dance competition was electrifying in every way. The visits of many Principals along with their participating students brought an end to the



drought of such events in past two years. The competition was a blend of diverse culture of India with Nagpuri seasonal dance, Rajsthani, Assami. Our students were in seventh heavens by winning the competition through a spirited Russian Folk dance. Battle of bands was another platform for the students from different schools to let out their long held emotions for music and dance. Everyone danced to the rocks and rollicks of the battle of bands which remained one of the picks of the event.

April 22, 2022 was waiting for the final day. The Jesuits, Priests, Religious and the guests thronged to the campus for the Holy Mass officiated by Rt. Rev. Felix Toppo, SJ, the Archbishop of Ranchi Archdiocese, accompanied by Rt. Rev. Bishop Vinay Kandulna, Bishop of Khunti Diocese and Rev. Fr Ajit Kumar Xess, the Provincial of Ranchi Jesuit Society, Fr Ignatius Lakra, Principal, St. Xavier's School Doranda, along with other 60 odd priests. The mass was held solemnly in the newly built Fr Victor Tucker Auditorium with the faithful packed in it. The Archbishop's call to thank God for what St. Xavier's School is to the

society was appended by his message of peace, hope and reconciliation in the world of hopelessness.

The noon event was marked by the arrival of the Chief Minister of Jharkhand, Hon'ble Mr. Hemant Soren for the inauguration of new building and the Jubilee Gate. The meaningful prayer services and cultural programs blended with the messages of the Chief Guest and the Provincial brought a fitting end to the Diamond Jubilee Celebration. The theme "To see everything new in Christ" was a call to all the stakeholders of the school to commit themselves to the new ventures in the school according to the needs of the time. Such changes are already becoming visible as the school has swung into serious academic mode along with other co-curricular activities.

The Ignatian Vision in the Ignatian Year has rejuvenated all to see everything new in Christ. The Jubilee celebration ends but the jubilee challenge to Reach Out is an ongoing process as the school strives for greater apostolic efficacy in all its endeavours.

33

Blessing of Foundation Stone for Lab and Exam Wings Loyola English Medium School Khunti

Fr Ashok Sandil, SJ



Fr Ajit Kumar Xess, SJ, Provincial Superior, blessed the Foundation Stone for the Lab and Exam wings of Loyola English Medium School Khunti on 28 February 2022 at 10.00 am. The Jesuits of Khunti, the Staff and Students of the School witnessed the event – a new venture towards the holistic vision of the School.

To recall the history, Loyola Inter College was started in 2009 and Loyola English Medium School in 2014 in Loyola High School premises under the Principalship of Fr Augustine Kujur, SJ. These Loyola Institutions are blessings in the locality particularly for the Mundas, the majority group, in Khunti District. The response was very quick and positive, so Ranchi Jesuit Province took this new venture seriously. Soon the new building was put up for the class rooms. This extensions of Lab and Exam Wings are yet another addition to that process of being and becoming of the School.

Loyola English Medium School Khunti is now 8 years old. The strength of the student is 950 as of now. This School was opened with a very specific purpose of catering the educational needs of the locals as per the demand of time. The Management of the School is committed to create ambiance in the School which would eventually help the young minds to blossom in their holistic growth.



34

Inauguration of Hoffmann Legal Cell Khunti

Fr Ashok Sandil, SJ



“Walking with the excluded with a mission of Peace, Reconciliation and Justice” is one of the Universal Apostolic Preferences of the Society of Jesus. There has been a constant cry of the Adivasis in

Jharkhand for such justice for decades especially in Khunti area among the Mundas. Hence, Ranchi Jesuit Province gave a serious thought to it and discerned to concretize it. Finally, Fr Ajit Kumar Xess, SJ, Provincial Superior, officially inaugurated the Hoffmann Legal Cell in Khunti on 28 February 2022 at 4.30 pm in the honorable presence of the Rt. Rev. Binay Kandulna DD, Bishop of Khunti, Parish Council Members, and a few Adivasi advocates from the Khunti and Ranchi District Courts along with a few Religious Sisters and Well-Wishers from the locality.

This Legal Aid Center is named as Hoffmann Legal Cell (HLC) in honour of Fr Hoffmann, a great learned Belgian Missionary, who contributed a great deal to the Adivasi community in the form of Chotanagpur Tenancy Act 1908, Encyclopedia Mundarica (16 Vols) and Catholic Co-operative Society, etc.

History unveils the fact that the majority of the people embraced Catholicism in Chotanagpur chiefly because of the legal aid given to them by our Jesuit Fathers to regain their lands from landlords. Fr Constant Lievens and Fr J.B. Hoffmann have left an ineradicable impact on the entire Adivasi society. The former worked passionately and relentlessly for the propagation of the Gospel in and through the Court Cases of people's land matters and the latter, at the request of the British Government, drafted Chotanagpur Tenancy Act 1908 (CNT Act) so



meticulously that it has still remained a strong weapon to safeguard lands of the Adivasis in Jharkhand.

Therefore, in order to live out and continue the same legacy of these Jesuit missionaries, Ranchi Province obviously chose Khunti as the most fitting place for a Legal Aid Centre. The infrastructural materials were procured at the earliest for the office purpose. The newly established Legal Cell is now equipped with a sufficient number of law books, furniture and computer-related facilities. No doubt, the HLC has to go a long way but it has already made a very significant move in the legal ministry of the Province in this area. To say to the HLC, “well begun is half done” won't be an exaggeration at all.



35

Blessing of Foundation Stone for New Building St. Xavier's School Gumla

Fr Ashok Sandil, SJ



The foundation stone for new construction of the building was blessed on 1 April 2022 at 10.00 AM by Fr Ajit Kumar Xess SJ, Provincial Superior of Ranchi Jesuit Society. The Jesuits of St. Ignatius' High School Gumla, a few representatives from the staff of St. Xavier's School Gumla and the workers attended the ceremony.

St. Xavier's School Gumla is a plumule of St. Ignatius' High School Gumla, which was started in 1934. St. Xavier's School Gumla was established in 2014. The name of the School was initially St. Ignatius' English Medium School Gumla, which was changed into St. Xavier's School Gumla in 2018 to identify as a branded name. In the beginning, it was only for boys which started with 15 students and after two years girls were also admitted. Since then number has increased over the year presently numbering 750.

There are several Schools in and around Gumla. Our main aim is to make St. Xavier's School Gumla unique among others with the thrust of Jesuit charism. The Loreto Sisters of Kolkata are collaborating with us in this new venture. The teaching methodology is based on their long years of experience in this field.



36

Laying The Foundation Stone For St. Xavier's College Simdega Academic Block and Jesuit Residence

Fr Ashok Sandil, SJ



The ceremony of Laying the Foundation Stone for St. Xavier's College Simdega – Academic Block and Jesuit Residence – was held at Dhawaipani, the new campus of St. Xavier's College Simdega, on 2 April 2022.

The ceremony began at 11.00 AM with the tribal dance and washing of hands of the Guests – Rt. Rev. Vincent Barwa DD, Bishop of Simdega, Rev. Fr Ajit Kumar Xess, SJ, Provincial Superior, Mr. Naman Bixal Kongari, Honourable MLA of Kalebira and other guests. Fr Pius Xalxo, Rector of St. Mary's High School Samtoli cum Vice Chairman of St. Xavier's College Simdega, welcomed the dignitaries and the guests on the occasion. In his welcome speech, he said that St. Xavier's College Simdega will soon enlighten the locality with knowledge as it is going to be an educational hub in near future. After the welcome speech, a short Prayer Service was conducted by the students of the College under the able guidance of Fr Rajesh Sandil, Vice Principal of the College.

The Foundation Stone for the Academic Block was blessed and laid by Rt. Rev. Vincent Barwa DD, Bishop of Simdega, in the dignified presence of Rev. Fr Ajit Kumar Xess, Provincial Superior of Ranchi Jesuit Society cum

Chairman of St. Xavier's College Simdega, Mr. Naman Bixal Kongari, Honourable MLA of Kalebira, Mr. Benjamin Lakra, Former Principal Accountant General cum Governing Body Member of St. Xavier's College Simdega, Shri Arun Walter Sanga, DDC Simdega, Fr Nabor Lakra, Principal of St. Xavier's College Ranchi and other guests. Likewise, the Foundation Stone for Jesuit Residence was blessed and laid by Rev. Fr Ajit Kumar Xess, Provincial Superior of Ranchi Jesuit Society in the distinguished presence of Rt. Rev. Vincent Barwa, Mr. Naman Bixal Kongari, Mr. Benjamin Lakra, Shri Arun Walter Sanga, Fr Nabor Lakra and other guests.

The Cultural Program included the dance performances on Nagpuri Song, Santhali Song, Assamese song and Hindi Song staged by the students of St. Xavier's College Simdega and a fusion dance performed by the Students of St. Mary's High School and Inter College Samtoli. The program was moderated by the Masters of Ceremony, namely, Dr. Jayant Kashyap, Dr. Animesh Roy and Prof. Nimmie Topno. They thrilled the audience with their excellent oratory skills every now and then.

The dignitaries on the dais took turn to deliver messages on the occasion: Mr. Naman Bixal Kongari, Honourable MLA of Kalebira, said that it is an important and historical day for the people of Simdega and that the students from neighbouring states particularly Odisha and Chhattisgarh will come here for higher education. Shri Arun Walter Sanga, DDC Simdega, said that St. Xavier's College has a high goodwill and is known for its quality education. It shapes the student into a good citizen of the country. He also challenged to keep up the dignity and identity of the College as it was before. Mr. Benjamin Lakra narrated the history behind the establishment of the College and emphasized that it should be a centre for excellence. He expressed his happiness because he found his dream, which he saw in 1972, realized with the establishment of St. Xavier's College in Simdega. Fr Nabor Lakra, Principal of St. Xavier's College Ranchi said that there is no dearth of talents in the people of Jharkhand provided proper platforms are created. The establishment of this College





is one of the such platforms and so we make history today. Rev. Fr Ajit Kumar Xess sketched the history of the establishment of Higher Educational Institutions in India by the Society of Jesus right from the establishment of St. Paul College in Goa. He informed that St. Xavier's College Ranchi is the basis for the creation of other institutes like Xavier Institute of Social Service Ranchi, St. Xavier's College Tezpur and St. Xavier's College Simdega. He said that education transforms the people and the country. He told about the 3Cs, viz., Conscience, Competence and Compassion and to become Men and Women for others. He emphasized that every person is the best creation of the Lord and so every person is important and should be given due respect. He concluded by saying service should be rooted in faith, faith that does justice. Rt. Rev. Vincent Barwa said the establishment of the College in Simdega is

a commendable effort. He said that it was the brainchild of Late Fr Ranjit Pascal Toppo, Former Provincial, which is taking its physical shape now under the leadership of Fr Ajit Kumar Xess, Present Provincial.

Fr Ephrem Ba'a, Principal of SXC Simdega, proposed the Vote of Thanks to the Almighty, the guests, and everyone present for their valuable time spent on the auspicious occasion.

Principals of Local Colleges and Inter Colleges with their staffs, Administrative Heads of the District, Religious Fathers and Sisters, Management, Staffs and Students of SXC Simdega were present along with other guests to witness the propitious occasion. The program ended with a sumptuous and delicious lunch for all and so it became a memorable and historical day.



37

Fr Constant Lievens, SJ The Apostle of Chotanagpur

Fr Ashok Sandil, SJ



1. Introduction

Fr Constant Lievens had a unique vocation guided by his prayerful life and animated by his high spiritual motives. There was shift in his vocation story: initially, he aspired to bear the burden on the farm.

Later, he joined the Seminary to become a diocesan priest but he left it and joined the Society of Jesus in 1878. He was a man of prayer and open to the Spirit. All he wanted to do was the will of God being a missionary priest.

Fr Constant Lievens was missioned to India very early when he was in formation. He proved himself to be a successful missionary working among the Adivasis of Chotanagpur. He learned various languages of the land to be an effective missionary. He studied the conditions, customs, and problems of the oppressed people, whom he dreamed to liberate from the clutches of the landlords and the unjust police. He believed that it was God's hand that led him to achieve success in his endeavour of establishing God's Kingdom.

2. Existing Context

The context in which Fr Constant Lievens worked was firstly, the socio-economic and politico-cultural situation of the Adivasis in Chotanagpur continued to be turbulent and oppressive in the second half of the 19th century and 1st half of the 20th century. It continues in 21st century too; secondly, the unprecedented land alienation brought about a severe crisis in the socio-economic and spiritual life of the Adivasis. While some Adivasis took to armed rebellion and others to religious revival movements or migrated to the tea gardens in Assam; thirdly, the illegal practices of the landlords and police in exacting rents without giving receipts; fourthly, the extravagant and excessive beth-begari (forced labour) etc. Yet, he came to Chotanagpur for the love of God, love of mission and love of Adivasis.

3. Remarkable Contributions

The major contributions of Fr Constant Lievens could be highlighted as below: -

- The Adivasis of Chotanagpur especially the Christian Adivasis did experience liberation with the arrival of Fr Constant Lievens.
- Though context was very challenging and difficult, he worked miraculously, marvelously and mysteriously.
- He saved the simple and God-fearing Adivasis of Chotanagpur from the fear of evil spirits, utter ignorance, and illiteracy and also from the hands of the landlords and money lenders.
- This liberation led the Adivasis of Chotanagpur to education which changed their life.
- His intervention in this situation was a kind of great liberative and salvific effort to restore the Adivasi land rights, identity and dignity in a much more radical and non-violent way just as the preaching of the gospel made the Adivasis rediscover their faith in Jesus Christ.

4. Action Praxis

At Present, we are engaged in the following Ministries to uplift the Adivasis and free them from bondages as well as bring salvation to them from sins: 1) Education Apostolate, 2) Social Apostolate & Human Rights Intervention, 3) Apostolate for Communication Media, 4) Pastoral Ministry and 5) Spiritual Ministry.

However, we feel that a lot of self-introspection has to be done in order to see our own sinfulness which is microcosm of the source of oppression and division. We need to imbibe the missionary spirit of Fr Constant Lievens if we want to achieve success in our apostolate.

4.1 Personal Level

First of all, we have to simplify our life, the more we possess the more we deprive somebody, overcome greed and tendency for consumerism and avoid pride and groupism. We should be more sensitive to the affairs of the people witnessing the universality of salvific mission. We should

care for the mother earth and have respect for women who are weak, poor and oppressed. We have to deepen the sense of poverty, inculcate egalitarianism, anti-pride and anti-greed. Furthermore, we should be generous enough towards the other in terms of sharing. Moreover, we need to grow in sharing of joy, companionship, dedication and care for one another. We need to read the signs of the time and act accordingly. We need to read the minds of the people and work accordingly rather put our opinion on them. St. Paul says, “God ought to be obeyed more than men” (Acts 5:9) in order to save the soul of oneself and the souls of the others.

4.2 Communitarian Level

We should have an admiration for all religions and sense of equality and respect. We should have humility in accepting the goodness found everywhere. We should grow in the virtues of availability and accountability. We should provide education for the youth and children of Adivasis with determination and firmness. If there is no school, we can get the help from Sarva Shiksha Abhiyan and adult literacy programs. As our present General emphasizes on networking so we should also have networking with like-minded NGOs and people’s organizations to work for the welfare of the Adivasis. We should be encouraged in mobilizing the oppressed against inhuman developmental projects which are sponsored by the WB, IMF, WTO and other private companies. Besides these two levels we should organize and partake in subaltern protest movements against anti-people policies of governments such as Natarhat Movement. Protest rallies encourage the Adivasis to save their art and culture. Also, we should encourage education and technical training to help the oppressed to cope up with the competition.

5. Conclusion

In a nutshell, it can be said that what brought changes to the Adivasis of Chotanagpur is the committed and dedicated life and mission of Fr Constant Lievens. He was a man of prayer and man of humanity. Hence, his life inspires and motivates us to relook, rethink, re-vibrate and act accordingly to save the lives of our own people, lest we fall apart.

The facts remain that problems still exist: the land alienation process is present in different form, today, the division between the Christian Adivasis and the Sarna Adivasis, Displacement, Migration and Human Trafficking, Illiteracy, Superstition and Low self-esteem among



Adivasis, Lack of Leadership and Aimlessness of Adivasis in the villages, Alcoholism and Drug Addiction among Adivasis, Ignorance of the rights and privileges enshrined in the laws, growing Naxalism, Unemployment, and growing Individualism.

We need to recognize the signs of the time to be effective in our mission having a burning desire to serve people as Fr Constant Lievens had. He is rightly named the ‘Apostle of Chotanagpur’. We wish and pray that he is declared a saint at the earliest.

38

Devotion to Shaheed Fr Herman Rasschaert, SJ

Fr Ajay Arun Minj, SJ



Shaheed Fr Herman Rasschaert SJ, the first child of Julian Rasschaert and Cecilia Goossens was born in the Netherlands, where his family had taken refuge at the end of the First World War.

From early days of his life, Herman

Rasschaert had shown that he had leadership qualities. A leader for him meant to be at the service of others. All through his life he was straightforward and acted on what he was convinced of. He was not a man who acted to please others. He was open, humble and simple person.

His love and support for the poor and his struggle against injustice done to others was noticeable in his ministry wherever he went. Be it at Ranchi as assistant prefect, at Kurseong as a tertian, at Khunti as assistant parish priest, at Torpa as assistant parish priest, at Karra as parish priest and at Kutungia as parish priest, he was ready to stand for and with the poor and the needy.

When he was at Kutungia, communal disturbances erupted in Jamshedpur and Rourkela. This communal fire reached even the interior villages of Kutungia parish. When Fr Herman got this news, he rushed to stop communal fight. The catechist and teachers tried to tell him to convince not to risk his life. But as usual, Herman listened to his heart and left for Gerda on his bicycle. He tried to stop the fight and requested all to stop killing. But he was attacked and was killed.

In spite of terrible wounds, the face of massacred Hermann looked serene and peaceful. The death of Fr Herman drew the attention of Shri G. Nanda the minister of Home Affairs, Government of India and Mr. B.K. Sahay the Chief Minister, who took the situation under control. Massacre of Shaheed Fr Herman was not a mere sad incident but it was a witness of Christ's values and promotion of justice and peace and duly acknowledged and highly commended by Dr. S. Rahdkrishnan the President of India, Pandit Jawaharlal Nehru the Prime Minister of India, Lal Bahadur Shastri, Mrs. Indira Gandhi other Prime ministers of India and many other officials in central government. It was a fragrance which carried the message of Christ far and wide. People even today remember this sacrificial witness to the

Kingdom of God and continue to pay homage to the great soul. After visiting the place and having conversation with a few, I found that Shaheed Fr Herman is still fresh in the memory of some people. Based on the conversation with a few and my observation, I find that people keep the spirit of the Shaheed alive in the following manner:

1. **The intercessory prayer to Shaheed Fr Hermann Rasschaert SJ:** Fr Jailas, the parish priest of Gerda told me that people continue to pray through the intercession of Shaheed Fr Herman for various needs. Many of them claim that they have received what they had prayed for through the intercession of the Shaheed. Fr Jailas strongly believes that serious problems concerning land issues at Gerda parish campus are now solved because of the blessing of the Shaheed. Two days namely Tuesday and Friday are specially devoted to the Shaheed. People come together to pray through the intercession of the Shaheed.



2. **Pilgrimage to Gerda and Kutungia:** Many people visit Gerda where the Shaheed was massacred as pilgrims. They visit the place with great reverence and devotion. People particularly from Rourkela, Orissa are regular pilgrims to the place. Even after the Covid some group of devotees visited the place in January, 2022 from Rourkela and in March, 2022 from Kansbahal. They normally have one day recollection during their pilgrimage to Gerda. The special Crucifix with Jesus with open mouth, over the alter in the beautiful Church at Kutungia still propagates the message of forgiveness, peace and justice. When I saw the Crucifix, I was immediately able to connect the message of the Crucifix to the final words of Fr Herman "Killing people is a grave sin, stop killing". Thus, the pilgrimage to these sacred places inspires and enriches people in different ways.
3. **Individual Devotion:** There is a group of people who strongly believe in the power of the intercession of the Shaheed. They have great devotion to Fr Herman at individual level. The parish priest Fr Jailas Kullu is convinced that whatever he has prayed for through the intercession of the Shaheed, he has received. It is not only his conviction but many devotees have the same devotion and conviction. The catechist and Mr. William Lugun a retired bank manager continuously prays through the intercession of the Shaheed and incessantly requests people to intercede for various needs. Due to their individual devotion, people from various place continue to donate and contribute for the development of the place as well as promotion of the message of peace and justice.
4. **The development of the place:** Gerda (Kutungia) is situated in the interior of Jharkhand and in boarder of Jharkhand and Orissa. Had Fr Herman not sacrificed his life for peace and justice, people would not have known this place. The schools and approach roads are certainly the consequences of Gerda becoming center of pilgrimage. The upcoming new Church at Gerda is another sign of increasing devotion to the Shaheed. The parish priest Fr Valentine Kerketta has a plan to preserve and develop the old room where the Shaheed taught catechism as a prayer room. He plans to develop this room into the place where devotees can feel the presence of the Shaheed. At present, Fr Valentine is developing a grotto on the hill-top with a beautiful landscape. These developments are the visible signs



of God's grace and sacrificial love of Fr Herman for the people. Such developments are certainly great attractions and means to devotion for the devotees visiting the place.

5. **Response of the people of other faiths:** In the course of my interaction, Fr Jailas told me that neighboring non-Christians keep their eyes open as to know who is visiting the place and what development is taking place in and around Gerda. For Some of witnesses like Yaseen Miya, Diljaan Miya, Khaleel, Ganpat the martyrdom of Fr Herman are still alive and are enthusiastic to contribute in their own way to the development of the place. People are interested and eager to know about the present development as regards the place of martyrdom. The supreme sacrificial event that took place years before is still in the mind and hearts of some people.

The pilgrims and those visiting the place continue to receive blessings from Shaheed Fr Herman Rasschaert. After their pilgrimage to the place, many are inspired to engage themselves in inter faith dialogue and other meaningful works of spreading the message of forgiveness, peace and harmony.



SECTION F

WELL DONE GOOD AND FAITHFUL SERVANTS...
(OBITUARY)





39

Fr Linus Kujur, SJ (1952-2021)



Fr Linus Kujur was a model of simplicity, serenity, integrity and fidelity. Born and bred in a Catholic family, on 23 Sept. 1952 Fr Linus Kujur developed his interest and love for the Church and her mission from early stage of his life. As a Jesuit priest and pastor, besides his academic activities at St. Albert's College Ranchi, and later at the Pontifical Gregorian University Rome,

he was fully engaged in spiritual and sacramental ministries of the Church. Known for his integrity and sound judgment, he was a much sought after person for spiritual guidance, religious instructions, retreats and recollections in various religious institutions.

By an academic parameter, Fr Linus Kujur was both a liturgist and missiologist. Besides editing *Life and Worship*, he assisted the North Indian Liturgical Commission in the revision and practice of many devotional hymn books, pamphlets and prayers of liturgical character. As a liturgist, he served the Catholic Archdiocese of Ranchi for a number of years. As a missiologist, Fr Linus took a keen interest in the mission expansion of the local Church. As a professor of missiology, he organized an annual guided tour to the early mission establishments from the time of Fr Constant Lievens as well as to the old shrines and parishes in the neighbouring dioceses of Gumla and Jamshedpur.

Fr Linus Kujur was known for his deep spiritual attitude. After the Kidney Transplant, he demonstrated tremendous patience, courage and perseverance in executing all his responsibilities. Despite being subjected to regular Medical Check-ups, he maintained exemplary serenity and cheerfulness. Fr Nuno Da Silva Gonçalves, the Rector, rightly highlighted in his note to the entire Gregorian University Community that Fr Linus was a model in facing the sickness boldly by having full faith and trust in God. Fr Linus seemed to accept with gratitude the assurance of prayers, and best wishes from all of us when in Hospital Umberto Primo. He finally journeyed to heaven on 14 Oct. 2021 leaving with us the fragrance of their extraordinary personalities and ever-cherishing memories, which will continue to inspire and encourage us in carrying out our mission wherever we are! He is laid to rest in Cemetery Campo Verana (Central Cemetery of Rome)

Later in 1982, he was sent to Rome for theological studies. After his priestly ordination, he pursued Licentiate in Liturgy from Sant' Anselmo Pontifical Athenaeum. The most inspiring story of the transformation of the entire tribal belt of Chotanagpur Plateau brought about by the commendable missionary activities of Belgian Jesuit Missionaries enthused Linus to pursue another Licentiate, and eventually Doctorate in Missiology from Pontifical Gregorian University. Despite having brilliant intellectual formation, he remained grounded to the roots from where he came. Apart from teaching and forming the future priests in St. Albert's College Ranchi, he dedicated his time and energy in developing a contextual theology, assisting the Liturgical Commission in incorporating tribal feasts and festivals into liturgical celebrations to make them more meaningful and appealing, working tirelessly to promote inter-religious dialogue, conducting Seminars for liturgical formation of both the ecclesiastical authorities and the laity, and being the spiritual guide of Seminarians and Novices. Fr Linus will always be held in high esteem for his precious contributions to the Sisters of the Daughters of St. Anne, a local Congregation founded by four tribal young girls. He assisted them in their formation and availed himself as the mentor in their successive General Chapters. Of late, he was re-structuring the Memoir of the Servant of God Mother Mary Bernadette Kispotta, the Founder of the Congregation. The Memoir is the foundation of the St. Anne's Spirituality. Right now, he was busy writing *Positio* to speed up the process of beatification of the Servant of God Fr Constant Lievens, the one of the greatest Belgian Jesuit Missionaries, fondly known as the Apostle of Chotanagpur. The never-say-no spirit of Linus will definitely guide us to complete the work started by him in re-structuring the Memoir of Mother Mary Bernadette as well as the *Positio* on Fr Constant Lievens, both Servants of God.

In the words of St. Paul, we can sum up the life of Fr Linus, "I have fought the good fight, I have finished the race, I have kept the faith. Now there is in store for me the crown of righteousness", which the Lord, the righteous Judge, has already awarded him now in heaven (cf. 1Tim 4:7-8).

The Congregation of the Daughters of St. Anne will ever cherish his charming personality and generous service to them as the moderator in their General Chapters. Fr Linus Kujur's painstaking and patient work on the MEMOIR of Mother Anna Mary Bernadette Kispotta, in its new format with thematic divisions and Arabic numeric punctuation, will provide readers easy access to the biography of the Founder of the Congregation of the Daughters of St. Anne.

Courtesy: Fr Prem Xalxo SJ & Fr Sudhir Kumar Kujur SJ

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Fr Marc De Brouwer, SJ (1927-2022)

The early Missionaries' mode of traveling was on a horseback but Fr Marc preferred to travel on his rickety Rajdoot, which nobody could start or stop except the great owner of the vehicle. Police didn't ask for a fitness certificate, knowing that he was a foreigner. Even in Ranchi Main Road, nobody could steal his motorbike, for the sheer look and condition of it. A trained engineer by career but in practical life, he was a social worker and the *masiha* – lover and uplifter – of the poor, downtrodden, and underdogs. He possessed a strong body and mind and determination, that no power on earth could vacillate or sway him.

Born on 29 July 1927 in Troyes France, Fr Marc De Brouwer was of both French and Flemish descent. His grandfather Alphonse De Brouwer, had a printing press in France and founded a DDB company that functions to this day. When the company broke and the wheat farm in the village of Amblainville, 50 km south of Paris, did not run well Marc's father Charles, first moved to a cattle farm near Lisieux and then to the ancestral town of Bruges (Belgium) a few years later. Marc's mother was French and the family spoke French. Marc was the second child of the eight children in the family. Late Father Christian De Brouwer was the eldest. Marc continued his studies in Bruges at the Episcopal Sint-Lodewijk College in Flemish but he did not leave his French. He went to Mass every day with his father and family members. On Sunday too he attended vespers in the school where he studied. He spent his summer holidays in France with his grandmother in Troyes (France), with his cousins with whom he always kept very personal relations. At the age of 17, Marc designed and built a three-piston steam engine with a rotating drawer in the mechanical workshop. He made other new machines, such as a mechanical saw to cut the wood.

Fr Marc recalled, "I had met and rejected the idea of joining the Carmelites and the White Fathers of Africa, who both had houses in Bruges, but I longed for a deep spirituality, therefore, I joined the Society." He wanted to enter the Society of Jesus at the age of 18 but his father asked him to study for a year at the University of Leuven. But at last, he studied in Aalst as a civil engineer. As one lived under the German occupation and he risked being arrested by



the Germans at the beginning of the School year for the "Compulsory Labour Service", Marc entered the novitiate on 4 August 1944, in Drongen, Belgium. Thereafter, he studied philosophy in Nijmegen (Holland). He came to India as a missionary with Late Fr Van Troy and landed in Bombay harbour in 1953. After a few years of language study, he went to Kurseong for Theology. He was ordained a priest on 19 March 1958, where his parents too had come.

After his ordination to the priesthood, he acted first as an active and esteemed sub-pastor and then as a parish priest in Khanjaloya, a parish deep in the jungle. Then in Ranchi, as Director of Social Work and Catholic Charities for thirteen years. Those years, the Catholic Charities used to receive a lot of food-grains from the USA. After that, he was appointed as the Director of Agricultural Training Centre Namkum. Then, for a short time he was in the Xavier Institute of Social Service in Ranchi. In 1993, he came to Gumla as Director of Catholic charities. When the food for work was over, he started a new Non-Government Organization called *Gram Uthan*. As a Director of the diocesan social work centre, he worked with love and commitment. He revealed the face of God in all his works to different categories of people he encountered and touched the lives of thousands of people. He actualized his great dream to reach out to the poor in various activities in life – conducting seminars, awareness programme, character formation, agriculture training, skill training, training for livelihood, bamboo furniture training,



weaving and tailoring, night school for illiterates, Self-Help groups, etc. He constructed schools, health centres, balwari, cluster wells, watershed projects, check dams, small pumps and irrigation pipes, bore wells for drinking water, common irrigation wells. He also helped needy students to pay their school fees, treatment for the sick, etc.

Meanwhile, he had already started SRI (Society for Rural Industrialization) in Bariatu in 1984. He kept visiting and monitoring every weekend to see that the institution for training the villagers in skills like – Technology for Village Women; Adult and adolescents' women Livelihood; technology for Rural Professional Skill training; Technology Development; Leadership development; Technology for Small and Marginal Farmers. Agriculture – Aquaculture, carpentry, diesel engine repairing, motor-cycle repairing, cycle-repairing, mushroom-cultivation, masonry, sanitary pads making, etc. was functioning well.

Even at the age of 97, he continued going to office in *Gram Uthan*. As usual, he had not given up his rickety motorbike. A stupid light fall with the motorcycle just in front of the St. Ignatius' school gate brought him down to Manresa House infirmary with minor fractures on his hand and pelvis bone. He had recovered from this and was continuing his work in the office. But again, there was another fall in the reading room of the House. This time again he repeated the same fracture. Again, he was admitted to the Manresa House infirmary and could not return to Gumla. It was not possible despite the goodwill and zeal which was still there but the energy was no longer there. After some hesitation, he handed over his work to a priest of the Diocese of Gumla to die two days later on 25 February 2022. The last but one of the Flemish missionaries in India of a long series dating back to Father Stockman in 1869 and Fr Constant Lievens in 1893 and the 529 missionaries who followed them later. His funeral Mass took place at St. Patrick's Cathedral Gumla presided over by His Grace Archbishop Felix Toppo, SJ on 25 February 2022, and thereafter he was laid to eternal rest in the private cemetery of Apostolic School Gumla.

He made his final vows in the year 1962. He lived a very active life till his death on 25 February 2022. He died at the age of 97 years. In the Society, he lived long 78 years and as a priest 67 years.

"He maintained friendships with priests in Bruges. He loved deeply personal exchanges. At the age of 90, he reiterated

his affection with his brothers and sisters in Europe and that he would always keep in touch with them. For decades he returned to Europe every five years as part of holidays, and he toured the family and raised financial funds for his activities in India. He went to India in 1953 and after 70 years confirmed how happy he was with this decision." (Fr Bernard De Brouwer, SJ)

Fr De Brouwer was a Man of Action, Compassion, and Sacrifice. He has vested on us the responsibility of carrying on his dreams of a Just and Humane society.

"I realize he blended two civilizational attributes for development actions using Science & Technology. First, a superlinear logic of life, death & abode of God through appropriate action. Second, circular logic of life, death & realization through holistic karma. As I go deeper into two principles it gives a taste of Abrahamic & Indic civilization characterizing balanced human growth that is the final destination of developmental action using Science, technology & engineering with love, compassion, and forgiveness. (Prof. Indrajit Dey)

"Humanity has lost a noble soul. Millions of families have lost their fathers. Society for Rural Industrialization has lost the Light of its Heart. For the last half a century, Marc has been like an umbrella for me, shielding me from torrents of a deluge, from the scorching sun, yet folding up to help me to understand the Infiniteness of Creation, drawing Energy for Action from the Light of Knowledge. Father De Brouwer was a Man of Action, Compassion, and Sacrifice. He has vested in us the responsibility of carrying on his dreams of a Just and Humane society." (Prof. A. K. Basu).

"Father Lievens was his example, but especially Jesus who was his real passion. Via agriculture, wells, "wisdom-councils" in many clusters of villages, collaboration: and all that beyond the boundaries of religion, but with a deep Christian inspiration, Fr Marc De Brouwer was an example of a modern missionary. I had the privilege of being his friend and every two weeks, at times every week, he came to my room in Manresa House to talk, discuss, share and pray together. That I now miss. I miss Marc. In another, even more, efficient way he now helps and inspires us all." (Fr Aurel Brys, SJ)

Courtesy: Fr Nicholas TeteSJ – Ranchi Bulletin: April 2022.

GLIMPSES





Ignatius

**“To See
All
Things
New
In
Christ”**