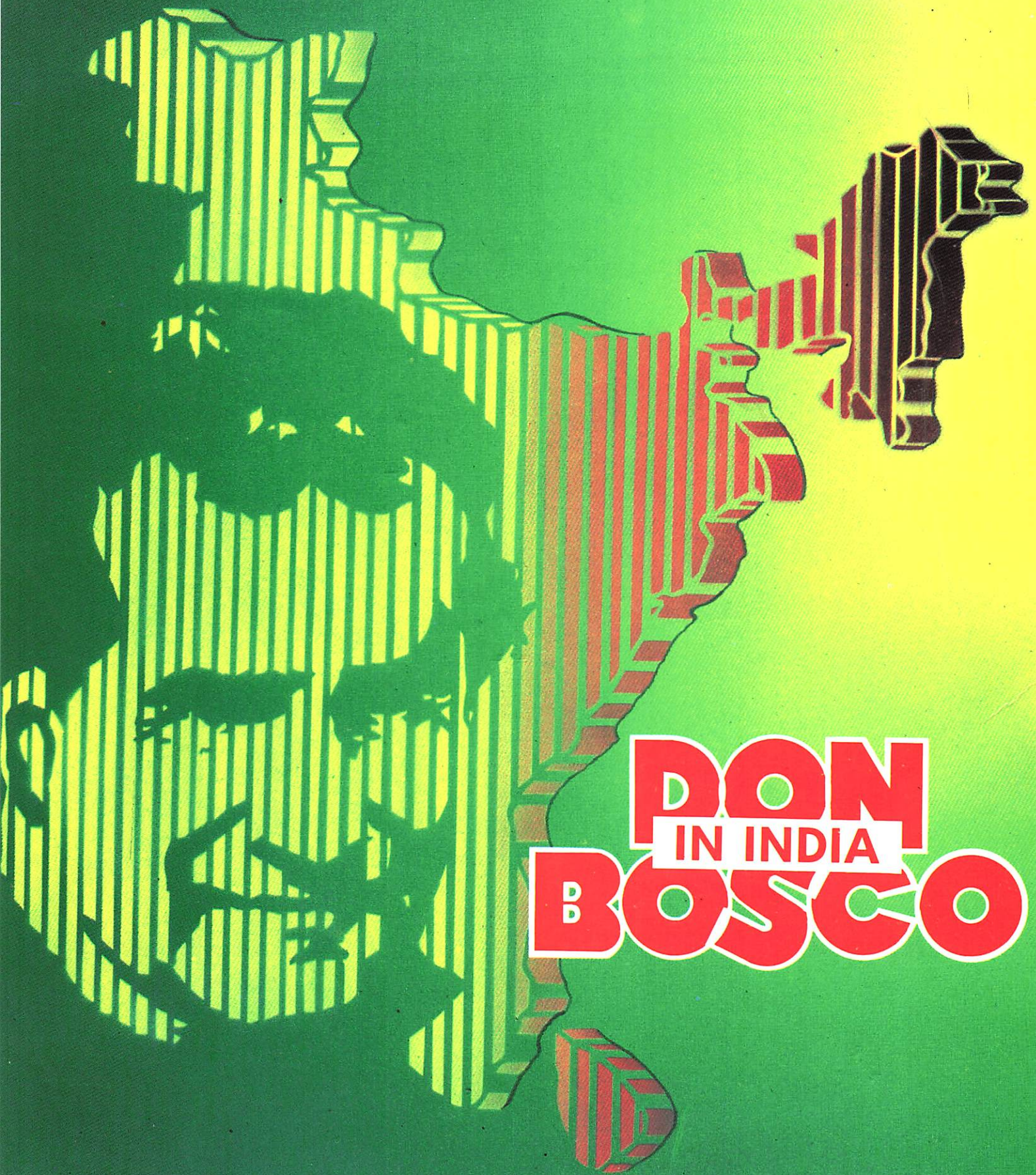




DON BOSCO CENTENARY SOUVENIR
1888 - 1988

DON IN INDIA BOSCO

**Commemorative Brochure
published by
the Six Salesian Provinces of India**

- | | |
|-------------|-----------|
| ★ Bangalore | ★ Dimapur |
| ★ Bombay | ★ Gauhati |
| ★ Calcutta | ★ Madras |

**on the occasion of
the Centenary of the death of Don Bosco
1888 — 1988**

THE TEAM

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January 1989

EDITORIAL

The centenary of the death of a saint... The centenary of his disappearance from the stage of this life and his full maturing into the blessed state of heaven... The centenary of the end of an era and the beginning of another... This is what we celebrate.

We celebrate his unique sanctity that reaches to the heart of the Christian faith: love of God and neighbour, godly humanism, constant cheerfulness and healthy optimism. We celebrate his vibrant love that reached out to every youngster — in the confessional, on the playground, at the work place, everywhere. We celebrate his versatile creativity that reached beyond the narrow confines of nineteenth century concepts of priestly ministry — to technical schools, to non-formal education, to youth centres, to universities, to any endeavour that will benefit needy youth.

And we have reason enough to celebrate. For, from the tiny seed he planted, the Salesian Family has grown into an enormous tree that has struck deep roots in every continent. Her vitality is readily evident in novel Christian presences. His proverbial creativity has steered his sons and daughters to street children and to paper-pickers, to lepers and to bonded labourers.

And we in India must celebrate. We must remember with intense gratitude those numerous self-sacrificing men and women who brought us Don Bosco and made him live in our midst. We must re-capture their lively enthusiasm and their daring optimism. We must drink deep of the rich Salesian tradition that animates our history.

And we have chosen to celebrate not only in song and dance, in art and drama, but also in picture and print, in images and words. This brochure is a modest attempt on our part to record with filial sentiments our beginnings, our endeavours and our achievements, for ourselves and for those who come after us. This praiseworthy project has been the concerted undertaking of the six Salesian provinces of India. Not only those whose names are mentioned in these pages, but several others have contributed to make this brochure a reality. Our sincere thanks go to them all. We recognize at this juncture the selfless pioneers, the fearless stalwarts and the average Salesians. Their blood, sweat and tears have rendered this brochure possible because their struggles and their heroism are the stuff history is made of.

Don Bosco is dead but still lives on. He is unseen yet he is active. He is silent, nevertheless his voice is heard. This centenary is a call not only to recount the past but also to chart the future. This brochure then is not only a record but also a summons. **That is why the celebrations must go on. They can never end.**

The Editors

DON BOSCO...

A man of God and a man for others
His arms open wide to those in pain
Mary's staunch knight, apostle of sanctity
He loved the kind this world disdained.

A poor shepherd boy from Becchi,
He would counsel kings and popes.
Father of youth, their souls' guardian,
He kindled their dying hopes.

TO YOU, DON BOSCO,

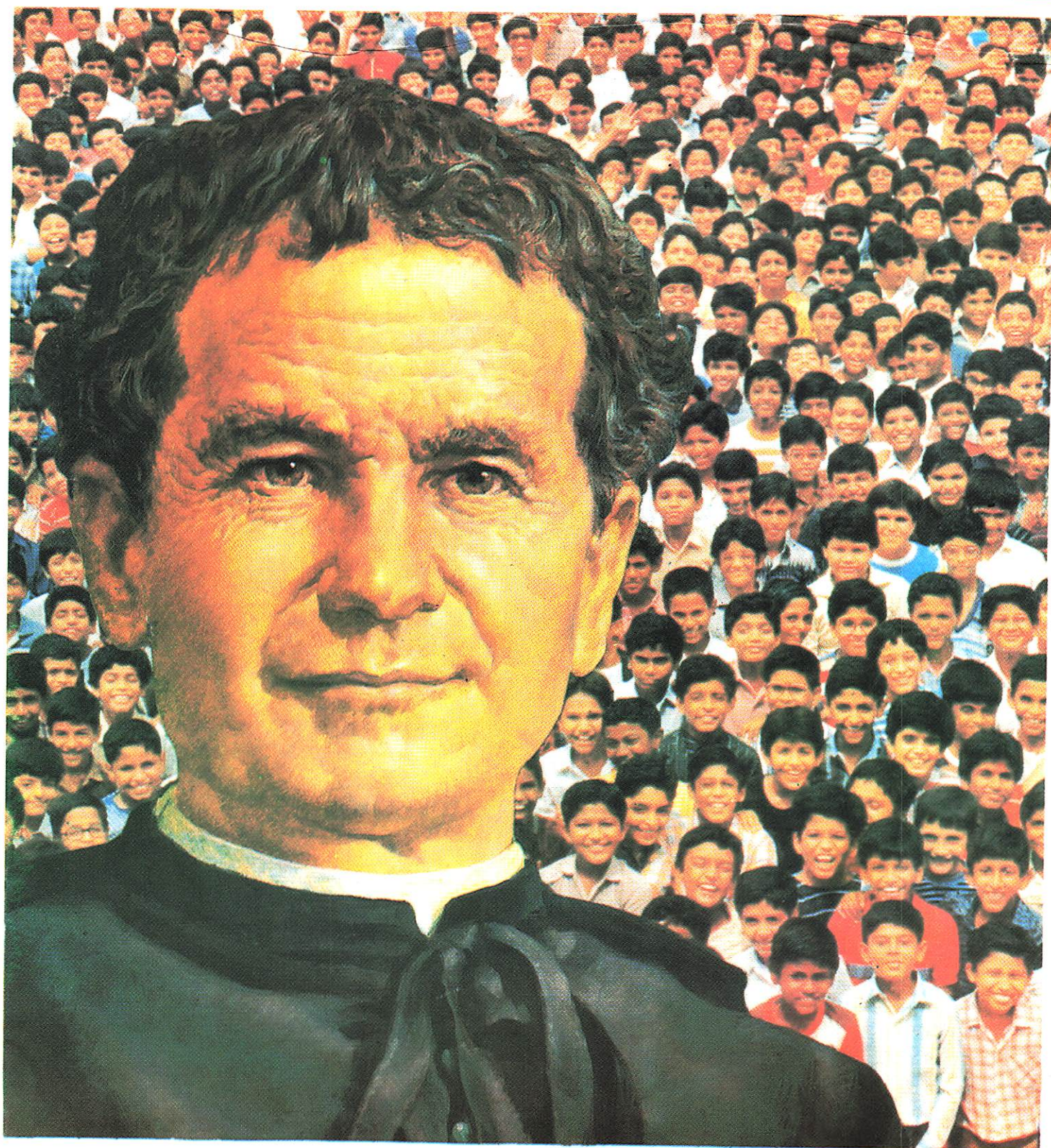
We offer our heartfelt thanks
because through you
millions of young people
around the globe have known love.

TO YOU, O FATHER,

We surrender our youth,
their hopes and their dreams,
our plans and our projects.
We give you ourselves.

TO YOU, WE DEDICATE

This centenary brochure
as a lasting token of our gratitude,
as a sure pledge of our dreams,
as a sincere promise of our commitment.



St. John Bosco
Educator and
Friend of Youth



MOTHER MARY...

Don Bosco's ever faithful guide,
His constant support and loving mother,
You walked by his side in good times and in bad.
You taught him to be kind and gentle.

He never took a step or made a decision,
Without your consent and your guidance.
He did it all with your assistance.
You did it all through him.

TO YOU, BLESSED VIRGIN...

We offer our children,
Wide-eyed and innocent.
We offer our youth,
Searching and striving.

TO YOU, O MOTHER,

We give our teachers,
Dutiful and true.
We give the people under our care,
In pain and yet trusting.

TO YOU, WE DEDICATE

This centenary brochure as
a lasting monument of gratitude
For your predilect concern
For the Sons and Daughters of Don Bosco.



प्रधान मंत्री कार्यालय
नई दिल्ली 110 011
PRIME MINISTER'S OFFICE
NEW DELHI 110 011

Pulok Chatterji

Deputy Secretary

December 14, 1987

Dear Father Paul,

The Prime Minister is happy to know that the Salesians of Don Bosco in India are bringing out a souvenir to commemorate the first centenary of the death of Don Bosco. He sends his good wishes for the success of the souvenir

Yours sincerely,

sd/ **Pulok Chatterji**

Fr. P. P. Paul
Principal
Don Bosco School
Alak-nanda
New Delhi-110019



APOSTOLIC NUNCIATURE
IN INDIA

50-C, NITI MARG, CHANAKYAPURI
NEW DELHI 110 021

November 24, 1987
N. 29.132

Dear Father Vincent,

The coming year 1988 will be marked by the centenary celebrations remembering the death of St. John Bosco.

Happy celebrations indeed, because if in 1888 the Church, the world and especially the youth ceased to enjoy the physical presence and activity of this great apostle, they gained a new protector in heaven whose testimony to love became more and more fruitful.

Happy celebrations particularly for the Religious Families founded by him and quickly spread all over the world to continue his longing to serve the brethren, first of all the young people.

St. John Bosco is present in India too through the spirit and work of his many sons and daughters, whose aim is the same of the Father: to announce the liberating message of the Gospel to all who are waiting for it, in the parishes, in the missions, in the schools, everywhere somebody needs to know the Lord Jesus and the saving power of his love.

I hope that these centenary celebrations will foster still more the enthusiasm of all the "Salesians" in their generous efforts towards the growth of the Kingdom of God in this noble country.

Assuring you of my closeness in thankful prayer to the Lord, I remain, with cordial regards, best wishes and blessings,

Yours sincerely in Christ,

+ A. Cacciavillan
Apostolic Pro-Nuncio

Rev. Fr. Vincent Durairaj, sdb
Provincial Superior
The Citadel
Madras

DIREZIONE GENERALE OPERE DON BOSCO

VIA DELLA PISANA, 1111 - C. P. 0092
00163 ROMA - AURELIO — TEL. 69 31 341

IL RETTOR MAGGIORE

Rome, November 30, 1987

Dear Father Durairaj,

An affectionate greeting in Don Bosco to you and to all the confreres!

In your letter dated November 17, you request me to write a short message to Salesian India on the occasion of the centenary of the death of our father and founder. I shall limit myself to a few concise and concrete phrases.

Salesians entered India between two World Wars and the congregation has grown so rapidly that the growth is miraculous. It is especially in India that, among all the nations of Asia, the Salesian Mission has had the greatest results.

There looms in India the figure of Mons. Louis Mathias, the innovative pioneer, who took for himself as the motto for his apostolic work, "Aude and Spera" (Dare and Hope) and has rightfully come to be known as the "Cagliero of India".

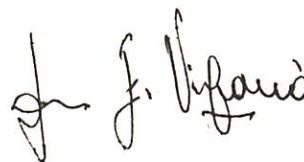
The sons and daughters of Don Bosco have conquered India with their primary, secondary and technical schools; with dispensaries and hospitals. Certainly "the seed" has germinated and flourished, without our realizing how".

Salesian vocations in India continue to be on the rise so that the work of evangelization towards the young is guaranteed.

To the name of the great Mons. Mathias we cannot but add that of Father Carreno, that genial and enthusiastic innovator, and the names of so many others who have spent their lives for the youth of India.

May Mary Help of Christians, the Queen of the Missions, continue to guide all of you, and may Don Bosco, in the centenary year of his death, ensure in India the continued blossoming of his beneficial pedagogy of goodness.

This is my wish, supported by fervent prayers.



Don Egidio Viganò

Rector Major

ISTITUTO FIGLIE DI MARIA AUSILIATRICE

Via dell'Ateneo Salesiano, 81 — 00139 Roma

Tel. 818 08 41

LA SUPERIORA GENERALE

December 9, 1987

United with all the Daughters of Mary Help of Christians, I cordially join you in all the celebrations you are organizing in India during this centenary year to honour St. John Bosco. I pray that singular graces of sanctity and apostolic fruitfulness be abundantly bestowed on your land where religiosity manifests a profound resonance and a courageous openness to the divine. May Don Bosco come alive in every member of the Salesian Family and obtain for all of you the grace to revive his spirit with renewed enthusiasm and particular efficacy. May you walk as he did in the Marian light of holiness and loving kindness, that truly mediate the love of God. With the warmest wishes and cordial congratulations for your valuable work on behalf of youth carried out with much love,



Sr. Marinella Castagno

Mother General



Archbishop Simon Pimenta

ARCHBISHOP'S HOUSE,
21, N. PAREKH MARG,
BOMBAY-400 039.

December 28, 1987

AH:M:6

AH:R:21

MESSAGE

On the occasion of the death centenary of St. John Bosco, I am happy to associate myself with the great family of Don Bosco.

The year 1988 marks sixty years of work in the Salesian Province of Madras. The followers of Don Bosco heeded his words: "To gain God's choicest blessings, take care of the sick, of youth, of the old and of the poor". From small beginnings in North Arcot, (the present Diocese of Vellore), and a few months later in Madras, the followers of Don Bosco now labour in five Dioceses, which comprise this Province.

I bless all connected with the work of the Salesians of Don Bosco, and I pray that this great family of Don Bosco grow in numbers and in influence for good.

+ Simon I. Pimenta

Archbishop of Bombay

DIREZIONE GENERALE OPERE DON BOSCO

VIA DELLA PISANA, 1111 - C.C.P. 462002
00163 ROMA-AURELIO — TEL. 69 31 341

Rev. Fr. Vincent Durairaj
The Citadel
18, Landons Road
Madras 600 010
INDIA

November 30, 1987

Dear Father Vincent,

So happy to know that you are going to bring out "a souvenir on an All India level to mark the death centenary of Don Bosco" — 31 January 1988. Accept my sincere congratulations to all those who are cooperating generously with you to make this venture a reality.

The sons of Don Bosco — a tiny band of five Salesians and an aspirant — landed on the shores of India in 1906 — 18 years after his death, 31 January 1888 — although he wanted to send his sons himself while still alive. The small seed planted in Tanjore in 1906 began to grow. To celebrate the centenary of his death there are more than 1500 Salesians, 500 daughters of Mary Help of Christians, 1000 cooperators and past pupils, and the Missionary sisters of Mary help of Christians — a big Salesian family indeed!

Therefore it is only natural that altogether they loudly shout out to their Father and Founder during this centenary that they are one under his banner — although they are ethnically, culturally and linguistically different. They want to proclaim to the world with all the strength they can muster that they want to be always faithful to him and to follow scrupulously his motto "give me souls, take away the rest".

This centenary celebration is an occasion to pledge their unstinted and sacrificing service on behalf of the young, especially of the under-privileged manifesting tangibly to their fellow citizens that GOD IS LOVE. With every best wish for an intelligent centenary celebrations.

Yours in Auxilio Nostro,

Fr. Thomas Panakezham, SDB
Regional Councillor for Asia

St. John Bosco Educator and Friend of Youth

Fr. Lukose Cheruvalel, sdb



John Melchior Bosco was born on August 16, 1815, at Becchi, in Piedmont, North Italy. He lost his father Francis Bosco when he was just two. His mother Margaret brought him up along with his brother Joseph and his step-brother Anthony facing the challenges of poverty with hard-work and deep faith in God's goodness.

John's plans for the future were clear in his mind precociously. As a very small boy, he complained to his mother that the Parish Priest did not stop to chat with children. "When I become a priest", he told his mother in no uncertain terms, "I will always have time for boys". He knew precisely what he wanted to become. He wanted to be a boys' priest!

John was a born leader. He had a good influence over his companions from his earliest years. Even at the age of five he would gather his companions and teach them catechism.

A DREAM

At the age of nine, John had a dream that mapped out his entire life. He saw himself playing with his friends. Then all of a sudden they started quarrelling violently, cursing and swearing. This enraged John. He too went into action, swinging his fists wildly. Then a majestic figure appeared. "Not that way, son!", he said. "Who are you?" asked John. "You may not know me, but you know my mother!" Then suddenly a beautiful Lady glided into the dream. She stretched out her hands and the boys turned into a pack of snarling beasts! She put out her hands once more and the beasts changed into lambs! John was confused. "Some day you will understand. Just now, be humble, be strong, be courageous!" The dream vanished. John knew that

Jesus and Mary had outlined a definite future for him through a dream. John was determined more than ever to become a boys' priest.

Margaret inculcated in Johnny a lively faith, a spirit of prayer and the highest esteem for purity. She trained him to be industrious. From his saintly mother John inherited a frank, open and courageous nature.

SCHOOL DAYS

John realized that to attain his goal of priesthood education was indispensable. Poverty was a major obstacle. But opposition from his step-brother Anthony to the very idea of John's schooling was a greater obstacle. It was only when finally the family property was divided and after





Anthony went off on his own that John was able to study regularly. He was now fourteen!

After having started his schooling at Castelnuovo, he moved on to Chieri where he studied for four years. At school he was the target of fun and jokes because of his age and rustic appearance. His brilliant memory coupled with steadfast application ensured him success in his studies. He worked after school-hours to support himself, first as a blacksmith, then as a tailor, waiter, and shoe-maker. He was ready to do any job to get a few pennies to defray the expenses of his schooling.

At school he organized the 'Society of Joy/Merry Club' to spread joy and happiness among his companions. He resorted to all kinds of jugglery and tricks to gather a crowd, and then with the zeal of an evangelist he could be seen teaching them religion.

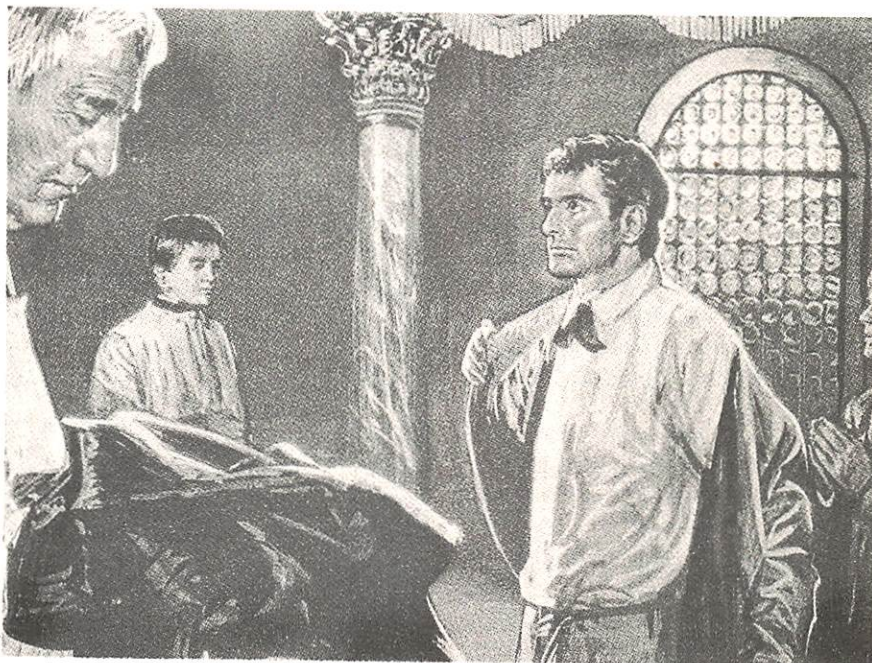
During his school days he met a saintly friend called Louis Comollo. He would be a fellow seminarist later on. Comollo was an example of restraint and devotion to duty. He had great influence on John's spiritual life.

IN THE SEMINARY

John had a great desire to become a religious. He wanted to enter the Franciscan Order on completion of his studies. But on the advice of his confessor, St. Joseph Cafasso, he changed his mind and entered the diocesan seminary of Chieri towards the end of

1835. He spent six years in the seminary going through the courses in philosophy and theology. In the seminary he forced himself to live a comparatively quiet life restraining his exuberant nature. He restricted his company to a small circle of intimate friends. John was a voracious reader and very fond of classics. But in the seminary even his reading habits changed. He gave up classics and took to reading the Bible, Church History and other books of a spiritual nature.

On June 5, 1841, Archbishop Louis Fransoni of Turin ordained John a priest of God. Now on he came to be known as Don Bosco, Don meaning 'father' in Italian.



THE FRIEND OF YOUTH STARTS HIS WORK

Five months after his ordination, Don Bosco entered the 'Convitto Ecclesiastico'; a centre for the training of junior priests. Here he took to a more pleasing form of Christian living, quite opposed to the rigours of Chieri seminary.

Immediately he set out to study the situation of the youth in the city of Turin. The deplorable morals and the poor living conditions of the youth who had come to the city in search of jobs in factories and construction sites moved Don Bosco to do something for them. The sight of youngsters deprived of spiritual care, shut up in the city's prisons and begging in the streets awakened his deep concern for the poor and abandoned youth.

One day, while Don Bosco was vesting for Mass in the Church of St. Francis of Assisi, a timid looking boy chanced into the sacristy. The sexton invited him to assist the priest at Mass. When the lad said that he did not know how to serve Mass, the enraged sacristan chased him out of the



the numbers began to swell. Accommodation became a major problem. Every Sunday and feastday they met in a different spot - a city church, a cemetery chapel, an empty plot. Confessions and Mass followed by religious instruction and then recreation to their heart's content and then a final talk, that was the programme at the 'Oratory'.

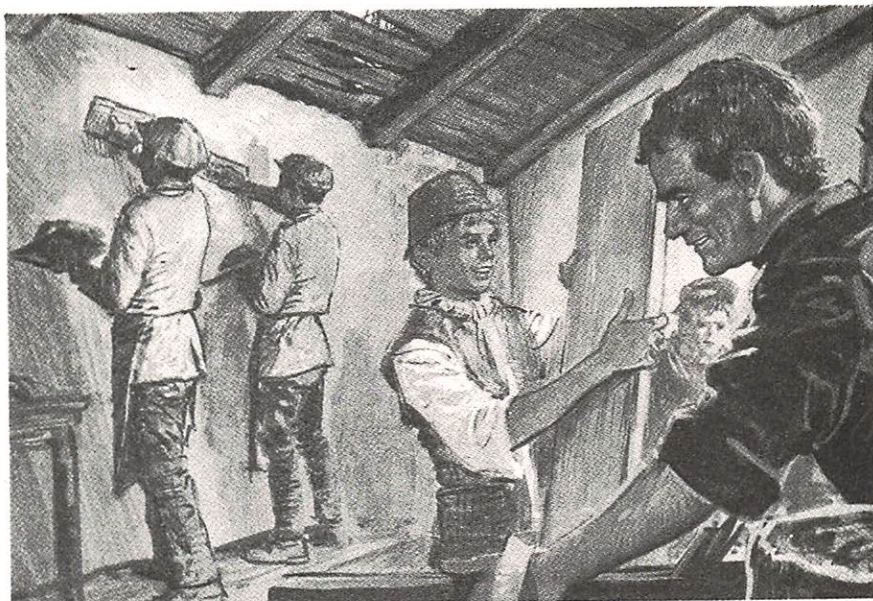
Finally on Easter Sunday, 1846, the Oratory moved into a dilapidated cart-shed called Pinardi shed in Valdocco, an underdeveloped section of Turin.

THE WORK DEVELOPS

With permanent accommodation for the Oratory, Don Bosco was now able to go ahead with his plans. To supervise better the moral conduct of the boys and for generating some funds for his works, Don Bosco set up workshops in the Oratory premises. At first rudimentary shoemaking and tailoring shops, later bookbinding and printing sections and finally a workshop for metal workers were opened. Don Bosco was a pioneer in vocational and technical education. Don Bosco also started other oratories in Turin.

room. Don Bosco noticing the rough treatment given to the youngster, had him called back. He made him feel at home. After Mass Don Bosco chatted intimately with the boy and discovered that he was an orphan, with no education or religious training. The boy's name was Bartholomew Garelli. The conversation that morning ended with Don Bosco taking the first lesson in catechism for Bartholomew. That was December 8, 1841, the feast of the Immaculate Conception of Mary. That date has gone down in history as the birthday of Salesian youth work.

The next Sunday, Bartholomew was back with six of his companions. Don Bosco entertained them and instructed them. As Sundays went by





In 1876 Don Bosco established a 'third order' called 'Salesian Cooperators' whose members used his friendly and warm approach to help others especially the poor and the abandoned youth.

As time went on Don Bosco's works spread to France, Spain and South America. Today there are Salesian centres in almost every country.

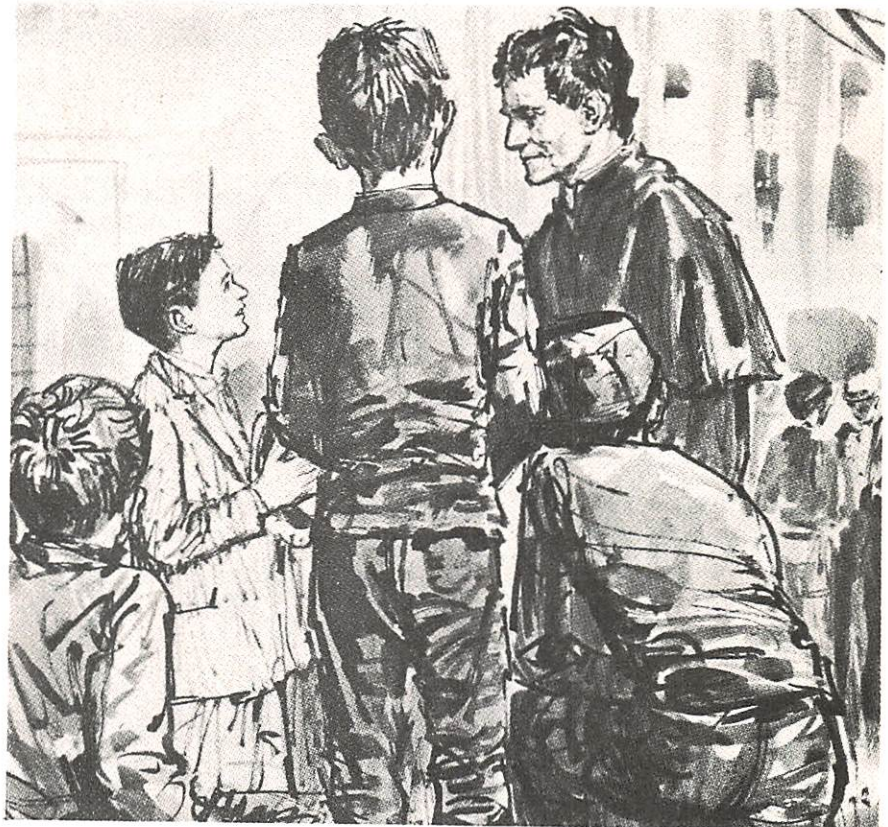
DON BOSCO'S METHOD OF EDUCATION

Don Bosco evolved his own educational system. He called it the 'Preventive System'. In this system the educator is constantly present among the students and the rules are clearly made known to them thus literally 'preventing' the students from becoming bad. The system is based on the principles of reason, religion and kindness. The 'family spirit' is fostered among the staff and the students. It

Later Don Bosco opened a school in the Oratory for academic studies. His helpers in all these undertakings came from among his own pupils whom he singled out and gave special training.

FOUNDER OF RELIGIOUS ORDERS

In order to give permanency to his work, on the suggestion of many of his friends, he founded the Salesian Society. The Society was approved by Rome in February 1869. On April 3, 1874, its Constitutions and Regulations were definitively approved. St. Francis de Sales was the principal patron of the Society. Don Bosco founded a second religious family called the 'Daughters of Mary Help of Christians', (Salesian Sisters) in 1872. The sisters would do for girls what the Salesians were doing for the boys. St. Mary Mazzarello was the co-foundress of this congregation.



is a christian humanism with the aim of forming honest citizens and good christians.

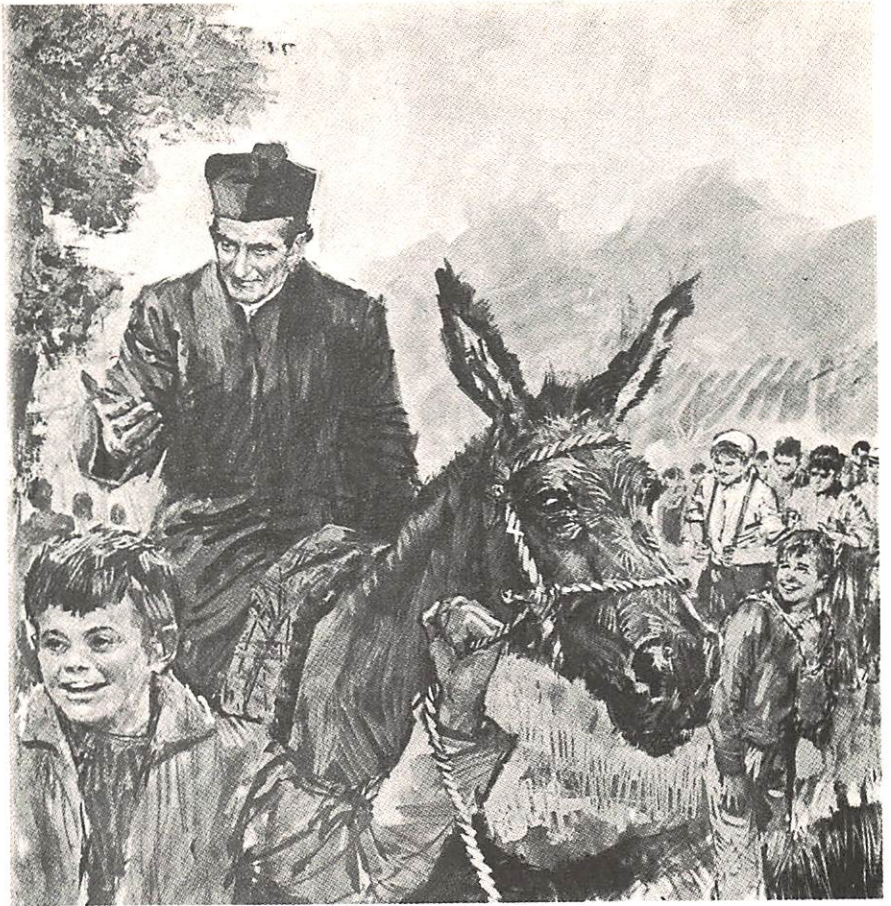
DON BOSCO BUILDER AND WRITER

Don Bosco was a great builder. Between 1863 and 1868 he built the Basilica of Mary Help of Christians at Valdocco, Turin. Later, at the request of Pope Leo XIII, Don Bosco built the Basilica of the Sacred Heart in Rome. It was consecrated on May 14, 1887. Don Bosco undertook other constructions too.

Don Bosco was also a writer. Over one hundred titles came from his pen. He wrote on a variety of subjects: religion, apologetics, the Bible and Church History.

All his efforts were geared to the salvation of youth. "Because you are young I will lovingly wear out my life for your salvation", said Don Bosco on one occasion.

His ardent zeal made saints of his pupils and teachers alike. St. Dominic Savio and Blessed Michael Rua are typical examples.



DEATH OF A SAINT

Don Bosco suffered various ailments towards the end of his life. Shortly before Christmas, 1887, his health broke down. The news of the saint's critical condition spread rapidly. Visitors began flocking to his bedside. On the night of January 27, 1888, the first Salesian bishop, later Cardinal John Cagliero, administered to Don Bosco the anointing of the sick. On 31 January, as the bells of the Basilica of Mary Help of Christians rang out the morning Angelus, Don Bosco breathed his last.

On April 1, 1934, Easter Sunday, Pope Pius XI proclaimed Don Bosco a saint of the Church. "Verily he possessed a heart of gold", said the Pontiff, "a heart truly paternal, a heart maternally tender, especially for the little ones, and for the poor among the little ones, and for the poorest among the poor."

All Systems Go The Preventive System of Don Bosco

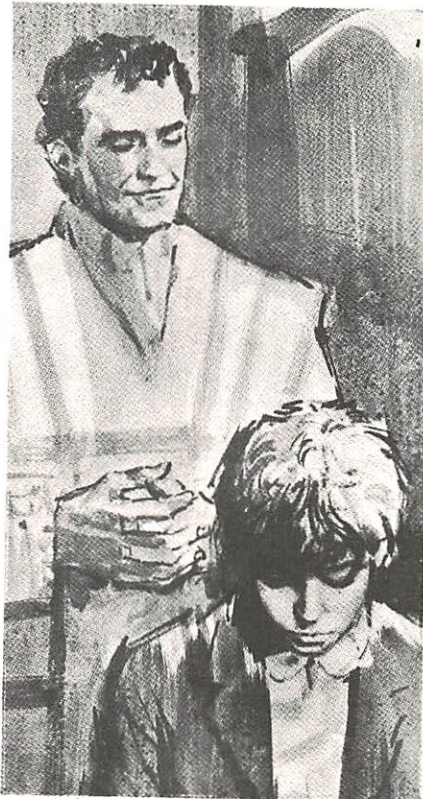
Fr. Desmond Paes, sdb

Focus on systems — we have a music system, systems analysis, the digestive system, the betting systems and others. They say 'you can't beat the system'.

However, there is one man who has beaten the system hands down, both literally and metaphorically. This man is Don Bosco and his system is the Preventive System — which incidentally also directs 'No using hands' on young people.

The Preventive System is the unique invention of Don Bosco. Talk about serendipity, the meeting point or fusion of intuition and circumstances. Don Bosco through experience and practical work with youth invented, so to say, the Preventive System.

John Melchior Bosco, was born on August 16, 1814. He was two when he lost his father and was brought up by his mother, affectionately known as Mamma Margaret. She was to play a vital role in his education and up-

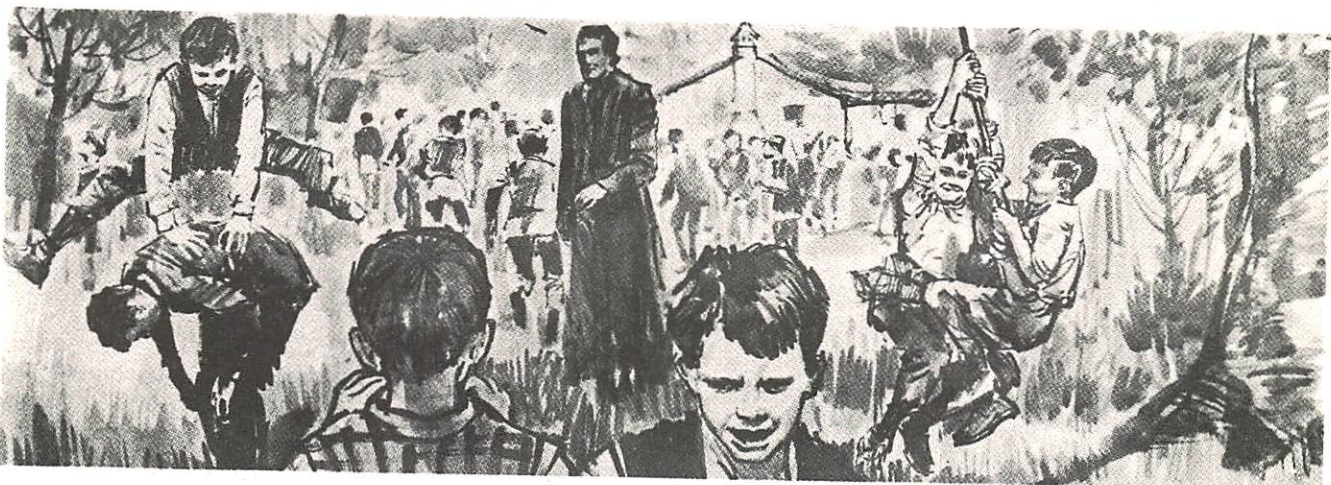


bringing. She instilled in him values and an approach to problems from an unusually practical point of view. She integrated the human with the divine.

Later, when John Bosco grew up and had a great number of boys under his care he would base his manner of dealing with them on the three pivotal principles of Reason, Religion and Kindness — the first being the human element combined with the second, the divine element, through the catalyst of kindness, the third synthesising factor.

Add to these principles the wealth of experience that Don Bosco had in dealing with youth. He was their leader when a young lad. He attracted them to himself by the magnet of magic tricks, jugglery, interesting stories, an infectious enthusiasm and everything else that would serve to capture their youthful imagination.

Then he would use his influence and the ascendancy he gained over them in order to impel them to do





their duty all the better and to excel, taking them to the supernatural through the natural. Again we cannot fail to perceive the integration of the human with the divine.

What made John Bosco unique and stand out in his time already, was the fact that he dared to be different. In those days, almost in contrast with modern trends, discipline and order were obtained through fear. The cane was liberally used whenever and wherever it could be applied. Other methods of instilling fear such as severe punishments, intimidation and harshness were common. The idea was to cow down, to force into submission, to repress.

John Bosco, however, changed all this. He maintained that the first requisite in order to educate a boy is not only to love, but also to make him aware of this love by word and example. Thus in educating, fear is replaced by manifested love and affection. In this we see the transition from a merely material approach to the human — and then to the divine.

A child hence would learn in a natural way when given freedom towards self-realisation and growth. He would be respected for what he is whereby his positive and special qualities would blossom and develop to full maturity. Besides, in order to provide the maximum support to the Preventive System, Don Bosco envisaged the concept of "assistance" as a condition sine qua non. This implies the presence of an older person or leader, not in order to pick out faults and punish, but rather to encourage and guide. Assistance also would be able to forestall a problem and be a reassuring element to one and all, except perhaps to those bent on doing wrong. And again, these would be prevented from doing so by the presence of the assistant in their midst.

The Preventive System therefore eschews hostility and in its place emphasises trust and individual personal responsibility. The atmosphere of tension is relaxed by the removal of fear, and the infusion of a climate of trust and responsibility.

Moreover, the Preventive System of education makes use of the innate qualities of young people. These qualities are manifested as a natural curiosity about things, the making of noise, bustling activity and lively interaction.

The above are channelised by the Preventive System into the forces for good and as a means of achieving healthy, loving, supervised growth.

Youngsters also feel comforted by the fact that there is someone in charge, and this superior — if he may be called that — is one who is with them and participates in their world. In fact, Don Bosco has wisely advised his followers to love what the young love so that youngsters will be persuaded to love those things that are to be valued and cherished by the educator.

Herein comes the need for instilling values and priorities in those educated by the Preventive System.

The Preventive System is therefore a natural and spontaneous manner of education. Just as a child learns from its mother through her patience, love and understanding, so also those who are educated by the Preventive System come to mental and moral maturity in a natural manner. The process is smooth and without undue tension.

It is all the more remarkable that the Preventive System was reared and established at a time when education had almost lost its sanity. It needed the experience and perspicacity of a great educator like Don Bosco to invest education with a freshly eminent and felicitous *modus operandi*, namely, the Preventive System.

While the repressive system lowers the educand almost to a subhuman level, the Preventive System lifts him up to a dimension beyond the human to the divine.

Moreover, with the Preventive System, all the various qualities of an individual are given full opportunity to develop to their maximum potential. In short 'All Systems Go'!

Don Bosco in the World

The Salesian Society of St. Francis de Sales, founded by Don Bosco, has become identified with Don Bosco. Hence, when we speak of Don Bosco in the world, we mean to speak of the Salesian Congregation in the world, continuing the spirit, charism and mission of Don Bosco, through his Salesians.

Founding of the Salesian Society

As his work developed, it became clear to Don Bosco that he would need close collaborators to carry on the work. He tried to associate other priests who were sympathetic to his work, but it failed. Though he knew that he would need his own Congregation, he kept his plans to himself. In 1857, Urban Rattazzi told him to think of a Society to carry on his very laudable work. Pope Pius IX on March 9th 1858 told him that he would need helpers. Archbishop Fransoni and Fr. Cafasso advised him to found a Congregation. The founding of a Congregation, when many others were suppressed and banned by State laws piloted by Senator Siccaldi, was nothing short of a miracle. Don Bosco called his Congregation, the Society of St. Francis de Sales, whose members were to be citizens with full rights subject to the laws of the country, bound by the vows and community life. On March 1st 1869, the Society was definitively approved, while the Constitutions were approved on April 13th 1874, despite the strong opposition of Archbishop Gastaldi of Turin.





Founding of the Institute of Mary Help of Christians

Mary Dominica Mazzarello was born on May 9th 1837 in a hamlet of Mornese called Mazzarelli. As she grew up, she was naturally drawn to a more perfect way of life. With others of like disposition guided by Fr. Dominic Pestarino, Parish Priest of Mornese, a Pious Union of Daughters of Mary Immaculate was formed on December 9th 1855.

When Don Bosco came to Mornese in 1864 for the first time, he was invited to talk to them. Don Bosco helped them and gradually guided them to higher ideals.

In 1871 Don Bosco had decided to found a religious congregation of women for the Christian education of girls. He looked to the Union of Daughters of Mary Immaculate to form the first nucleus of this new congregation. Don Pestarino marked May 24th 1871 as the date of foundation of this new Institute which was called Daughters of Mary Help of Christians. Mary Dominica Mazzarello was elected Superior General on January 29th 1872, and the Superior (Chapter) Council was formed. On August 5th 1872, Mary Dominica Mazzarello and 14 others took the religious habit and she and ten others made the first religious profession.

The Congregation grew and developed rapidly. At the death of Mary Dominica Mazzarello, on May 14th 1881, the Institute had 26 Houses, 139 Sisters and 50 Novices. At the death of Don Bosco on January 31st 1888, it had 50 Houses and 390 Sisters and 99 Novices. At Don Rua's death in 1910, it had 294 Houses, 2,666 Sisters and 255 Novices. Presently it has over 17,000 Sisters.

Don Bosco and the Missions

As a young priest, Don Bosco wanted to go to the foreign missions. His spiritual guide Don Cafasso dissuaded him saying that he would send missionaries rather than go himself. In his missionary dreams, Don Bosco saw vast multitudes of people waiting for him and his sons. When all arrangements were made, he sent the first batch of ten missionaries to South America on November 11th 1875, under the able leadership of Fr. John Cagliero, who later became the first bishop of the Salesian Congregation and the first cardinal. The moving ceremony in the Basilica of Mary Help of Christians would be repeated year after year whenever new batches of courageous missionaries would leave their homes and beloved ones for the distant shores of unknown seas, as messengers of Christ. "Oh, if I had

more men!" was the constant exclamation of Don Bosco, whose ardent zeal for souls could never be quenched. Don Bosco himself sent eight missionary expeditions. "We look upon missionary work as an essential feature of our Congregation" (Const. 30).

The Spread of the Salesian Congregation during Don Bosco's Life-time

i) Italy

The first house that Don Bosco opened outside Turin was at Mirabello in Montferrato in 1863 with Don Rua as its rector. In 1864 a School was opened at Lanzo. Other houses and schools followed in quick succession: a holiday-retreat house at Trofarello in 1865; Cherasco in 1869; Alassio in 1870; Sampierdarena in 1871; a College for the rich at Valsalice at the insistence of Mgr. Gastaldi in 1872 (closed in 1887 and converted into a formation house); Vallercesia in 1876; Le Spezia in 1877; Albano Laziale in 1876; Arricia in 1876; Chieri, Lucca, Este; Rendazzo in Sicily in 1878-79; Penango, Florence, Faenza, Magliano-Veneto, Sacred Heart in Rome (at the request of Pope Leo XIII), St. John the Evangelist in Turin in 1880-82; Oratory of Catania, the Novitiate of Foglizzo Canavese, schools at Trento and Parma in 1885-88. The ebbing energies of Don Bosco was poured out in an extravagance of generosity in order to comply with the wishes of the Pope who asked him to complete the construction of the Basilica of the Sacred Heart at Rome, which he (the Pope) had undertaken. Today the Basilica stands as the testimony to Don Bosco's words: "For me the wish of the Pope is a command!"

ii) France

The Salesians entered France in 1875 with the House of Nice on November 9th of that year. Other Houses followed: Marseilles, Craud'Hieres, schools at La Navarre and Saint-Cyr; Lille and Paris.

iii) Spain

In 1881 the Salesians went to Spain with the first house at Utrera. Barcelona was opened in 1881.

iv) England

In 1887 Salesian work began at London, England. He also promised to send the Salesians to Liege in Belgium.

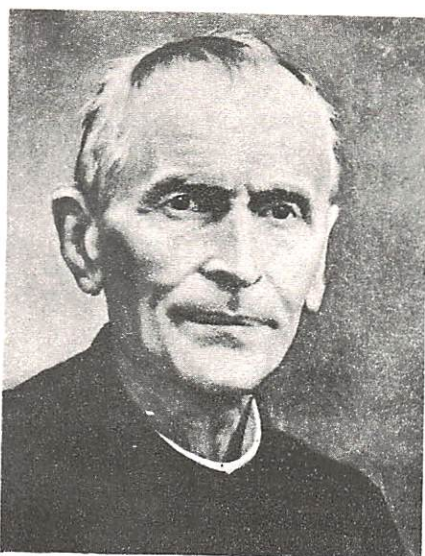
v) South America

The first batch of ten missionaries to Argentina settled at the capital Buenos Aires and opened schools at Almagro and at San Nicolas de los Arroyos. While Don Bosco sent other missionary expeditions, he warmly encouraged them to look for and recruit local vocations. In 1879, the first contact was made with the Indians. Viedma on the Rio Negro became the headquarters of the Missions of the Northern and Central Patagonia while Punta Arenas was the centre for the Southern Patagonia and Tierra del Fuego missions. Mgr. John Cagliero worked at Viedma while Mgr. Joseph Fagnano laboured at Punta Arenas.

Don Bosco had sent Salesians to Uruguay, Brazil, Chile, and blessed the last group of missionaries on the feast of Mary Help of Christians in 1887, for Ecuador. Their safe arrival was announced by a telegram when Don Bosco was actually dying. When told of it, he showed that he understood, looked up to heaven as if in thanksgiving for a mission fulfilled.

Don Michael Rua: 1888 — 1910

Don Rua was the closest collaborator that Don Bosco ever had. At the death of Don Bosco, Don Rua took up the government of the Salesian Congregation, and continued faithfully in the footsteps of the Founder. The number of foundations increased from 64 to 359 (64 to 341): Switzerland in 1889; Colombia in 1890; Algiers and Palestine in 1891; Mexico City in 1892; Portugal,



Venezuela and Peru in 1894; Poland, Austria, Tunis and Bolivia in 1895; Egypt, Cape Colony, Paraguay, United States in 1896; El Salvador in 1897; Antilles in 1898; Turkey and Malta in 1903; India and Macao in 1906. The first house that the Salesians opened in India was at Tanjore, in South India. In 1907-08 the Salesians went to Yugoslavia, Mozambique, Costa Rica, Honduras and Panama. Don Rua extended the Missions among the Kivaros of Mendez and Gualaquiza in Ecuador and among the Bororos of Matto Grosso in Brazil.

When Don Rua took up the government of the Salesian Congregation, a great and urgent need was felt to consolidate and organize the Congregation. Don Rua was a great organizer and established 34 Provinces, and preserved the spirit and charism of the Founder throughout the Congregation.

Don Paul Albera: 1910 — 1922

The expansion of the Congregation that continued under Don Albera was checked and the growth of the Congregation diminished during the First World War that broke out in 1914 and lasted till 1918. Great numbers of Salesians from all the European countries had to undergo compulsory military

service. Don Albera sought to be by their side through his regular monthly letter sent to each of them.

The Salesians were sent to Nicaragua in 1911, to Hungary in 1913, to Bavaria in 1916, to Cuba in 1917, to Ireland in 1919, and to San Marino in 1922. He opened the missions of Belgian Congo in 1911, Shiu-Chow, China, in 1912 which has two martyrs in Bl. Louis Versiglia and Bl. Callistus

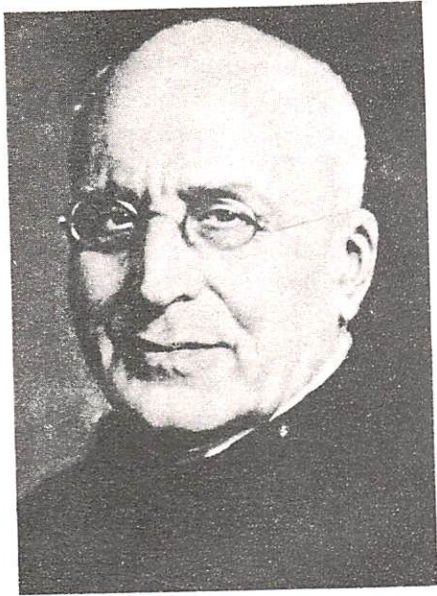


Caravario; to Rio Negro, Brazil, in 1914; and to Assam, India, in 1921. The first batch of Salesians to Assam arrived in Shillong on January 13th, 1922 with Mgr. Louis Mathias as their leader. Today there are six Provinces grown out of this small beginning.

Don Albera sent 345 Salesians to the Missions despite the great losses during the war.

Don Philip Rinaldi: 1922 — 1931

Fr. Philip Rinaldi, opened 198 institutions. The climate of peace favoured this growth and expansion. At the request of Pope Pius XI, Don Rinaldi set up a Salesian House at the Apostolic Palace at Castel Gandolfo and accepted the parish there. Pope Pius XI asked the Salesians to look after the Catacombs of St. Callistus.



The most outstanding missionary ventures were: Luapula in Belgian Congo; the Vicariate of Myasakai in Japan; the Vicariate of Bangkok; the Diocese of Krishnagar, India, in 1928; the Archdiocese of Madras in India in 1928, and Kimberly in Australia. He started for the young a missionary magazine called 'Gioventù Missionaria' to rouse enthusiasm for the missions in the hearts of the young. In 1925 he asked the whole congregation to celebrate the 50th anniversary of the first missionary expedition by means of missionary Congresses for the young in each house and in each region and in each nation. He opened seven formation houses for missionary vocations; five for priests and two for brothers. He set up an English Seminary at Shrigley in England and a Spanish one at Astudillo in Spain for the missions. During his term of nine years, he sent 1868 missionaries to the various missions.

Don Peter Ricaldone: 1932 — 1951

Don Ricaldone had made the visitation of the missions of the East as the Prefect General of the Congregation. Hence, he brought to his new office as the Rector Major, a vast fund of informa-

tion about the missions of the East.

Between 1933 and 1942 he opened 210 new houses. At the express wish of Pope Pius XI, in 1936, the Salesians took over the Vatican Polyglot Press and the administration of the OSSERVATORE ROMANO. He also opened Colle Don Bosco with the Salesian Press of Christian Doctrine as part of his campaign for the effective teaching of Christian Doctrine throughout the Salesian world.

Fr. Ricaldone's term of office was disturbed by the Second World War which brought great losses to the Congregation as well. In most countries schools were taken over by the army, houses and churches were damaged or destroyed. Many Salesians were killed in war, or sent to the concentration camps or displaced, or sent as refugees far from their homes. Material damages and losses were enormous. According to one account, 79 houses were completely destroyed, and 115 others were very seriously damaged.

In the midst of this catastrophe, the Rector Major encouraged and sustained the whole Salesian congregation.

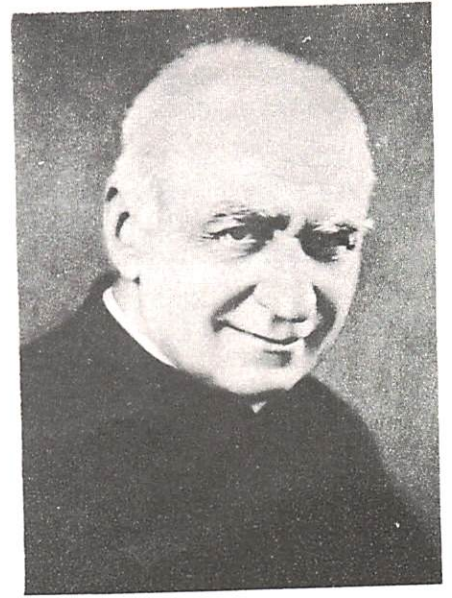
After the war, the Salesians everywhere began to gather orphans and needy boys in great numbers. Street boys were known as Don Bosco Boys, for so great was the zeal of the Salesians for caring for them.

Once peace was established, the Congregation opened new houses to cope with the new situations. By 1950 there were 447 new houses.

Don Ricaldone sent the Salesians to Lithuania in 1934; to the Dominican Republic in 1935; to Haiti in 1936; to Iran in 1936; to Libya and Moravia in 1939; and Croatia in 1941.

He sent missionaries to the Upper Orinoco at Venezuela in 1939; to Burma in 1940; to Timor in 1946; to Puerto Rico in 1947; and to Syria in 1948.

With the Communist invasion, the Congregation sustained great losses in Hungary, Lithuania, Czechoslovakia, Yugoslavia, and in some parts of East Germany and China. Hundreds of Salesians were



rounded up and sent to the concentration camps, prisons and to forced labour.

The Salesians who were expelled from China and North Korea went to the Philippines and South Korea and South Vietnam. There is a flourishing young Salesian Province in the Philippines now. The Salesians of South Vietnam are undergoing terrible trials under the Communists.

Don Ricaldone sent 2,500 Salesian missionaries to the missions. At the close of his tenure of office in 1951, the Congregation had 1071 houses, 51 Provinces and 16,364 Salesians.

Don Renato Ziggiotti: 1952 — 1965

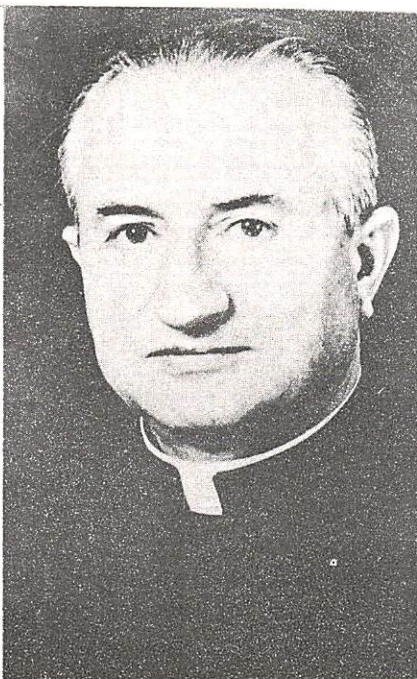
Don Ziggiotti was the first Rector Major to visit the whole Salesian world. He was received with great honour and great love by the Salesians and civil authorities and friends.

During his term of office the Congregation reached the highest number in membership: 22,383 Salesians. About 1,600 Salesians went to the missions. There were fifteen mission territories: seven in Asia and seven in America and one in Africa, with a total of 2,990 Salesians work-



Don Egidio Viganò: 1977 —

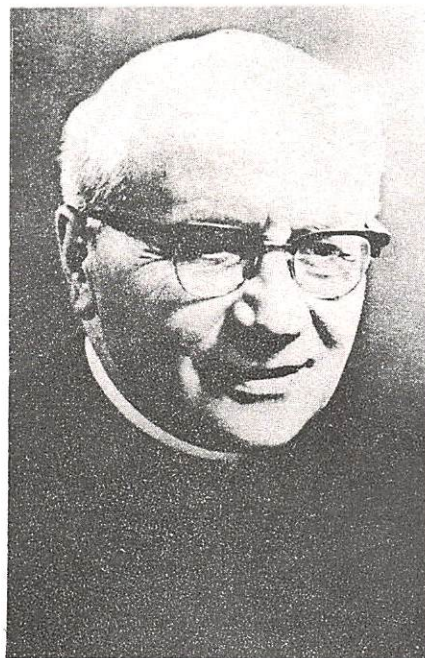
With the coming of Don Egidio Viganò the Congregation seemed to recover somewhat from the setback of the past. Timely launching of the PROJECT AFRICA was an inspired project which gave a new thrust and vitality to all the provinces that shared in this



ing in them. The Daughters of Mary Help of Christians had 119 missions and 924 missionaries working there.

Don Aloysius Ricceri: 1965 — 1977

Don Ricceri's term of office coincided with the difficult and unsettled period that followed the Vatican II. Our Congregation suffered great losses and the number came down to 16,928 and 524 Novices.



venture. Once again interest and enthusiasm are manifested everywhere. The dream of Don Bosco about the great Continent of Africa has become a reality.

In Africa there are 530 Salesians. From India itself there are 43 Salesians in 12 centres.

The whole Congregation today numbers 17,046 Salesians.

CONCLUSION

Work and Temperance alone will cause the Salesian Congregation to flourish (MB XII, 463 — Dream of the Bull and Carriages and Nails). In fact no religious Congregation can survive if

indolence and love of comfort become rampant in them. Don Bosco frequently warned his Salesians of the dangers that can beset our Congregation.

At the same time, he exclaimed that a great future awaited the Salesian Congregation if only we remained faithful to the spirit of the Congregation.

The Congregation is what we are today. Its inner vitality is within each Salesian. Our hope of a great future for the Congregation will be well founded if today we are authentic Salesians, ready to continue our mission with Don Bosco's dynamism and zeal for the young. "Give me souls, take away all the rest."

The Salesian Society

With a feeling of humble gratitude we believe that the Society of St Francis de Sales came into being not as a merely human venture but by the initiative of God. Through the motherly intervention of Mary, the Holy Spirit raised up St John Bosco to contribute to the salvation of youth, "that part of human society which is so exposed and yet so rich in promise".

The Spirit formed within him the heart of a father and teacher, capable of total self-giving: "I have promised God that I would give of myself to my last breath for my poor boys".

To ensure the continuation of this mission, the Spirit inspired him to initiate various apostolic projects, first among them our Society.

**First Article of the Constitutions
of the Salesians of Don Bosco**

Don Bosco in India

In 1876 Pope Pius IX offered Don Bosco twelve vicariates in India which were in urgent need of personnel. Don Bosco agreed to take up one of them and requested twenty months to prepare his men. Returning from Rome, he told his sons, "Those of you who wish to go to India have twenty months to get ready." A little later he wrote to Fr. Cagliero in Argentina: "I really feel you must return to Europe in 1877 and take a trip to Ceylon in India. That place needs a Castelnuevo boy..." He wrote to Cagliero again: "We shall ac-

cept the vicariate of Mangador (Mangalore) in India, and Fr. Cagliero will be the vicar apostolic."

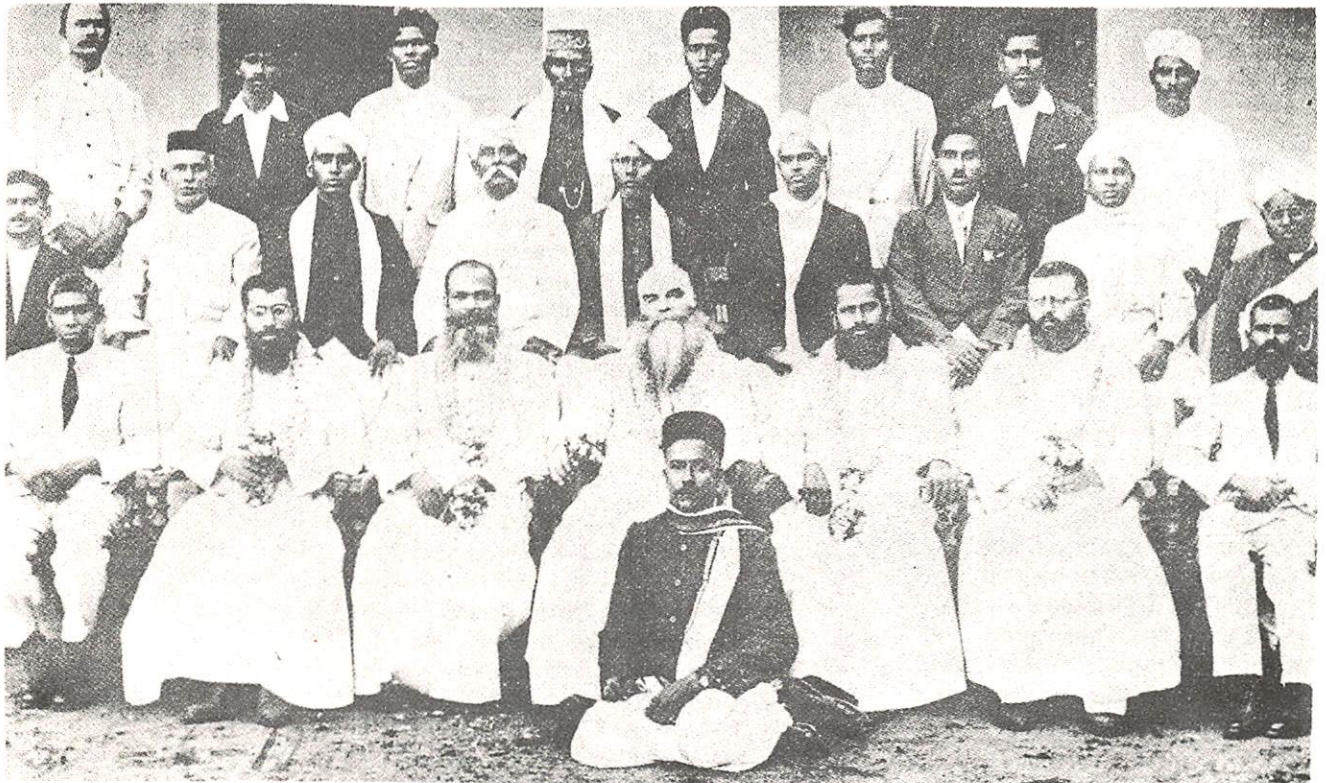
Despite these plans, it took another 30 years for the sons of Don Bosco to reach India. And when they came in 1906, it was not to Ceylon or to Mangalore, but to Thanjavur in Tamil Nadu.

The chief instruments in bringing the Salesians to India were the bishops of the Padroado diocese of Mylapore. Negotiations were started as early as 1896 by Mgr. Antonio de Souza Bartose who had heard that it

was Don Bosco's desire to send the Salesians to India. His successor, the Rt. Rev. Teutonio de Castro, had a personal reason to pursue this cause. As a young seminarian he was an ardent admirer of Don Bosco and, after his ordination, had travelled twice to Turin to meet the saint. Blessing him and his future works, Don Bosco had told him: "You will do much good".

After protracted negotiations, the first group of Salesian missionaries to

Salesians and Staff on the eve of their Departure from Tanjore



India landed in Bombay on January 6, 1906, under the leadership of Fr. George Tomatis. With him were two other priests, one brother, a scholastic, and an aspirant. Travelling by train from Bombay, they reached Thanjavur on January 14.

At Thanjavur the new missionaries started their work with six orphans at the St. Francis Xavier's Orphanage. Soon the number rose steadily, till it reached 800 in 1928. The first baptism was administered in June 1906. Vocations too were not slow in coming. The first Indian boy to join was Karunai who was sent to Italy in 1907 as an aspirant. From Italy he proceeded to Portugal for his novitiate. Unfortunately he fell ill and died in Lisbon in 1909. The next to follow Don Bosco were Ignatius Muthu and Arulsamy, both of whom also went to Italy in 1908 and later proceeded to Portugal for their novitiate. They professed in 1911. Ignatius Muthu was ordained priest in Mylapore in 1916.

In 1907, Fr. Ernest Vigneron, one of the pioneers, passed away after an operation and Fr. Eugene Mederlet, originally destined for China, substituted him. In 1909 Fr. Tomatis left Tanjore under the care of Fr. Mederlet and went over to Mylapore to start the second foundation in India — the San Thome orphanage.

Meanwhile, the Holy See was pressing the Salesian Congregation to take up the vast mission of Assam. It was accepted on July 21, 1921, and in January 1922, 35-year old Fr. Louis Mathias led a group of eleven Salesians to Assam. They reached Shillong on January 13. Barely three weeks later, on February 5, they began work in various centres, four going to Raliang, two to Guwahati, and four remaining at St Anthony's, Shillong, with Fr. Mathias, who was also the Vicar Apostolic of Assam, Manipur and Bhutan.

From 1906 to 1912 the Salesians in India were part of the province of Portugal. From 1912 to 1923 they came under the care of the Roman province of St. Peter. In 1923 they were form-

ed into a visitatoria with Mgr. Louis Mathias as superior. The new visitatoria, headquartered at Shillong and under the patronage of St. Thomas the Apostle, consisted of all the Salesian works in northeast India, and those of Thanjavur and Mylapore, in the south.

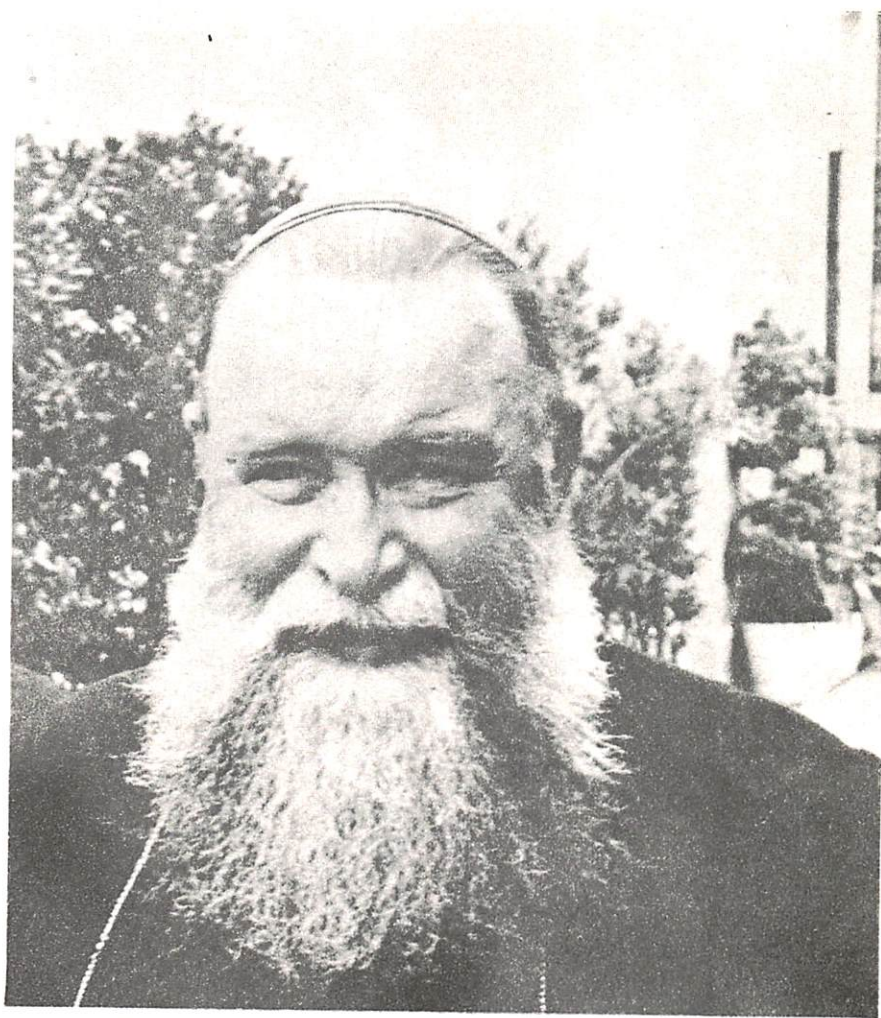
Despite the lack of personnel and means, the works progressed rapidly. In less than a year, six centres were opened. In 1925 a novitiate was started at Shillong and novices were brought from Europe to be trained along with their Indian counterparts. In 1925 they assumed charge also of the Catholic Orphan Press and the Cathedral parish of Calcutta, and also started the new mission of Jowai.

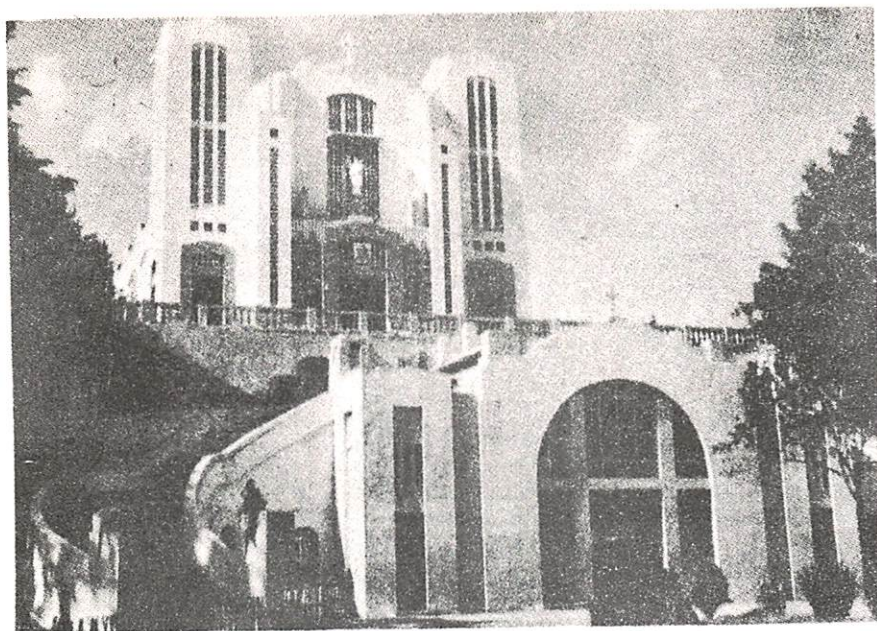
On May 18, 1926, the Visitatoria of India was made into the Province of

Msgr. Louis Mathias, "Cagliero of India"

India, with Fr. Mathias as provincial. The province, with headquarters at Shillong, extended from the northeast of India to Thanjavur, a distance of some 4,000 km.

In the 1920's, while missionary works progressed rapidly in the northeast, those in the south were passing through a stage of uncertainty and indecision. As early as 1920, Fr. Albera, the then rector major, decided to withdraw the Salesians from Thanjavur and Mylapore, in deference to the insistence of Rome to take over the vast mission of Assam. (Cfr. *Annali IV*, p 418). This decision was reversed following protestations and pleas from the confreres in the south





The new Shillong Cathedral opened in 1947.

as well as the bishop of Mylapore. Again in 1922, Turin decided to recall the Salesians from Mylapore. This decision too was reversed following urgent entreaties from Mylapore. However, after 1922, in the absence of Bishop De Castro from Mylapore, the relationship between the Salesians and the diocese began to deteriorate. There was great anxiety and uncertainty regarding the continuance of our works. At both places, Salesians were merely administrators of diocesan property and the attitude of the Vicar General, Mgr. Teixeira, was in no way favouring expansion or development.

In 1927 Fr. Peter Ricaldone visited Thanjavur and Mylapore to appraise the situation. He presented the Vicar General, Mgr. Teixeira, a report outlining the conditions under which the Salesians would continue to work in the diocese. As the diocese was in no mood to accept his proposal, it was decided to withdraw the Salesians from the diocese of Mylapore with effect from May 1, 1928.

Leaving Mylapore and Thanjavur was painful, but it paved the way to further expansion of Salesian works

in the south. After handing over the San Thome orphanage to the diocese, Frs. Hauber and Dehlert went to Bombay to open a new house there. Fr. Mederlet and four others went to Vellore in May 1928 to start a new mission in North Arcot. This district was offered to the Salesians by the Archbishop of Pondicherry during the visit of Fr. Ricaldone in 1927.

In compensation for what the Salesians left behind at Thanjavur and Mylapore, the diocese gave them the ancient sanctuary of Our Lady of Happy Voyage at Bandel in West Bengal. The Salesians took charge of it on September 1, 1928.

In the reorganization of the dioceses following the abolition of double jurisdiction in the missions, by the Bull *Ad Maius Religionis Incrementum* of 3rd July 1928, North Arcot was joined to the archdiocese of Madras, which was entrusted to the Salesians, and Fr. Mederlet was nominated archbishop of the same.

In 1934, the Salesian Province of India was divided, making two provinces: the Province of North India, with Fr. Scuderi as provincial and with headquarters at Shillong (later shifted to Calcutta), and the province of South India, with Fr. Cinato as provincial and headquarters at Vellore (later

shifted to Madras). The province of North India was placed under the patronage of St. John Bosco, while St. Thomas the Apostle was given to the South.

Mgr. Mathias was appointed bishop of Shillong in 1934 while Mgr. Stephen Ferrando took over as bishop of Krishnagar. On December 21, the same year, Archbishop Mederlet of Madras passed away while hearing confessions at Pallikonda. Mgr. Mathias was then transferred to the see of Madras which he governed faithful to his motto "Dare and Hope" from 1935 till his death in 1965.

The phenomenal growth of Salesian works in northeast India in the fifties led to the division of the Province of Calcutta in 1959, giving rise to the Province of Guwahati, with Fr. Anthony Alessi as provincial. The Guwahati Province was further divided in 1982 forming the Dimapur province, with Fr. Mathew Pulingathil as provincial.

In 1969 the houses of Bombay-Goa region were detached from Madras Province to form the visitatoria of Bombay, under Fr. Dennis Duarte. Bombay was officially erected as a province on January 31, 1972.

The Madras Province was further divided in 1979 to form the province of Bangalore, consisting of the houses of Kerala, Karnataka, and Andhra Pradesh.

A brief glance at the picture of Salesian India will reveal the astounding ways of God. The pioneering zeal and the silent heroism of the early missionaries found a matching response in the enthusiasm of the people of India who have recognized in Don Bosco God's gift to youth. A look at the past assures us that God was at work all along.

The charism of Don Bosco has found expression in the Indian context in a wide variety of services. The followers of Don Bosco reach out to the youth of this subcontinent from 225 centres in six provinces. The detailed account of their activities will be found elsewhere in this volume.

Salesian Sisters in India

In 1872, Don Bosco, along with St. Mary Mazzarello, founded the Institute of the Daughters of Mary Help of Christians (FMA), also known as the Salesian Sisters, at Mornese, Italy. Today they number 17,000 in the world. The FMAs began their work in India in 1922. Today 700 sisters working from seventy centres in four provinces carry on the work of Don Bosco and Mary Mazzarello on the Indian soil.

A brief account of their works in India is given in the following two articles.

THE FMAs IN THE SOUTH

The golden jubilee of the founding of the FMAs fell in 1922. The Institute's golden gift to the missions on this occasion was the opening of its first house in India. It all came about providentially. Fr. Mederlet who was the rector of the Salesians in Thanjavur at that time had been negotiating for a suitable place for the sisters. The deal could not be made as he was short of money. Providence came to his help in the form of a lottery ticket which won for him Rs. 24,000 — the exact amount required for the property. He then cabled to the Mother General: "The house is ready. The sisters are eagerly awaited." Mother Daghero replied: "I shall send six sisters before the end of 1922."

The pioneers, two of whom are still with us in Bangalore, arrived at **Thanjavur** on November 24, 1922. They received a rousing welcome. The sisters plunged themselves into their work immediately. By the end of 1923 they had an elementary school and boarding, a dispensary, an oratory (youth centre), parish work, and village apostolate.

In 1926, Mgr. John Aelen, archbishop of Madras, invited the sisters to take up the mixed Anglo-Indian parish school of **St. Francis Xavier's** at Broadway, Madras.

In 1928, along with the SDBs, the sisters too left Thanjavur and took up work in the mission of North Arcot. The parting was sad, but they obeyed recalling the words of Don Bosco who once said that cabbages grow better when they are transplanted. In-

stead of the one house they left in Thanjavur they were given three in the new mission — namely, **St. Mary's, Vellore; Sacred Heart, Polur; and St. Joseph's, Arni**. There were only seven sisters to manage these three institutions, each an hour's drive apart.

God blessed these three houses by sending them a large number of destitute children and orphans. **St. Mary's, Vellore**, soon had a flourishing elementary school as well as a training school. Sr. Sandra worked at evangelization and social uplift through the school, with gratifying results. It was Mgr. Mederlet's idea that a training school should also be a school for catechists. Today **St.**

Students of our training class engaged in preparing aids.





Orphanage children at prayer.

Mary's is a large complex with a high school, an elementary school and an English medium primary school. The house has a strong past pupils unit and an active cooperators centre from where they reach out to the poor, the needy, the sick and the suffering.

In February 1929 Mother Tullia de Berardines was appointed provincial of India, Siam and Japan. She brought a fresh batch of missionaries for both north and south India. Among them were Sr. Cesira Gallina and Sr. Catherine Mania, both destined to play significant roles as provincials.

Contacts with youth resulted in attracting local vocations. The first two were from Thanjavur — Kitheri, a trained teacher, and Arputha Mary, a cousin of a Salesian brother. Next came Sr. Ada McGuire, a trained nurse from Bangalore, and then Nellie Nunes from Madras. All of them received their religious habits in 1932 at Madras and went over to Polur for their novitiate.

In 1932, **St. Theresa's, Pallikonda**, was opened to promote social work and human development in the area. While visiting the villages, the sisters came across a large number of lepers who did not wish to disclose their

condition. Through frequent contacts and sincere friendship, the sisters won their confidence and were able to render them much help through their dispensary and leprosy clinic. St. Theresa's has also an orphanage for boys.

Polur and Arni too fell in line with this kind of humanitarian work. The leper clinics have satisfied a long felt need in North Arcot. Arni has a very large one with special care for lepers.

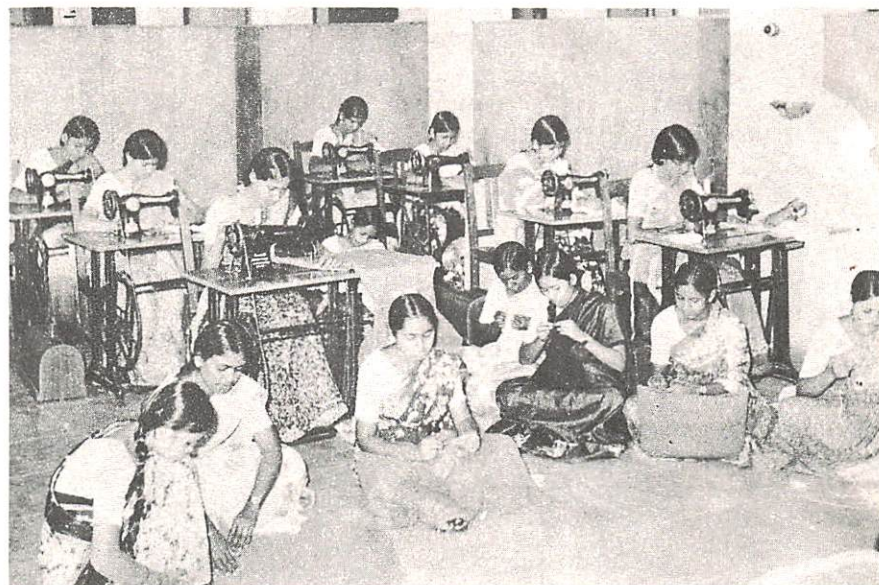
In 1946 Archbishop Roberts of Bombay invited the FMAs to take charge of the girls attending the poor parish

school at Wadala. Fr. Maschio offered them "the barracks" where they lived for five years. In 1951 the sisters moved into their own house — **Auxillum** at **Wadala**. Besides the school, coaching classes are conducted for the benefit of slum children and a night school is run for servant girls. In 1976 a new building was erected as a youth centre and today it also shelters the **provincial house**. Much humanitarian work is undertaken under the leadership of Sr. Bertha Sperrfechter who has been a pillar of the community for the last 25 years.

During World War II, the consolidation of the spirit of Mornese was visible under the guidance of Mother Avio. The **province of India** was established in 1946 under the patronage of St. Thomas the Apostle. With a steady flow of generous vocations the novitiate was transferred first to Yercaud, then to Kotagiri, later to Katpadi and finally it has taken a permanent abode in **Bangalore** with some 30 novices on an average.

Mary Immaculate, Tirupattur, began with a dream. A doctor's wife saw their house filled with nuns and children and so they willingly sold it to them. Today, Tirupattur is a huge complex with two communities, cater-

Dropouts trained in our work rooms.



ing to the needs of the local church, the students and the dropouts. In addition, the Training School has also become a school for catechists. The new title "City of God" admirably suits its projects of saving souls.

When Mother Cesira became provincial, Mr. Kadir, the DEO of Vellore, approached her with the request from the president of the Katpadi Township to start a college for girls. Thus **Auxilium College, Katpadi**, was the first women's college in North Arcot district. Since 1954 hundreds of girls, especially from educationally and economically backward areas, have passed through the portals of Auxilium. The campus now includes a higher secondary school, a fine science block, an auditorium, a house for aspirants and postulants.

In Madras a hostel for working women was established at **Our Lady's Centre**, Chetpet, at the request of Archbishop Mathias. At present, there is also a matriculation school and a Tamil medium school in the same campus.

In 1953 the **Province of Assam** was created in the north comprising the houses of Guwahati, Jowai, Tezpur,

Inauguration of the Province. Entrance Procession. His Grace, Archbishop Simon Pimenta and Concelebrants.



Apostolate among the fisherfolks.

Mawlai, Bandel, and Dibrugarh. Sr. Catherine Mania was appointed the first provincial. With her some sisters from the south were also chosen to go to the north as missionaries.

In 1958 another matriculation school with boarding was started at **Kodambakkam** to which have been added, in due course, the **provincial house**, the juniorate, and a daily oratory.

In the early sixties the attention of the sisters turned to Maharashtra. A house was opened at **Lonavla** in 1962 with the specific scope of mak-

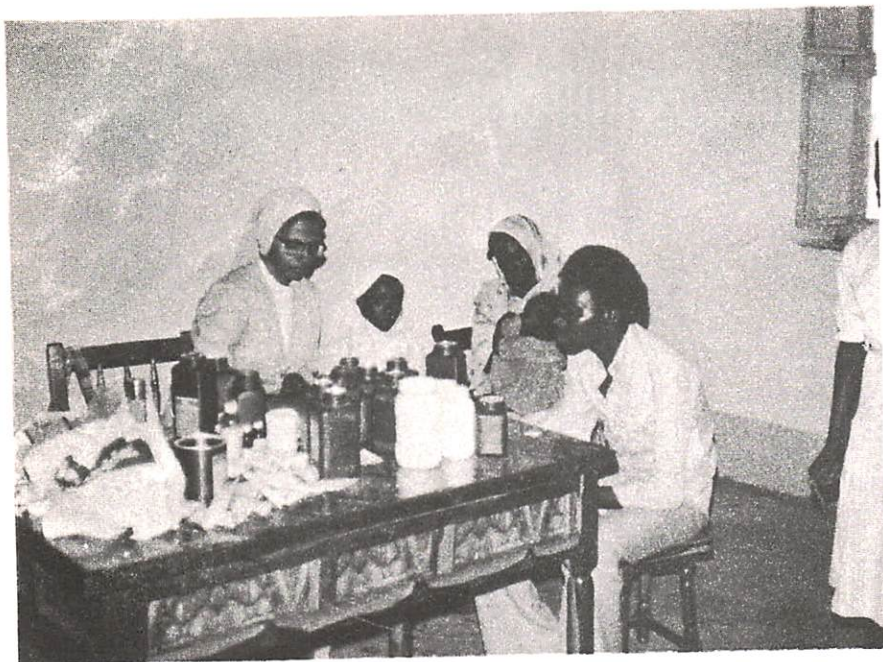
ing it a training centre for aspirants. A year later, the sisters were invited to work in a parish school at **Pali Hill**, close to the famous Marian Shrine of Bandra, in Bombay.

Training in crafts and trade has been an added feature of the sisters' work for poor girls in recent years. A large number of poor girls, mostly school dropouts, are being trained for the Government Technical School Certificate in cutting, tailoring, and embroidery at various places like Yercaud, Wellington, Tanjore, Tiruvottiyur, Tirupattur, Polur, and Pallikonda. Since 1985 a concerted effort is being made through the "Maxi-Auxilium project" to help these girls to complete also the High School examination.

At **Vyasarpadi** in Madras the sisters are engaged in a number of activities under the auspices of the Beatitudes Social Welfare Centre. Besides looking after the sick and the suffering at the centre, the sisters are actively engaged in the education of the children.

While existing centres have been extending their apostolic endeavours to reach more and more poor youth, new centres have been opened. In 1965, FMAs returned to the "cradle" (Tanjore) in response to the invitation





Sr. Miriam, nurse, with her African patients in the mission of S. Sudan, affiliated to the Bombay Province.

of Bishop Sundaram. Today at **Auxilium, Thanjavur**, they run a hostel for working girls, a technical school for very poor girls, a primary school, and a vocation centre for Tamil speaking girls. The sisters also help in the parish and do oratory work.

From Tanjore they ventured further south and opened another Auxilium Centre at **Quilon** in 1967, where vocations from Kerala are cared for. Other activities here include apostolate in the nearby tribal colony, coaching classes for school children, medical care, family counselling, religious instruction, and retreats. The sisters also work in three youth centres under the direction of the SDBs.

An orphanage for boys was started at **Tiruvottiyur**, Madras, in 1967. Archbishop Mathias had negotiated for this property, but did not live to see his plans realized. The orphanage bears his name, and is a fitting tribute to this prelate's concern for poor children.

The first FMA foundation in Andhra Pradesh was started in 1979 at

Guntur. Besides teaching in the Telugu school, the sisters conduct a Grihini school where girls are given non-formal training in stitching, cooking, house keeping and catechesis. There is also a small boarding house. A second centre in Andhra was opened in 1981 at **Chandur** in Nalgonda

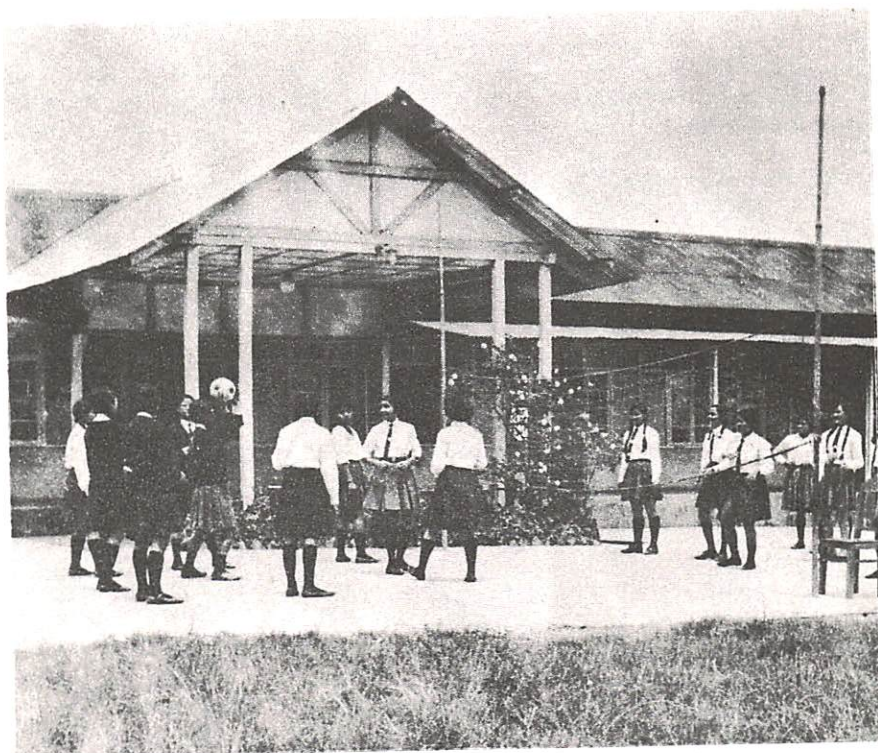
diocese. Here they have a boarding for catholic girls studying in the high school.

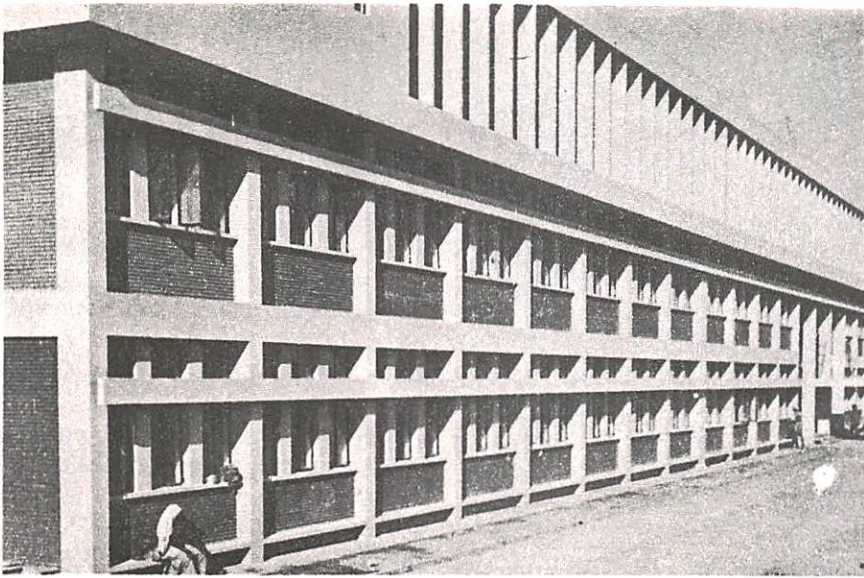
In 1985 they opened a house at **Palluruthy**, Cochin, to render service to the youth of the locality. The province has also sent as missionaries five sisters to Africa and three to Thailand.

With works developing in every direction, the need was felt to divide the province in 1982. The new **Province of Mary Mazzarello**, with headquarters at Bombay, consists of the houses of Wadala, Pali Hill, Lonavla, Baroda, Utan, Nashik, Chandur, and the two houses of Goa at Caranzalem and Carona. Chandur was later transferred to Madras province.

The new province has shown great dynamism in its apostolic thrust. Besides consolidating existing works, it has ventured into new areas and new types of service to the young. The novitiate at Nashik with some forty novices is a sign of the vitality of the province.

Kohima





North Delhi

THE FMAS IN NORTHEAST INDIA

The first batch of FMAs for northeast India crossed the mighty Brahmaputra and set foot in Assam on December 8, 1923. They took up residence in a modest cottage in Guwahati and explored the neighbouring villages. In 1924 the first orphanage was set up in a shed with 24 inmates. **St. Mary's, Guwahati**, now stands with a high school, a senior teachers' training school, and a number of other activities.

In March 1926, when Mgr. Louis Mathias opened a new mission station at Jowai, three sisters went there along with Fr. Uget, covering the distance of 55 km in two days. They were welcomed by a bare little hut and rats in great numbers. In the midst of severe hardships they built a spacious building which was soon filled with children and foundlings. Today, **St. Mary Mazzarello's, Jowai**, stands as a monument to the heroic faith and sacrifices of the sisters who lived and worked there. Besides a full-

fledged high school, there is a private English medium school and a junior teachers' training school, attended by girls from all over Meghalaya, especially from the interior villages. Village visiting is one of the main activities of the sisters.

In 1932 at the invitation of the civil authorities, two sisters joined service at the **Guwahati Civil Hospital**. In September 1934 a small community was fully engaged in hospital work, besides being in charge of the school of nursing. In 1962 when the civil hospital was raised to the status of a

Medical College Hospital there was a change in administration which restricted the apostolic activities of the sisters. Hence their services were withdrawn, to the great regret of the doctors, nurses and patients.

On March 25, 1936, Sr. Vallino and her two companions reached **Tezpur** by steamer and pitched their tent on the banks of the Brahmaputra. There was work in plenty. A few months later, a fourth sister was added to their number. The sisters visited the villages, giving moral and spiritual instruction, and looked after the sick. Special attention was given to the women and children in the villages.

An important activity was the pre-matrimonial training given to young girls from the villages. This took place twice or thrice a year when groups of 30 or 40 girls spent a couple of months with the sisters who instructed them in the duties of christian and married life, as well as domestic upkeep and hygiene. This gave rise to the formation of good christian families from where vocations began to bloom.

Today Tezpur has an Assamese middle school, a full-fledged English high school, a Grihini school for village

Bandel





Imphal School Children – Girls' Drill

girls, a dispensary, Sunday oratory and regular village visiting.

Work started in **Mawlai** in 1938 where the sisters at first stayed in a rented house. The three sisters used to look after three different schools of the parish, one at Mawlai, and the other two at Malki, one Khasi and the other two Hindi medium schools. Evening school was started for those who could not attend school during the day. From this humble beginning, **Sacred Heart Convent** has now grown to full maturity. It has educated thousands of girls, sheltered hundreds of orphans, rendered spiritual and material services of every kind through collaboration in parochial activities and through a well-provided dispensary. Village visiting and oratory work are given much importance. Sacred Heart is also rightly proud of its past pupils, who are numerous and very active.

In May 1946 the medical superintendent of **Ganesh Das Hospital, Shillong**, invited the FMAs to serve at the hospital. The sisters

were given the supervision of the nursing in the hospital, as well as that of the School of Nursing. The sisters exercised their healing ministry for the spiritual and physical benefit of the patients. Three of the sisters — Sr. Luigina Saletta, Sr. Antonietta Garavaglia and Sr. Emilia Pizzamiglio — served as matrons, while many others as tutors and nurses. On Sundays they ran a small oratory for the children of the surrounding areas. In 1979 the services of the sisters were terminated as Divine providence called them elsewhere.

Enclosed within the renowned historical stretch of land — 777 bighas — which Emperor Shah Jahan donated to Fr. Joao D' Cruz, **Auxilium Convent, Bandel**, has its own story to tell. The FMAs took possession of the place in 1951 and started work in a dilapidated structure. As the work expanded, new buildings were added. The aspirants too were housed here till they were shifted to Maligaon, Guwahati.

Now Auxilium runs a full-fledged English medium high school, besides a boarding for poor children from Calcutta and an evening school. There is also a dispensary.

The FMAs made their entry into Dibrugarh of August 9, 1952 for the purpose of opening an English medium school for the children of the tea gardens. The **Little Flower, Dibrugarh**, has since then made headway in every undertaking. It now has a high school with boarding, a Grihini School, a workroom and a Sunday oratory. The sisters and senior girls engage in social development programmes in the villages and in the surrounding areas.

Auxilium, Nongthymmai, started in 1958. Within four years about 30 novices moved into it. An LP school with about 30 to 40 pupils which was already existing there was entrusted to the care of the sisters. The huge playground served well for the Sunday oratory. The Khasi and English medium schools grew into full-fledged high schools. The sisters conduct oratories in the nearby villages and impart catechetical instruction to children as well as adults. When the novitiate was shifted to Bellefonte in 1975, the pre-aspirantate and juniorate still make it a house of formation. For some years it also housed the Rapsun Nurses Training School, until its own building was ready. Being the provincial house, retreats, seminars, and courses are regularly conducted here for the sisters. A youth centre was opened in the international youth year.

In 1958, three sisters began work in a little cottage named Nirmalabas, in **Imphal**. The local people stared in wonder for they had never seen sisters earlier. But soon they became friends, chief among whom was the Maharaja of Manipur, whose son became one of the pupils. At present, besides the high school there is a boarding for poor hill tribes, Sunday oratories, village visiting. The past pupils union helps the old students to keep in touch with their school.

Started in 1960, **Auxilium, Dum Dum (Calcutta)**, serves people of different customs, cultures, castes and creeds. It runs a thriving ICSE school, an evening school for the handicap-



LAURA VICUNA
THE LATEST STAR IN THE SALESIAN FIRMAMENT



THE PONTIFF WHO LOVES DON BOSCO

ped, an oratory for the children of the neighbourhood, village and family visiting programmes, a cooperators movement and a past pupils unit.

Auxillum, Tangla, lies far away from the busy city. In 1960 the orphanage of Guwahati was shifted here. The sisters engage themselves in various activities which include running of a boarding for adivasi children, the management of an Assamese middle school, and visiting the villages. There is also a professional school of tailoring for village girls which enables them to earn a livelihood, a flourishing oratory, a well-furnished dispensary, a past pupils unit that helps the apostolic works of the sisters and the premarital training for the girls. They also collaborate in the parish activities.

Little Flower, Kohima, came into existence in 1964 in a rickety shed. Today the school counts more than 2000 children on its rolls. Through the school the poor and the needy in the neighbouring villages are reached. The Naga children find in this school an excellent opportunity for growth and self-expression.

The year 1967 saw two new openings, one at Calcutta and the other at Guwahati. **Auxillum, Park Circus**, runs a kindergarten school in the heart of the city and also a commercial school. There is also a Sunday oratory for the slum children. **St Mary's, Maligaon**, (Guwahati) was started for the training of aspirants and postulants. Attached to the aspirantate is a middle school for the children of railway employees. The sisters and the aspirants have ample opportunities for apostolate in the nearby villages. There is also a Sunday oratory and free coaching classes for the poor children.

Holy Child Auxillum, New Delhi, began in 1969 in a temporary shed at R. K. Puram. Today it is one of the best-known higher secondary schools in the capital. Apart from the schools there is a flourishing oratory, and coaching classes for poor children. On

Sundays the school serves as a parish church with two masses in English and Tamil.

When the Education Department wanted the Junior School to be separated from the High School, the former was moved to the **Vasant Vihar** area, with a separate community of sisters to look after it. There is an oratory for the children of the surroundings. Family visiting is an important aspect of the apostolate. The sisters animate the liturgy in the parish and conduct catechetical instruction.

In 1975 the novices moved into **Bellefonte, Shillong**, with Mother Mania as superior. In this setting, the novices have ample scope for missionary experience. A professional school provides training for poor girls in tailoring and embroidery and catechetical instruction. There is a dispensary, an oratory and many other charitable works.

Between 1977 and 1986 six mission stations have been started in collaboration with the local church. They are **Nongstoin** (Meghalaya), **Kalyani** (West Bengal), **Garobadha** (Garo Hills), **Rangbland** (Meghalaya), **New Chumpta** (West Bengal), and **Umswal** (Assam). In addition to the schools and boardings at these centres, the sisters undertake frequent tours to the villages, work in dispensaries and workrooms, and render

material and spiritual help, especially to the women.

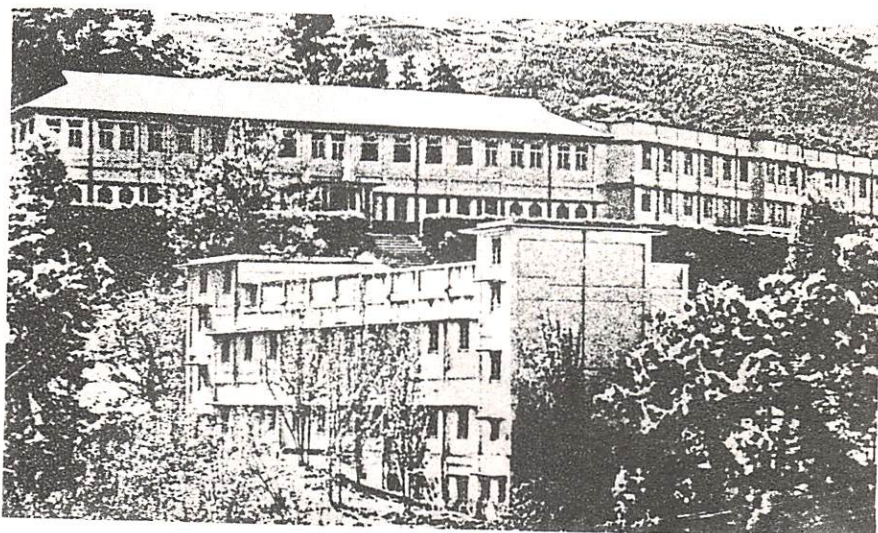
Holy Child, Guwahati, was started initially to relieve the pressure at St. Mary's and to cater to the needs of the refinery area. It is now a high school. The sisters engage themselves in Sunday oratory, and family visiting.

Rapsbun School of Nursing, Shillong, was started in 1981 at the invitation of Archbishop Hubert Rosario, to prepare nurses cum catechists to attend to our rural population in the northeast. The nurses get practical training in Nazareth Hospital. The staff of the nursing school conduct useful courses for the benefit of the people of the parishes of Shillong. Medical assistance is also offered through camps in the villages.

A noteworthy enterprise of the province is the work for the emarginated youth of **Auxillum parish, Calcutta**. The community of sisters here was formed in 1982, though the work was begun earlier.

The extensiveness of the province of Shillong led in 1987 to the formation of the **Province of Calcutta** — the fourth FMA province in India. The province consists of the houses of Calcutta, along with those of Bandel, Kalayani, and New Chumpta in W. Bengal, and those of New Delhi.

Provincial House, Shillong



The Delegation of East Africa

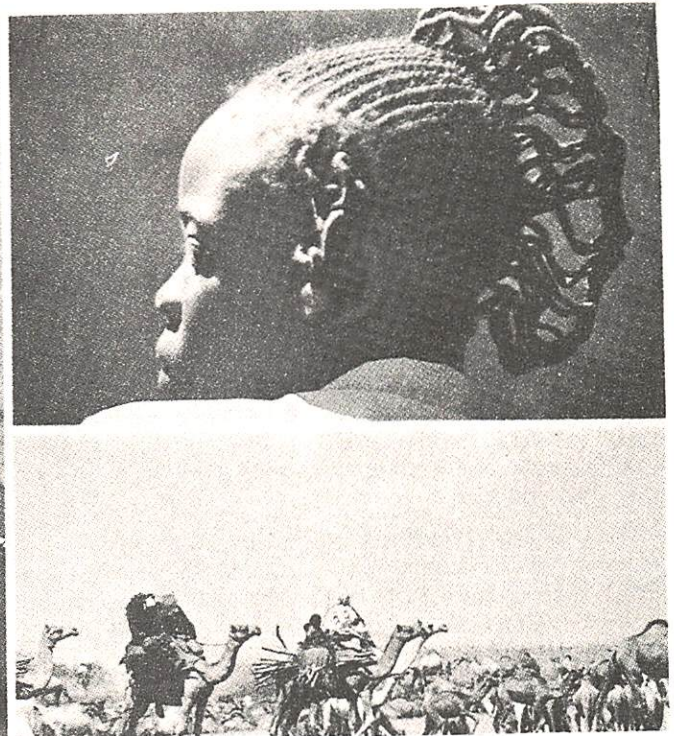
Fr. Egidio Vigano, our Rector Major, during his visit to India in 1979 invited the provinces of India to send missionaries to Africa. The Salesian Provincial Conference of India (SPCI) accepted this invitation enthusiastically. The Provincial of Bombay was asked to organise Project Africa on behalf of the SPCI. In 1980, Fr. Tony D'Souza, the then provincial of Bombay, accompanied by Fr. Harry Rasmussen, secretary for Africa, visited Kenya and Tanzania, and on a second visit south Sudan as well. Based on their report, the General Council approved the opening of five centres in East Africa.

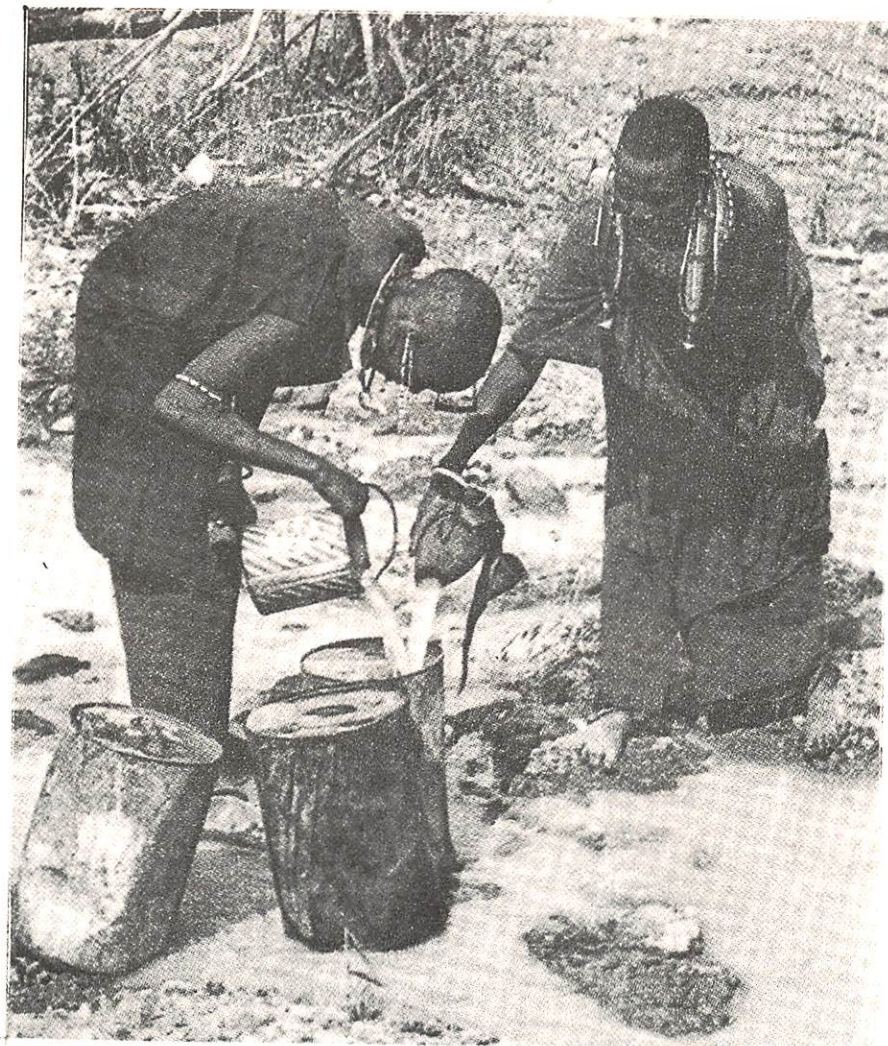
Between 1980 and January 1981, 3-member communities were established at MARIDI (Sudan); KORR (Kenya); DODOMA, IRINGA and MAFINGA (Tanzania). The provincial of Bombay was in charge of these communities. On completing his term as provincial in 1982, Fr. Tony was requested by the Rector Major to take charge of the five communities. On October 7, 1982, Fr. Chrys Saldhana, the provincial of Bombay, in compliance with the request of the SPCI and in accordance with the desire of the Rector Major, formally established the Salesian communities of Tanzania, Kenya, and Sudan as a delegation of the province of Bombay.

The SPCI agreed to lend its full support to the province of Bombay by way of personnel and funds. In December 1983 the provincials of India visited the communities of Kenya and Tanzania. Regarding the missionary commitment of those volunteering for Africa, the SPCI was of the opinion that they do so on the principle of total availability resulting in an involvement for life. However, an initial temporary commitment, preferably for five years, but not less than three, could be possible.

In 1985, between April 30 and May 14, the Rector Major visited the com-

Sudan





Masai women collecting water at stream.

munities of Kenya and Tanzania and wrote to the provincial of Bombay: "I visited the zone of East Africa which is entrusted to the provinces of India. I was very positively impressed and I have returned, with a heart full of hope: many presences, bold initiatives, well thought-out, growth-oriented schemes, vocation promotion and care, early efforts in inculturation, good foresight for eventual local formation centres, appreciation from bishops, civil authorities and the people."

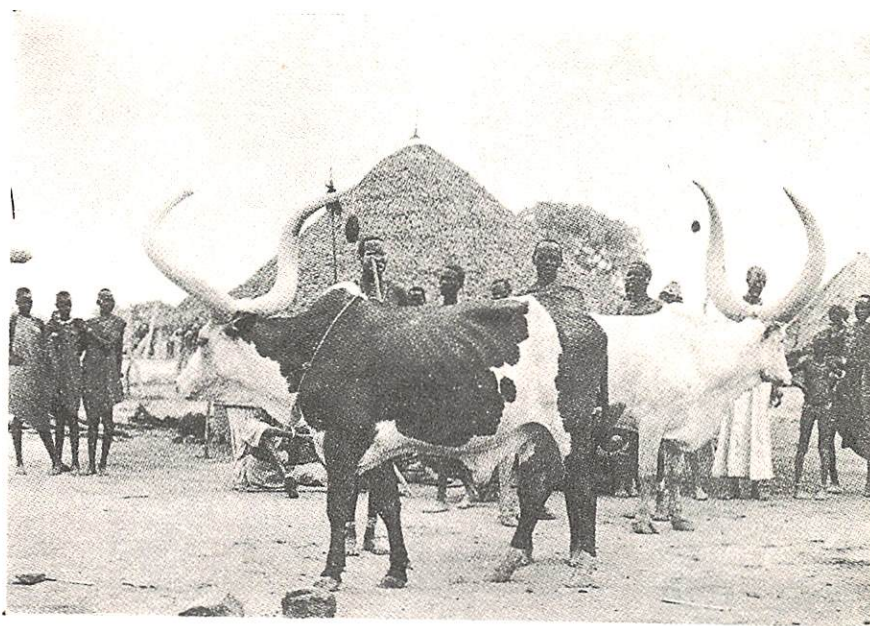
Fr. Luc Van Looy, councillor for the missions, visited the delegation in September 1985. Both the Rector Ma-

jor as well as the Councillor were of the opinion that the pioneering stage was over and the phase of organization and growth had started.

In March 1982 the Salesians had to withdraw from the mission of Maridini in South Sudan. However, by September of the same year, they returned to Sudan and established two communities — one in Juba, and the other in Tonj. On May 24, 1982, the Salesian Coordinating Centre at Nairobi (Upper Hill) was opened. By the close of 1983 two more communities were opened — the Catholic Technical School, Marsabit (Kenya), and the Catholic Youth Centre at Dar es Salam — Upanga (Tanzania). In 1985, the aspirantate at Mafinga was separated from the parish. The same year we came away from Marsabit, as the initial contract for the technical school was only for three years. Meanwhile a good thrust was given to the youth project in Nairobi (Karem). Associated with the Boys' Town at Karem is the Don Bosco Satellite Project, designed to serve the youth of the very poor areas of the city.

Fr. Chrys Saldanha, the Provincial, during his visit of the delegation in

Parade of prize oxen at a dinka marriage ceremony — Sudan.





VIPs are welcome. Youth centre — Mafinga Parish (Tanzania).

1985, took concrete measures in view of organization and the following communities were canonically erected: NAIROBI — Upper Hill (Mary Help of Christians); KORR (St. John Bosco); DAR ES SALAM (St. John Bosco); IRINGA (St. John Bosco); MAFINGA (Sacred Heart of Jesus); and DODOMA (St. John Bosco). From 1985-86, Upper Hill, Nairobi, became also our studentate of theology.



The presence of one hundred young men in the aspirantate at Mafinga shows that the Congregation is slowly striking roots in the delegation. At present practically all our aspirants are from Tanzania.

THE COMMUNITIES

NAIROBI

Upper Hill: delegation centre and house of studies.

Activities include church functions, teaching of catechism, chaplaincy, festive oratory. Our students of theology attend the Theological Cen-

Youngsters of Iringa (Tanzania).



tre for Religious (TCR), except for two who attend the Jesuit Hekima College. The students have opportunities for apostolic experiences at the Don Bosco Satellite projects.

Harambee, the newsletter of the delegation of East Africa, is published from here every month.

Karen: Don Bosco Boys' Town

The land for the Boys' Town was given by the Cardinal Archbishop of Nairobi. The project started with just two confreres, and makeshift workshops. The facilities have been

With Fr Edward Liplask — Mafinga parish feast.

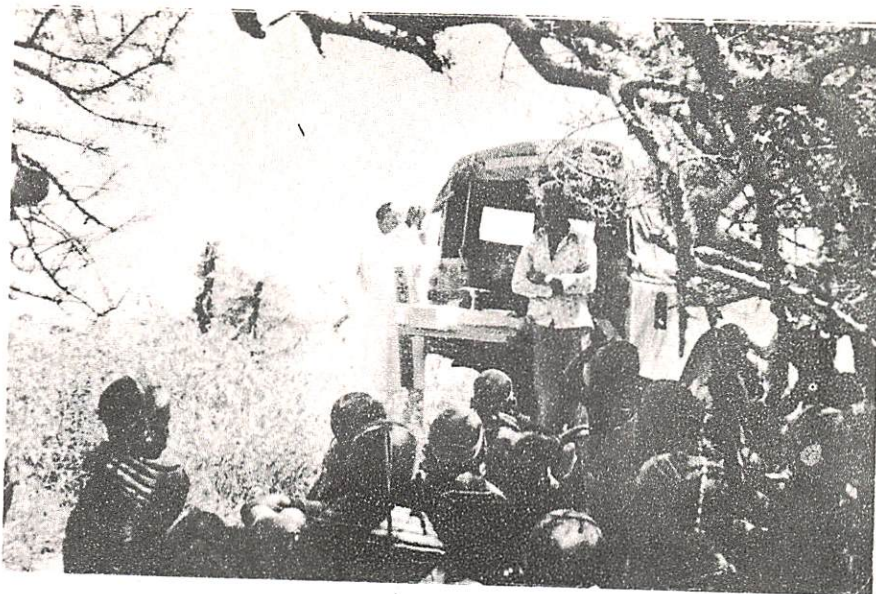
Korr — Outstation Mass in desert.

enlarged in course of time, and a good number of young people are being trained in various trades. The Don Bosco Satellite Project is the extension of the Boys' Town to the shanties of the city. The satellites are intended to help the youth in the very poor areas of the city to learn some useful skills.

KORR

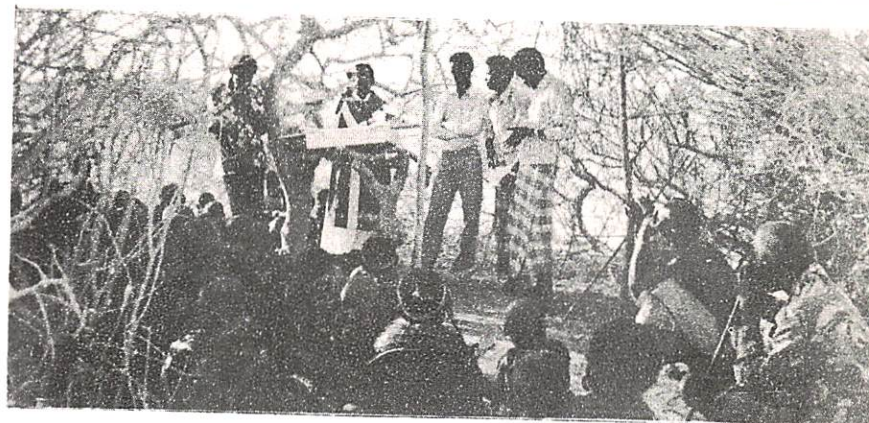
Don Bosco Mission

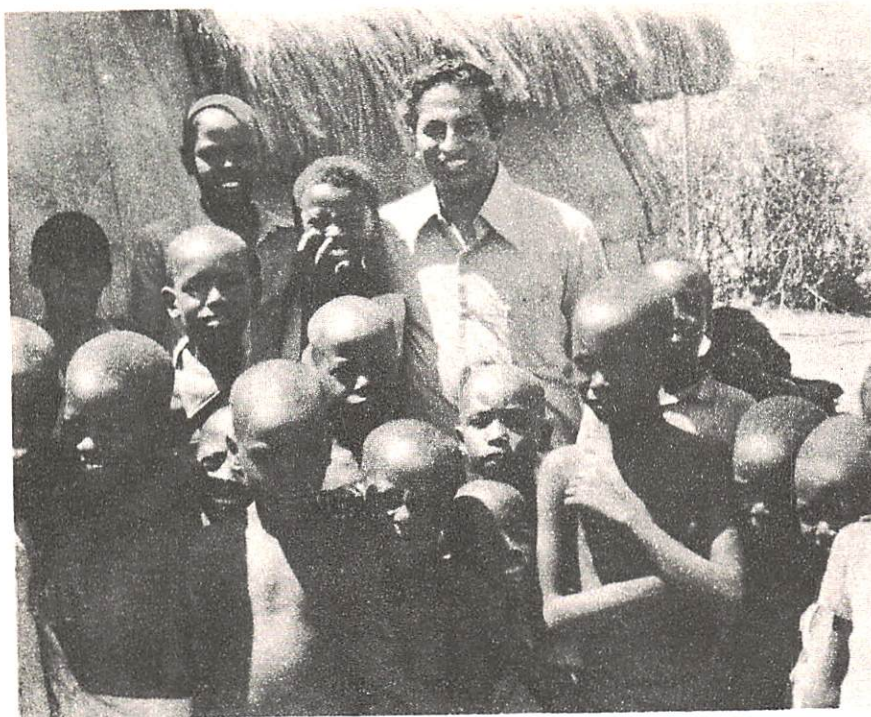
This mission station in the Kaisut desert was started in 1981. The initial difficulties of the early years seem to be over, and the centre now is developing fast. The Don Bosco



Church, octagonal in design, was blessed in May 1986. Mission work is especially among the nomads. About 600 have been baptized in the past six years. About 200 young people attend the youth centre. The sisters conduct various programmes for the women. Salesian work of this type among nomads is unique in the annals of the congregation.

KORR — Mass in the desert for Nomadic Samburn and Rendille Tribes.





JUBA (Sudan)

Catholic Press Institute

This institute belongs to the Catholic Bishops' Conference of Sudan, and was entrusted to the Salesians in 1982. Here a few boys receive training in printing technology. The daily oratory has an attendance of over 200. A mission station outside Juba town is also looked after by us.

WAU (Sudan)

Don Bosco Mission

Two confreres look after the John Paul II Secondary School. There is much scope for youth centre activities in the school premises. But due to the tense situation existing in the town as a result of the civil war, even the regular running of the school is affected; with the disappearance of Fr. James Pulikkal from Tonj, also that promising mission station remains closed. If the situation improves Wau promises to be a fertile field for Salesian activities.



DAR ES SALEM (Tanzania)

Don Bosco

The main activities are coordination of catechetical activities in secondary schools and colleges, YCS chaplaincy, youth work at the centre, and procure work. The youth centre has a newsletter, Vijana.



DODOMA (Tanzania)

Don Bosco

Activities include a Trade School with welding and carpentry. Free

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1. Fr. Tony D'Souza, sdb with children in the village Korr (Kenya).
 2. Our first home in Nairobi.
 3. Don Bosco — Dodoma (Tanzania).

coaching in English, mathematics and Kishwahili are given to the students for a period of three months before the selection tests. There is a youth centre with about 100 young people frequenting it.

MAFINGA (Tanzania)

Don Bosco Aspirantate

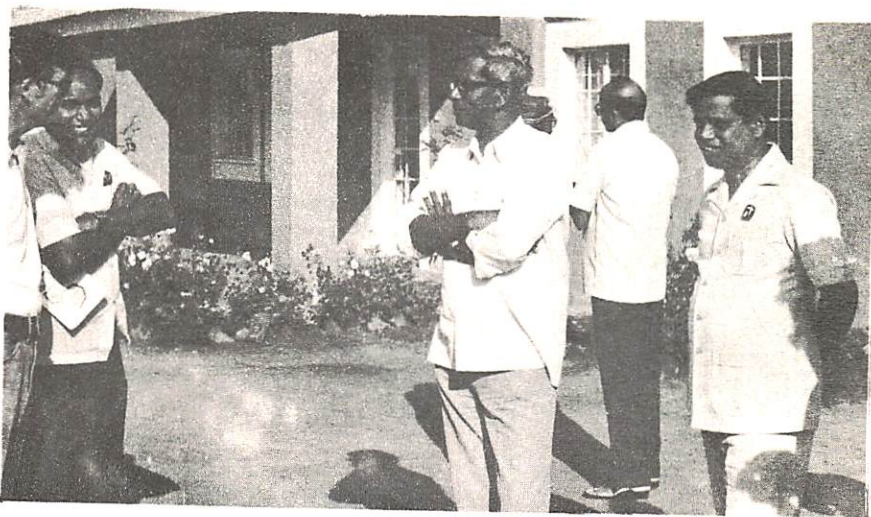
This seminary has over 100 aspirants. Pre-Form to Form III classes are conducted here. A few boys in Form IV, V, and VI attend the diocesan seminary. The buildings are in progress. The shamba (fields) helps the seminary in a big way as far as self-reliance is concerned. Vocation camps are regularly held.

Parish

This parish with a population of 20,000 was entrusted to the Salesians in 1981. The parish priest and his assistant reside at Makalala. Four Teresina Sisters are actively involved in the parish work. There are 13 substations. There is also a youth centre. Other activities include a nursery school, a dispensary, a farm, vegetable and fruit gardens, cattle farm, etc.

Makalala

This centre for the training of Catechists was originally the location of the parish. It is fast developing into a good catechetical centre. Forty Catechists from the dioceses of Iringa, Morogoro and Njombe are receiving a one-year course. The centre is also to offer retreats for the laity. Staff is meagre now, with one priest, two sisters and lay helpers. Visiting staff include a Consolata priest. The land of 1,000 acres will help the centre towards self-reliance.



1. Old Church of Korr Mission Station — Kenya.
2. Don Bosco — Iringa (Tanzania).
3. Salesian House — Dodoma.



Feast of the Assumption — Mafinga Parish (Tanzania).

Kenya — Korr

IRINGA (Tanzania)

Don Bosco

This is one of the first Salesian works in Tanzania. Bishop Mario Mgulunde wanted the Salesians to establish and develop a Catholic youth centre in Iringa town. At present the youth centre attracts some 200 youngsters. Workshops for vocational trades like printing, tailoring and carpentry help the boys to earn a livelihood. Another important activity is the religious instruction in higher secondary and secondary schools. The pastoral care of the faithful who attend the substation of Ferlimo is also entrusted to us.

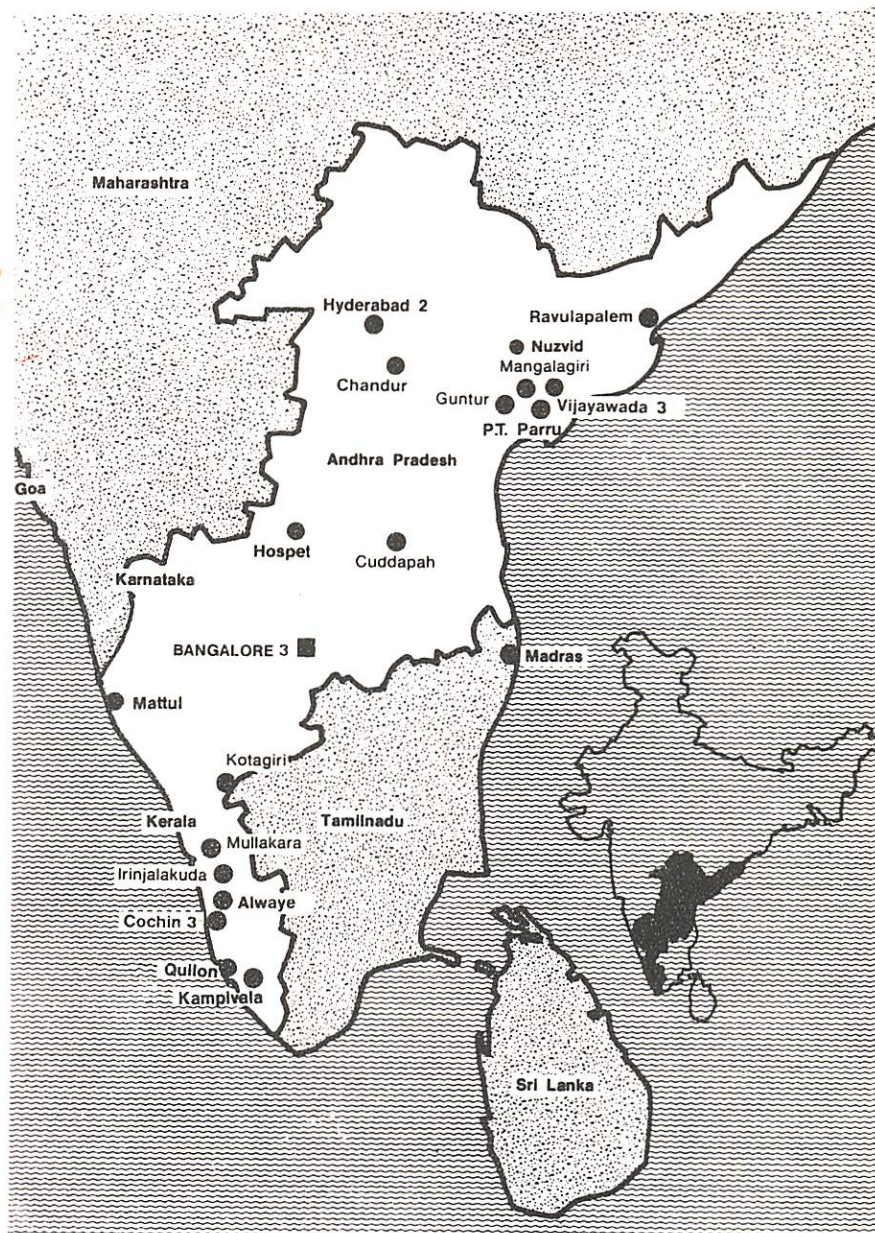


Palm Sunday — Don Bosco Upperhill — Nairobi.



Suk Dancers

PROVINCE OF BANGALORE



Patron Sacred Heart of Jesus
Erected March 19, 1979

Clerics	162
Brothers	13
Priests	108
Centres	29

To Preach the Good News

Salesian Work in Kerala

In 1970 the Salesian institutions of Kerala, Karnataka and Andhra along with Kotagiri (in Tamil Nadu) were separated from the Province of Madras and a new province formed with headquarters in Bangalore. On March 19, 1979 the new province was canonically erected. Fr. Thomas Thayil was chosen to lead the infant province, placed under the patronage of the Sacred Heart of Jesus. The official inauguration of the province took place on Easter day 1979.

At the time of the division, there were ten Salesian communities in the new province. In the short span of nearly ten years the province has found new vistas of Apostolate in this vast territory comprising three states

and some 120 million people. Today there are about 28 centres in which the Salesians of this province are having a variety of activities.

KERALA

For half a century, Salesian presence in the south was limited to Tamil Nadu alone. Circumstance never seemed favourable for the early Salesians to come beyond the frontiers of Tamil Nadu. The early history shows how attempts were made to start a novitiate at Bangalore, but without success; so too, the school at Trivandrum which started off well in 1946 had to be abandoned four years later.

However, the opportunity came in 1956 to re-enter Kerala. A certain Monsignor Chammany, parish priest

of Chathiath (Ernakulam), was becoming increasingly alarmed by the situation of the youth in his urban parish. Restless and volatile by nature, they were swaying between Christ and communism. Subject to anti-religious propaganda, many were drifting away from the Church too. The anxious monsignor appraised his archbishop, the Rt. Rev. Joseph Attipetty, of the situation; he readily agreed to call in the Salesians.

On August 15, 1956, Fr. A. Pianazzi, the then provincial, sent Fr. Francis Guezou, Bros. Varghese Meenacherry and Louis Panikulangara to start the 'oratory' (youth centre) at Vaduthala. This was the beginning of Salesian work in Kerala. Today there are ten Salesian houses in Kerala alone. The Salesians in Kerala engage themselves in a wide range of activities, through youth centres, parishes, formal and non-formal technical training centres, orphanages, etc. to extend Don Bosco's loving hands to this region.



- 1956 Don Bosco, Vaduthala
- 1962 Don Bosco, Irinjalakuda
- 1971 Don Bosco, Mannuthy
- 1973 Sneha Bhavan, Palluruthy
- 1976 Don Bosco, Palluruthy
- 1975 St. Stephen's Parish, Quilon.
- 1981 Don Bosco, Alwaye
- 1983 Don Bosco Cultural Centre, Vennala
- 1984 Don Bosco, Kampivala

Don Bosco Youth Centre



Don Bosco All Kerala Soccer Tournament

VADUTHALA

Don Bosco Youth Centre

Don Bosco Youth Centre, Vaduthala is the first Salesian institution in Kerala started on August 15, 1956. Though there are many facets for this centre, it is rightly called 'the oratory' of Don Bosco. Youth Centre is the stem of this project. The 'oratory' reaches out to the youth through various spiritual, cultural and social programmes. The youth centre, with its motto "*that all may be one*" wants to treat all equally, so as to become all things to all.

Religious and Moral

The little chapel of Our Lady of *Thattazham*, attached to the youth centre, functions like a quasi-parish and is the spiritual abode for about 300 families. Regular catechism classes, Marian sodalities and other pious organizations help very much the religious and moral formation of the people.

Social Service

The youth centre, right from the start, ventured into a grand social service scheme to meet the basic needs

of the local people. The house building scheme has enabled about 350 families to acquire decent houses. There is an educational scholarship for poor students. Other timely helps are also extended to the people through the youth centre.

Cultural Activities

Regular cultural programmes give life to the youth centre. A youth festival is organized every year involving all types of youth from different parts of Kerala through sports, games

and cultural competitions. The annual All Kerala Don Bosco Football Tournament held here is a great attraction.

There is a public library and reading room started in 1958. The fortnightly leaflet "*Thattazham*" reaches all the members and well-wishers with inspirational reading matter and information about various programmes in the centre. The Salesian Bulletin in Malayalam is also published from this centre.

Don Bosco (I.T.I.) Industrial Training Centre

The Don Bosco Technical School supplements the youth work at Vaduthala by teaching the youngsters a trade. The technical institute was started on June 29, 1962. In 1971 it received government recognition. Today it is a full-fledged industrial training institute, helping over 100 young men every year to learn a trade.

Don Bosco Schools

Attached to the youth centre is also a lower primary school (Malayalam medium) providing education to about 200 local children. In 1985 an English medium school also was started with about 120 pupils in class V and VI. Every effort is made to raise



The Youth Orchestra

these schools to higher grades, through which the Salesian presence can have better impact on the youth of Cochin.

Integrated Youth Development Centre (IYDC Cochin)

The integrated youth development centre is the most recent venture for youth animation. It was started in 1984 under the guidance of Fr. Joe Fernandes. Various educational and developmental programmes for youth are held both at the centre and outside in schools and colleges. Periodical seminars and courses organized for young formators help them meet the requirements of youth animation in various situations.

Don Bosco Vaduthala is the outstanding youth organization in Kerala with its multi-dimensional activities. The youth of Kerala with a high literacy standard and open to modern ideologies need more than ever the care and assistance of Salesian youth animators.

IRINJALAKUDA

Don Bosco

It was March 1962. Fr. John Med who was the provincial of the Salesians of Don Bosco came to Irinjalakuda at the invitation of the bishop of Trichur. Don Bosco School

was started in the same year. In 1964 a hostel for residential students was also opened. The first batch of students appeared for the school final (SSLC) examinations in March 1968. The school distinguished itself by excellent results every year. In 1985 March all the 92 students secured first class. It was the best result in the state. At present the school has a strength of 1300 pupils with a complement of 35 teachers. The residential students number about 150. New playgrounds, the auditorium, indoor stadium and other facilities have been built up over the years.

The daily youth centre provides the youth of the locality with facilities for games, reading and other social and cultural activities. Every Sunday, nearly 900 youngsters attend religious education and a specially prepared Eucharistic celebration. The recently built Shrine of Mary Help of Christians, along with the school, is the centre of all activities of this Salesian community. Though situated in an affluent area, it fulfills the aspirations of the Salesian system — to produce good Christians and honest citizens.

MANNUTHY

Don Bosco Bhavan

An apostolic school for the junior aspirants for the provinces of Calcutta,

Guwahati and Madras was started at Mullakkara, Mannuthy, on December 6, 1969. The English medium high school was begun on August 15, 1971.

There is a vocation director to contact high school and college students who wish to become Salesians. This is done through regular personal contacts, correspondence, visits to schools and colleges, vocation camps, exhibitions, summer camps, etc.

Today from Mannuthy aspirants are sent to the provinces of Guwahati, Dimapur, Calcutta and Bangalore after their school final.

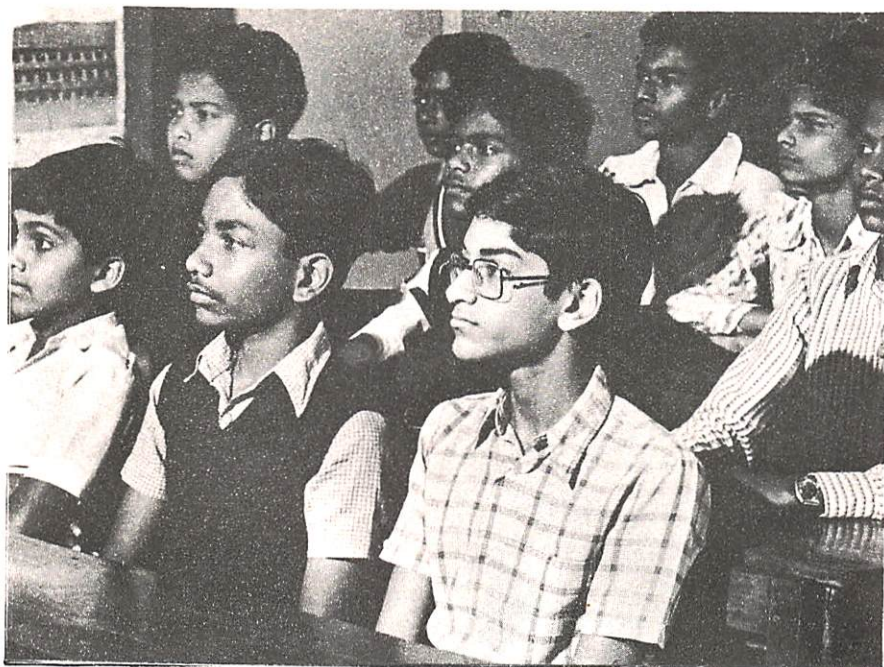
Though the school is primarily for the aspirants, it is open to students of every community. The present strength of the school is about 700. So far, with the exception of one year the school was able to score cent per cent result for the school final examinations. Besides the intellectual formation, much attention is given to the religious and social formation of the students through co-curricular activities.

Don Bosco Vocational Training and Youth Centre

A full-fledged youth centre and a training centre in electronics are being realized in Mannuthy, two

Mary Help of Christians Shrine — Irinjalakuda





The aspirantate — nursery of vocations

kilometres away from the aspirantate. This work is the fruit of the initiative of the Salesian Cooperators, under the direction of Fr. George Ukkan. Vocational non-formal training of local youth in modern electronics would be its main characteristic. A TV-Radio mechanics course began on August 15, 1987 in the newly erected small building; some facilities for sports and games are also provided. This is indeed a timely venture to tackle the problem of unemployment among youth in the country.

PALLURUTHY

Snehabhavan and Don Bosco

There is no such thing as a bad boy. It is the struggle for existence that brings boys to the streets. Once an existential situation is created with genuine love and education, each of these future criminals of society can be transformed into good and useful citizens. This is what *Snehabhavan* and Don Bosco, Palluruthy together aim at.

STAGES OF THE WORK

Snehabhavan

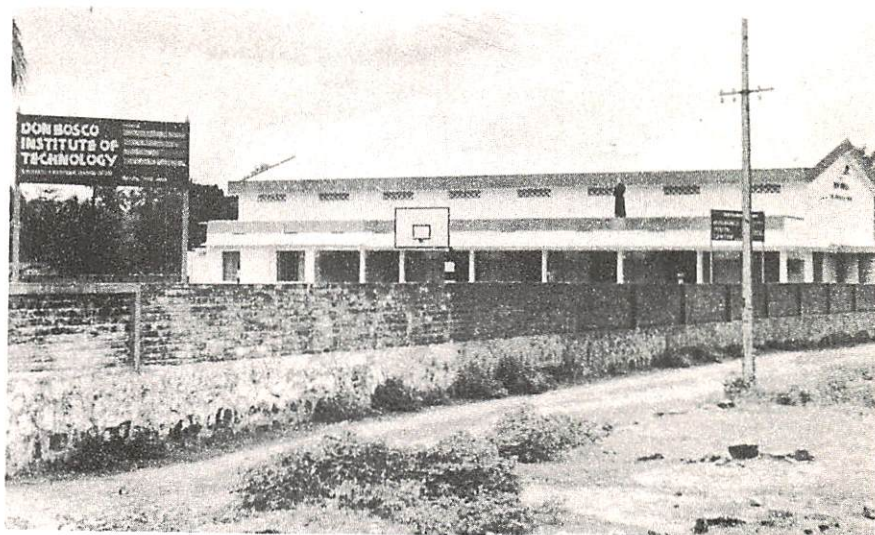
Snehabhavan is the most outstanding Salesian venture in Kerala. Seeing how the work of the Salesians had transformed the youth of Vaduthala, the Mayor of Cochin requested the Salesians to take charge of the boys of the Corporation Relief Settlement. The provincial, Fr. Thomas Panakezham, accepted the offer of the Mayor. Thus on May 31, 1974, the first batch of 110 boys of the Relief Set-

tlement were received by the Salesians in an old godown of the Cochin Corporation, now called *Snehabhavan*. Admission to *Snehabhavan* is done exclusively by the Corporation of Cochin; the Salesians have only to look after the boys. These boys receive not only food and shelter but also plenty of attention and affection. Those who have the aptitude to study are sent to schools; others are taught trades like carpentry, tailoring, printing, mechanics, automobile mechanics, driving and typing. As they complete their training they are helped to find a job and get settled in life. Those who wish to return to their homes are helped to get in touch with their parents or kin. Here one sees the power of reason, religion and kindness in turning derelicts and delinquents into responsible citizens.

Don Bosco Welfare Centre

The Don Bosco Welfare Centre came into existence on May 12, 1976. Boys who show signs of improvement in *Snehabhavan* are brought to Don Bosco Welfare Centre. Here they get better discipline and more opportunities for moral and spiritual training.

Don Bosco Institute of Technology and Youth Centre

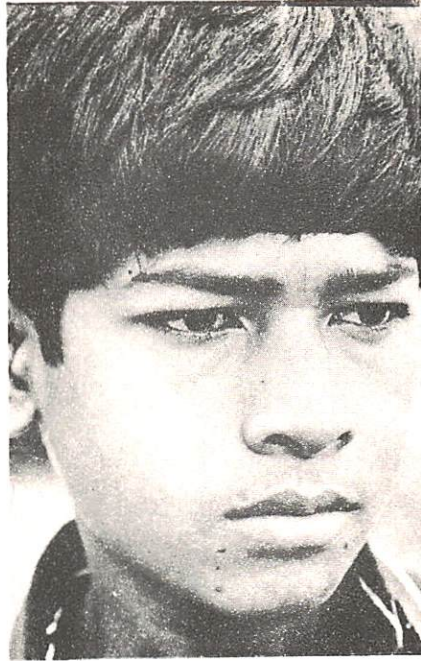


Bosco Nilayam

Once the boys grow up and get a job, it is difficult for them to stay on in *Snehabhavan* or at Don Bosco Welfare Centre along with other smaller boys. They have their works and schedule different from others. They are young men by this time and need a place of their own. *Bosco Nilayam* is a home for young workers of *Snehabhavan* and Don Bosco. Under the Salesian care and guidance they begin to stand on their own.

Bosco Nagar

This is the Don Bosco housing scheme. The boys of *Snehabhavan*, Don Bosco or *Bosco Nilayam* are given a house to live in, if they have their family partly or fully and if they have a job to live by. Twenty-six families are settled at *Bosco Nagar*, a short distance from the Don Bosco Welfare Centre. A new plot of land 'The *Bosco Nivas*' has been acquired for future need as *Bosco Nagar* is already full.



Snehabhavan — a hope for the abandoned youth

At Quilon - a social dimension

Since the beginning of the work twelve years ago, about 2,300 boys have passed through *Snehabhavan* and Don Bosco, Palluruthy. Of these, about 400 have been helped to trace out their parents and settle with their families. Twenty-five them have been married and living happily. A lot is being done through this work, much to the credit of the pioneers like Frs. Varghese Menacherry and Louis Panikulangara both of whom have left us for their eternal reward.

QUILON

Saint Stephen's

St. Stephen's Church, Quilon, one of the coastal parishes of Quilon diocese, was entrusted to the care of the Salesians on September 8, 1975. It is a large parish consisting of over 1,100 families, of which about one half belong to the fishermen community. The others are mostly lower middle class people and daily wage earners. Though the pastoral work is





Fr. Thomas Myladoor with the first batch of aspirants

limited to one village, Thope, the Salesian presence extends to five neighbouring villages. The economic and cultural backwardness was one of the reasons for the selection of this area for the apostolate.

In pastoral ministry every effort is made to make the celebration of the liturgy and the sacraments meaningful. Plans are afoot to break down the parish into smaller units for more frequent and deeper contacts, both among the people themselves and with the pastor. As for pastoral work for youth, the parish has been through a process of search; several models have been tried out. At present we are using a flexible form with the involvement of the youth in the social problems of the locality.

The third sector of involvement of the Salesians here is the developmental programmes for the fishermen community. Genuine humanitarian concern and need for providing relief

in times of emergency such as sea erosion or a fire is the beginning of this project. From 1980, a more scientific approach to the all-round development of the community began, much to the credit of those who did the pioneering work. The programme catered to the social, economic, educational and political dimensions of development simultaneously.

In August 1984, the assets of the project were handed over to the people. The Salesians are only board members, much contented that we have contributed our share in making the artisanal fishermen of Kerala an awakened and self-confident lot.

ALWAYE

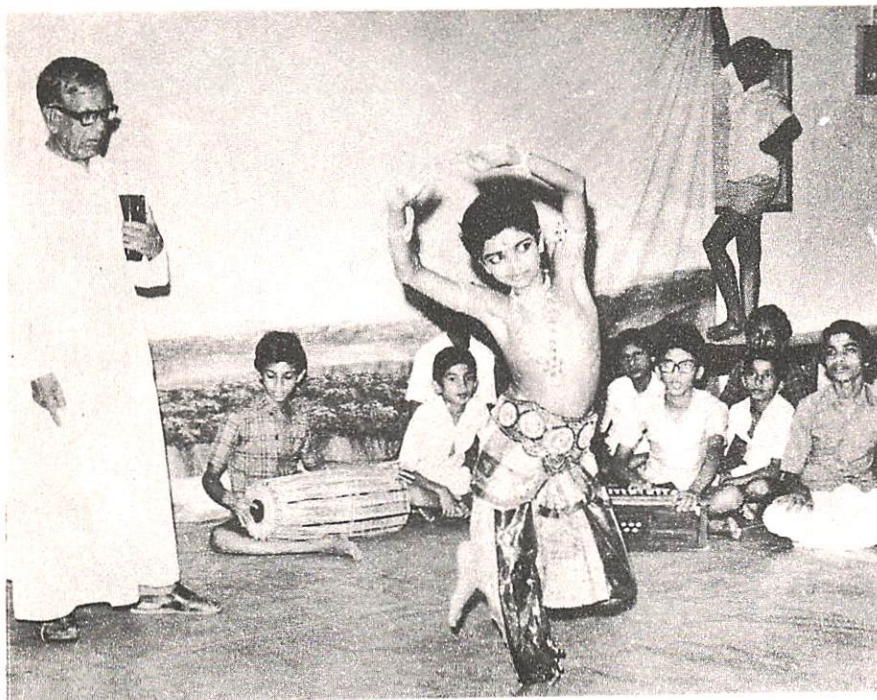
Don Bosco

The senior aspirants of the province of Bangalore receive their training at

Don Bosco, Alwaye. The property was acquired in 1981. In June 1982 the aspirantate at Vadhuthala was shifted to Alwaye. On December 30, 1986, the new building was blessed by Rev. Dr. Antony Padiyara, the archbishop of Ernakulam, and inaugurated by Fr. Joseph Thekedathu, the provincial.

The aspirants are given two full years of formation along with the pre-degree studies, during which they discern their vocation. Opportunities are given to them also to know and to experience the salesian life and to develop their talents. An idea of salesian apostolic work is given to them by involving them in the various youth activities of the locality.

The youth centre, attached to this community, was inaugurated on June 1, 1984 by the Minister of Civil Supplies, Mr. P. K. Velayudhan. There are about 200 active members in the youth centre. A public library is also



Fr. Philip Thayil — cultural centre

part of the youth ministry. The scholarship for poor students, the housing project and the social service scheme are other developmental programmes aimed at the uplift of the poor of the locality. The nearby parish is also under the care of the Salesian community, giving a pastoral dimension to the Salesian presence here. It was officially entrusted to the Salesians on December 12, 1986.

VENNALA

Don Bosco Cultural Centre

The project of a cultural centre along with the Salesian publication centre is the masterwork of Fr. Philip Thayil. The Don Bosco Publication Centre was started in the early sixties at Don Bosco, Vaduthala. In the year 1974 it was shifted to Don Bosco, Palluruthy, where a printing press was also added to the Publication Centre. The Centre brought out a series of books on Don Bosco, Salesian saints and pictorials on the lives of saints. At Palluruthy with the printing of

"Kuttikalude Bible" (Children's Bible) in Malayalam poetic form, the Publication Centre developed a cultural wing performing extracts from the newly published Bible as songs, dances, folk dances and ballet.

In 1983 the Publication Centre along with its cultural wing was transferred to Vennala for further development.

Printing Institute

The publication centre has a printing press which in future is expected to become a school of printing. On December 8, 1987 it had its beginning with seven young apprentices.

The Cultural Centre

The Cultural Centre is a unique Salesian enterprise in as much as talented boys from good catholic families are taken and given training in Carnatic music, classical and folk dances and in several musical instruments along with their regular scholastic schedule. These boys are able to perform a variety of programmes based on biblical themes. This is one of the

scopes of the centre — to impart biblical message through cultural programmes. Some of these boys do express their desire to become Salesians and priests.

The children's library, recording studio and the biblical theatre are other activities that are contemplated within the Cultural Centre for the formation of youth.

KAMPIVALA

Don Bosco

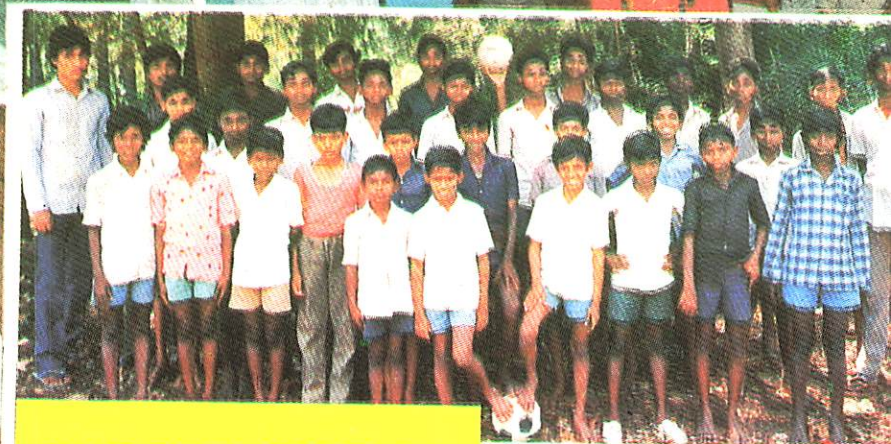
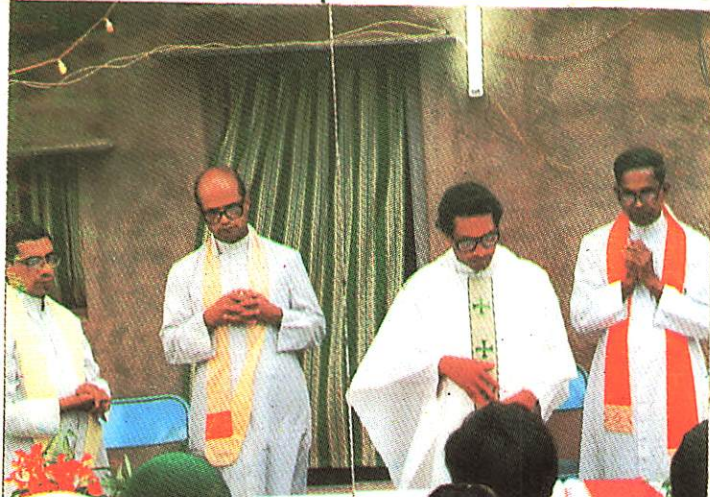
Don Bosco non-formal training centre, Kampivala, was started on June 24, 1984 in remembrance of the golden jubilee of the canonization of St. John Bosco. This is situated in the village Kampivala, along the Arabian sea coast close to the Salesian parish at Thope, Quilon.

The aim of the institute is to train the school drop-outs and vagrant boys of the poor fisherfolk in some useful trades by which they can earn their daily bread in an honourable manner. At present there are only the carpentry and welding sections in the workshop. It is the earnest desire of the Salesians here to introduce other useful trades soon.

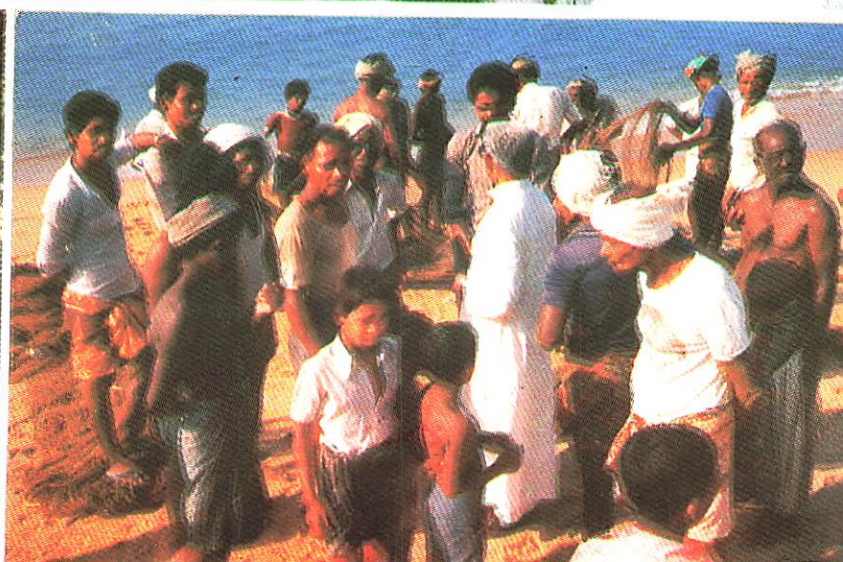
The training course is envisaged as a semi-residential one. On weekends the boys go home, live with their parents and return on Monday morning. Now there are 30 poor boys undergoing training.

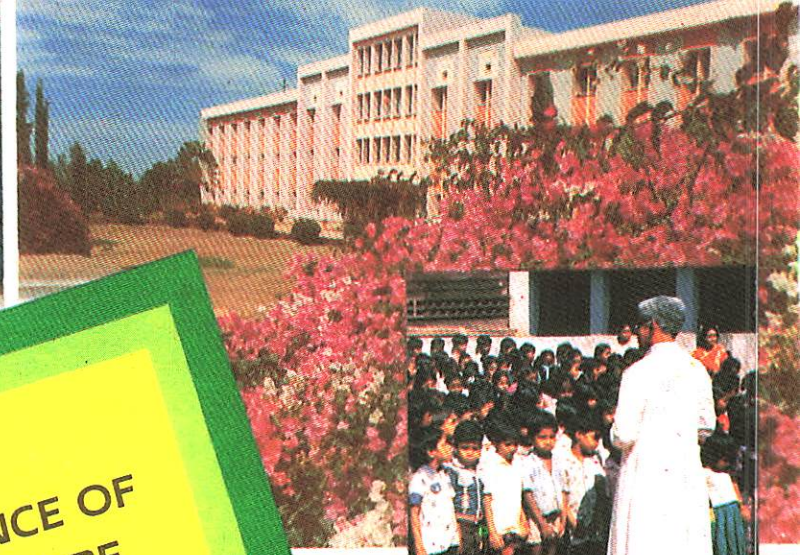
A humble beginning at Kampivala Bro. Chacko and Fr. C. P. Joseph



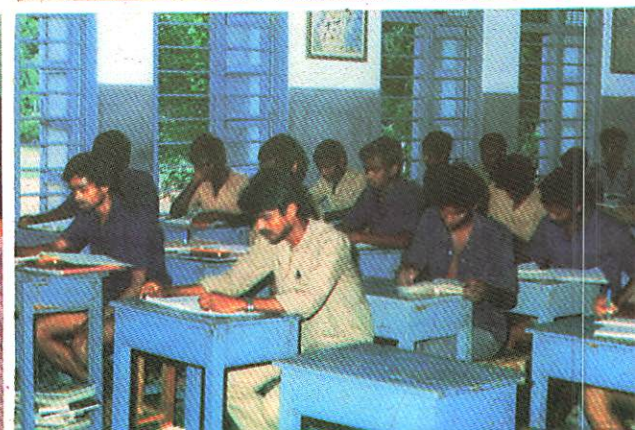
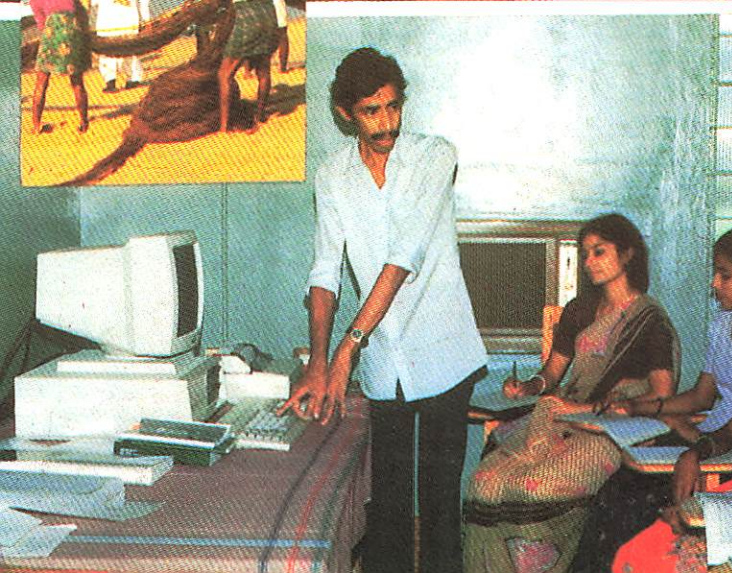
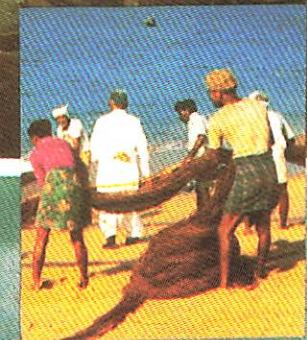
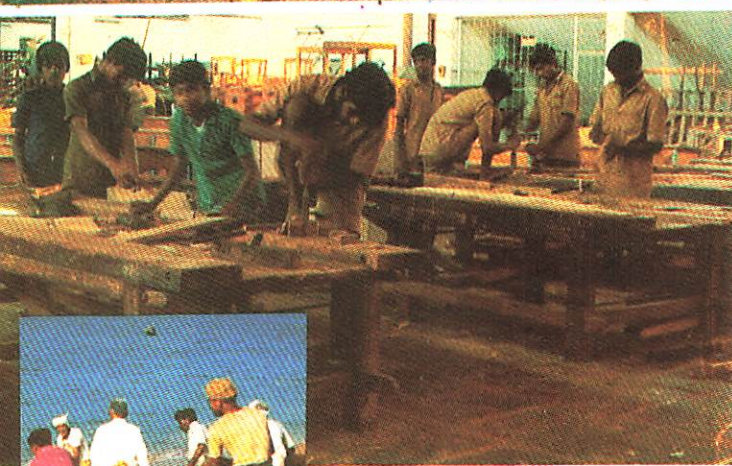
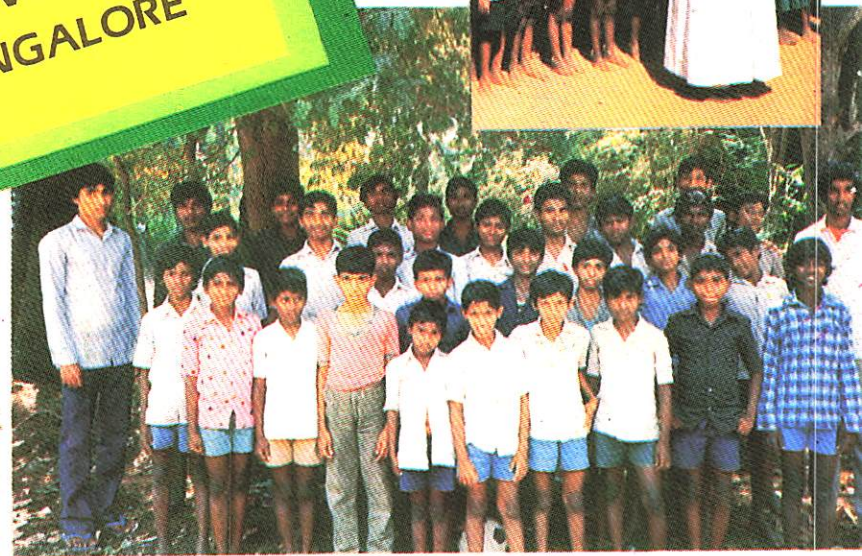
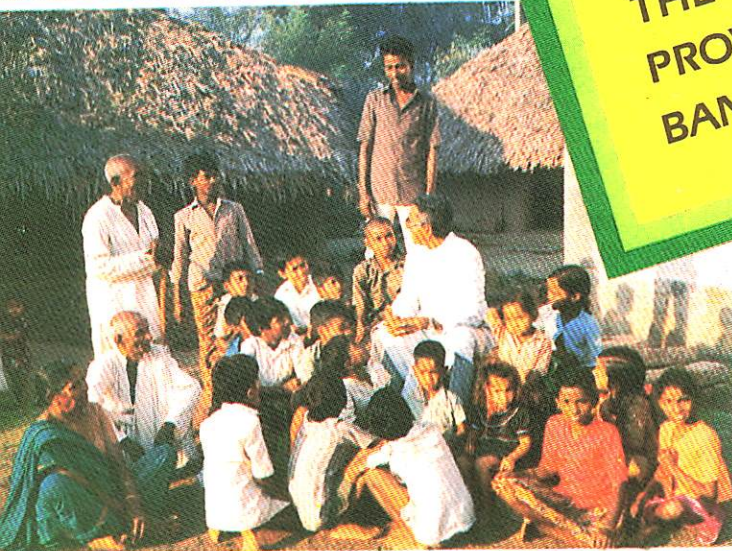


THE PROVINCE OF BANGALORE





THE PROVINCE OF BANGALORE



To Uplift the Downtrodden

Salesian Work in Karnataka

Karnataka, though an extensive state, has the lowest christian population among all the southern states. Yet, its capital city — Bangalore — has the largest concentration of religious men and women in India. The Salesians were comparatively late comers to this 'city of religious' where more than eighty different religious congregations have houses. The first salesian house in Karnataka is Kristu Jyoti College, the salesian theologate, which was started in 1967. In 1979 when the Salesian houses of Kerala, Karnataka and Andhra along with Kotagiri were separated from the province of Madras to form the new province; Don Bosco Bangalore became the headquarters of the new province. The two other salesian communities in Karnataka are Don Bosco, Hospet, and the *Yuva Kendra* — the home of the 'rag-pickers' — a work envisaging thousands of vagrant boys in the city of Bangalore.

Salesian presence in Karnataka

- 1967 Kristu Jyoti College, Bangalore;
- 1979 Don Bosco, Bangalore - Provincial House;
- 1985 Don Bosco, Hospet;
- 1985 Bosco Yuva Kendra, Bangalore.

BANGALORE

Kristu Jyoti

The Salesians came to the garden city of Bangalore on February 24, 1968 when Dr. D. S. Lourdasamy, the then



Kristu Jyoti Chapel

Archbishop of Bangalore, blessed Kristu Jyoti College, the Salesian theologate. Kristu Jyoti invites students of theology belonging to the various Salesian provinces of India. The Sylvestrians (O.S.B.) also attend the college. This studentate is, affiliated to the Salesian Pontifical University in Rome. The curriculum lays a special emphasis on youth pastoral and catechetics.

True to the Salesian tradition, the students engage themselves in a variety of youth pastoral activities as part of their formation.

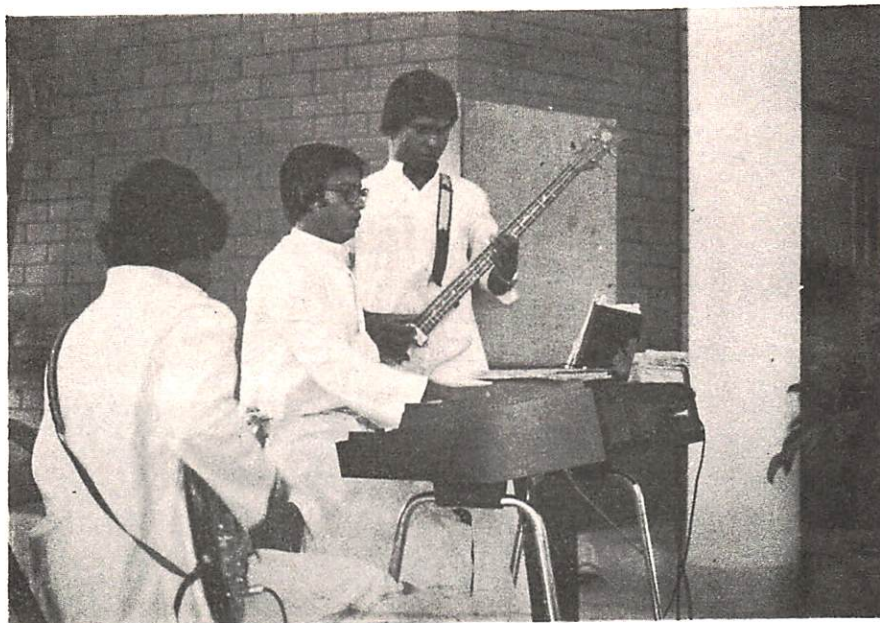
Social Service Guild

From the very outset, the community came forward to offer whatever help it could to the poor of the villages in the neighbourhood. They pooled their resources and the Social

Service Guild was formed in 1973, registered under the Mysore Societies Registration Act. The activities of the guild are a legion: house building, self-help schemes, educational programmes, medical aid, farming projects, etc..

Youth Pastoral

The 'oratory', a typical Salesian activity, is not so much institutional. Every week-end the students conduct more than a dozen oratories in and around the city. It is the proud speciality of Salesians to work for 'the poor and abandoned youth'. The '*Yuva Kendra*' today catering exclusively to street boys and paper-pickers is the fruit of the dynamic and courageous



Young Salesians in formation

initiative of a few students of theology.

Two decades may seem insignificant in the history of a theologate. Externally, things seem to be very much the same; very few milestones seem to have been crossed. The alumni of Kristu Jyoti, however, are proud of their *alma mater*.

VISVADEEP

Institute of Catechetics

Visvadeep is the Institute of Catechetics attached to Kristu Jyoti, the salesian theologate in Bangalore. It organizes regular courses in the field of youth pastoral, catechetics and communication for the students of theology and others from various dioceses of India. The institute was started in 1980 in response to the need for serious academic course in the field of catechetics in India. In 1983 it was affiliated to the Pontifical Salesian University in Rome. There is a sound recording studio, photo studio and an audio-visual library as part of the institute.

Objectives:

- Formation of a pastoral and catechetical mentality.

- Acquisition of professional skills in the approach to youth and other age groups.
- Training in audio-visual and other modern catechetical media.
- Human and spiritual formation of the participants through community living.

The courses offered

Diploma course in youth pastoral and catechetics, basic theology, summer courses in catechetics and other

courses on youth ministry, photo-language and group dynamics, audio-visual productions and media awareness.

HOSPET

Don Bosco

The Salesians took up the parish at Tungabhadra Dam in June 1982 at the request of Bishop Ambrose Yedanapalli of Bellary. The following year some land was acquired at Hospet with a view to start a non-formal technical institute there. On June 29, 1985 the Salesians came to the new site at Hospet. The project of a technical institute could not take off immediately as problems arose regarding the land. In December 1986 the *Misereor* approved the project of a non-formal training centre. The workshop is already functioning with two trades — welding and carpentry. A youth centre, under the care of Fr. Antony Vallooran, is also coming up as the people gradually come to know the Salesian way in this mission land.

In May 1986 the parish at Tungabhadra Dam was returned to the diocese.

For the rag-pickers, coolies, hotel boys, shoe-shines...





BOSCO YUVA KENDRA

Fr. K. J. Thomas the director in the sound studio

History

This is a service organization for the welfare of the street boys of the city of Bangalore. It was initiated as a part-time venture by the students of Kristu Jyoti, Bangalore, in 1980. Wanting to respond to the needs of the most deprived of the urban youth and with an urgency to adapt the 'Don Bosco System' to the Indian context, a group of young Salesians moved into the city streets to contact the homeless youth at large: the rag-pickers, coolies, hotel boys, shoe-shines, and the like.

The province took up the project in 1984 on the occasion of the bicentennial of Don Bosco's canonisation (April 1, 1984). Fr. George Kollashany was put in charge of the project. 'Don Bosco', the first home of the street boys, was blessed on 31st May 1984. Reminiscent of Valdocco experience, after two months the boys had to move out into the street, later into a school and then to a farm house in Banasankari for months. In 1985 a permanent centre, *Bosco Yuva Kendra*, was inaugurated and blessed on September 8, 1985. Besides being a contact and rehabilitation centre, it started off with a training programme

in screen printing and tailoring, some educational facilities and night shelter for the many poor street boys and coolies that come over there.

Stages of The Work

Street contacts and allied services became regular and systematic through *Yuva Kendra*.

This work is done in collaboration with the Salesians of Kristu Jyoti and the youth at large, in as much as they support the project, in three stages.

The street boys are contacted in their own locations like street corners, railway stations, bus stands etc. This is the first stage, providing developmental assistance and helping each boy to grow off the street. Programmes such as camps and picnics, facilities such as savings, medical aid, safe-keep of their belongings, bathing and night shelter, constant availability of a contact person and services such as counselling, job guidance and home placements enhance the quality of this stage of work. Quantitatively this helps to reach out to about a thousand street youth in over twenty-five contact points.

At the second stage there are the city centres. Presently *Bosco Yuva Ken-*

dra provides the facilities of this stage. All the structural forms of service available at the contact centre along with opportunities for training and education, and the possibility of living away from the street are given here. This stage is expected to facilitate the transition from street to home. Here some boys do their studies, others undergo training in some skill, others find work and are slowly helped to take their place in society.

The youth village, the third stage, is a fully provided boarding and life-oriented training centre with facilities for study and work. This is yet to be built up. Negotiations are on.

Impact on Society

Though it is too early to evaluate how society at large looks at this project, yet there is a great deal of interest and involvement from the people, especially the youth themselves. The youth-for-youth programme has taken off. It is intended to evolve into a movement that will conscientise itself of the situation of street youth and other social problems and will work towards the eradication of street children, creating a society of equality, brotherhood, *dharma* and *sathya* in a Don Bosco way.

Amid the Young and the Poor

Salesian Work in Andhra Pradesh



Andhra Pradesh, considered to be one of the most responsive mission areas in the country, offers vast possibilities to the Salesians to serve the poor and the young.

The Salesians came to the scene in 1964 at the invitation of Bishop Ignatius Mummadi of Guntur. The zealous prelate entrusted the Salesians with St. Michael's Industrial Training School and Orphanage. Fr. John Med, the provincial, accepted the offer and there began the Salesian work in one of the vast mission areas of the south, where there are millions yet to hear the good news of Christ. Though short, the Salesian presence has produced remarkable success in Andhra. Today the Salesian work in 12 centres, engaging in a variety of works for the benefit of the poor and

young, giving priority to evangelization.

Salesian Presence in Andhra Region

- 1964 St. Michael's, Guntur;
- 1971 Don Bosco, Patsala, Tadiparru;
- 1974 St. Antony's Cuddapah;
- 1975 St. Teresa's Parish, Hyderabad;
- 1976 Don Bosco, Mangalagiri;
- 1980 Assumption Church, Pez-onipet;
- 1981 Don Bosco, Gunadala;
- 1981 Don Bosco, Ravulapalam;
- 1984 Don Bosco, Hyderabad;
- 1985 Don Bosco College, Chandur;
- 1985 Don Bosco, Guntapally;
- 1986 St. Paul Regional Seminary, Nuzvid;

GUNTUR

Saint Michael's

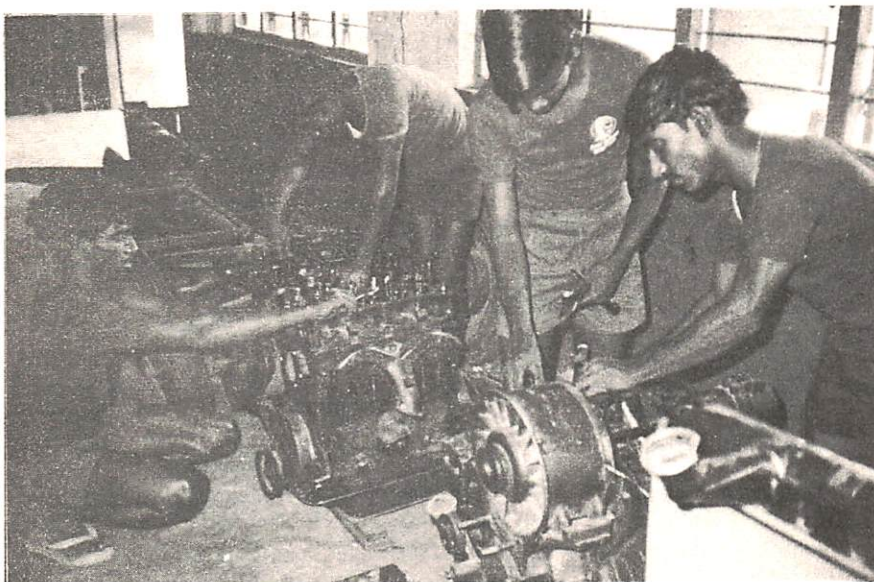
The Salesians came to Andhra, accepting Saint Michael's Industrial School and Orphanage from the diocese of Guntur. Frs. Benjamin Puthota and Abraham Panampara began this pioneering work of Salesians in Andhra Pradesh.

The technical school, which is now recognised by the government, offers industrial training for the local youth in motor mechanics, carpentry, fitter and printing. The printing section of the institute prints the Salesian Bulletin in Telugu and brings out other good christian literature in this region. There is much scope for the technical school in this area. Every year the school trains a number of young people who find gainful employment.

PATSALA TADIPARRU

Don Bosco Mission

This Don Bosco mission was started in 1971 at Brahmanakodur with Maria Matha parish as its headquarters. This is the first Salesian parish in Andhra Pradesh. In 1973 a small boarding was started for the poor children of the mission at Brahmanakodur. This boarding later became the project for the disabled children under the care of Fr. Thomas Chinnapa. Due to lack of water and transport facilities, in 1976 the boarding was shifted to Mangalagiri closer to the town of Vi-



Motor Mechanical shop — Guntur

jayawada, and the parish too was transferred to P.T. Parru. The work evolved in a temporary building made for the parish centre and a mini boarding for a few children from the locality.

The Salesian presence at P.T. Parru, covering an area of about 400 sq. kms. is mostly evangelical with many sub-stations having sizeable catholic communities. Fr. Abraham Panampara is the parish priest and head of the Salesian community here.

CUDDAPAH

St. Antony's Industrial Institute

The Mill Hill Fathers founded this institute in 1956 to impart technical education to the poor of the Rayalaseema area — the poorest region of Andhra Pradesh. In June 1973 the Salesians took up this work at the request of Bishop Thumma Showry of Nellore.

The scope of this institute is the integral formation of youth, besides the technical education that is given. Today there are about 200 boys undergoing technical training in the various departments of St. Antony's, irrespective of caste or creed. In the effort to be at the service of the poor and abandoned youth of this area, the non-formal training is given priority. A private diploma is granted to the youngsters of the non-formal training section, while others do the government certificate examination.

SANATHNAGAR

Saint Teresa's Parish

The Salesians were invited by the Archbishop of Hyderabad in 1975 to take charge of St. Teresa's parish situated in the centre of an industrial area, Sanathnagar, (in Hyderabad) where, there is a concentration of factory workers hailing from the

southern states. A good number of them are catholics and needed pastoral assistance. The Salesians were the first to stay there permanently so that the catholic workers and their families could have regular Eucharistic celebration and their children could be taken care of.

Besides catering to the spiritual needs of the people the Salesians have ventured into other developmental projects for the welfare of the people. A practical course in electronics and TV mechanics has been started mainly to help the unemployed youth of the parish. There is also a commercial institute rendering courses in shorthand and typewriting. A small reading room and library is also under the care of the parish for the benefit of the local people.

HYDERABAD

Don Bosco School

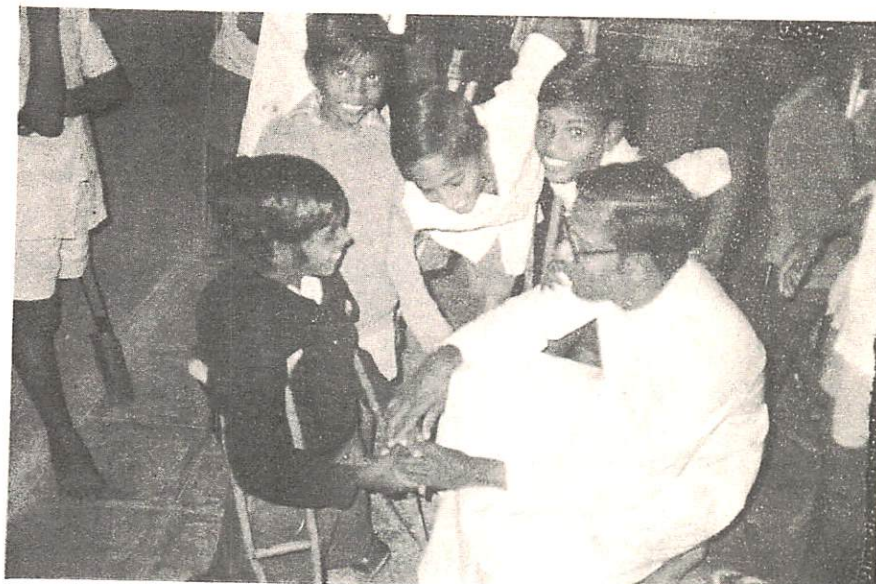
Don Bosco School at Hyderabad was started as an extension and development of the parish at Sanathnagar as there was no catholic school for the boys of the parish. A plot of land was bought about 2 kilometres away from the parish church. In June 1979 the school was begun in both Telugu and English

medium with classes VI and VII only. The school became a full-fledged high school in 1983. Right from the start the school has been maintaining a remarkable standard in the public examinations. Nothing more has helped to make Don Bosco known in and around this growing metropolis than the good results the school is able to produce year after year. The pioneering hard work of Fr. Lens behind the glory of this school is unforgettable.

MANGALAGIRI

Don Bosco Premnivas

Don Bosco Premnivas is a unique work in the province, probably in the entire Salesian world. This is a home for the physically handicapped youth. Premnivas is the off-shoot of the Salesian parish started in 1973 at Brahmanakodur, the first Salesian parish in Andhra. In 1976 the orphanage was shifted to Mangalagiri where the diocese had given the Salesians a 5-acre site. Along with the orphanage an elementary school was begun for the benefit of the disabled children. On November 19, 1977, the killer cyclone destroyed the entire building. The 50 poor children were miraculously saved. With the help of the Rector Major new building was completed in 1981 with facilities to accommodate 100 boys.



Fr. C. Thomas, the pioneer of salesian works in Andhra



Orphans who have neither parents nor relatives have definitely a place in this home along with the disabled. Now there are 70% handicapped and 30% normal children at *Premnivas*, so that there could be integration of both and mutual help. Top priority is given for the physical rectification of the disabled, to the extent possible and providing them with physical aids. In many cases orthopaedic operations help release muscles and straighten limbs. Artificial limbs, calipers and crutches are also provided whenever possible.



The orthopaedic and prosthetic centre annexed to *Premnivas* is a great blessing. Some of the inmates themselves are trained to work here. Besides manufacturing, repairing and maintaining the aids, they are also sold at subsidised rates for the handicapped from anywhere in the country. A farm attached to this community along with other projects provide working opportunities for the handicapped and a means for livelihood. There are also other projects that help these boys to earn a living and enable them to gain confidence in life.

PEZZONIPET

Assumption Church



Pezzonipet is a crowded residential area of the economically backward classes in Vijayawada. The parish was started in 1955. The place got its name from the great missionary Monsignor Pezzoni, who brought Christ to the people of this place. The Salesians accepted the parish along with the school from diocese of Vijayawada in 1980.

The scope of the institution is pastoral, with an accent on youth work and evangelization. The developmental works of the parish

St. Anthony's Industrial Institute, Cuddapah

St. Theresa's Parish — Sanathnagar

Don Bosco School, Hyderabad

are geared to the service of the poor. The Telugu medium school, with about 1000 students, attached to the parish was upgraded to high school in 1985. There is also a youth club as part of the parish activity. "*Prakathi patham*" (the way to progress) is a recently started Salesian project for the comprehensive development of the people of Pezzonipet. A non-formal technical training centre, a creche, savings mobilization and cultural development are the definite targets of this project. About 2,500 people are beneficiaries of this scheme in various ways. Much is still to be done in the field of education to wipe away the evils of illiteracy, unemployment, vagrancy and political exploitation.



GUNADALA

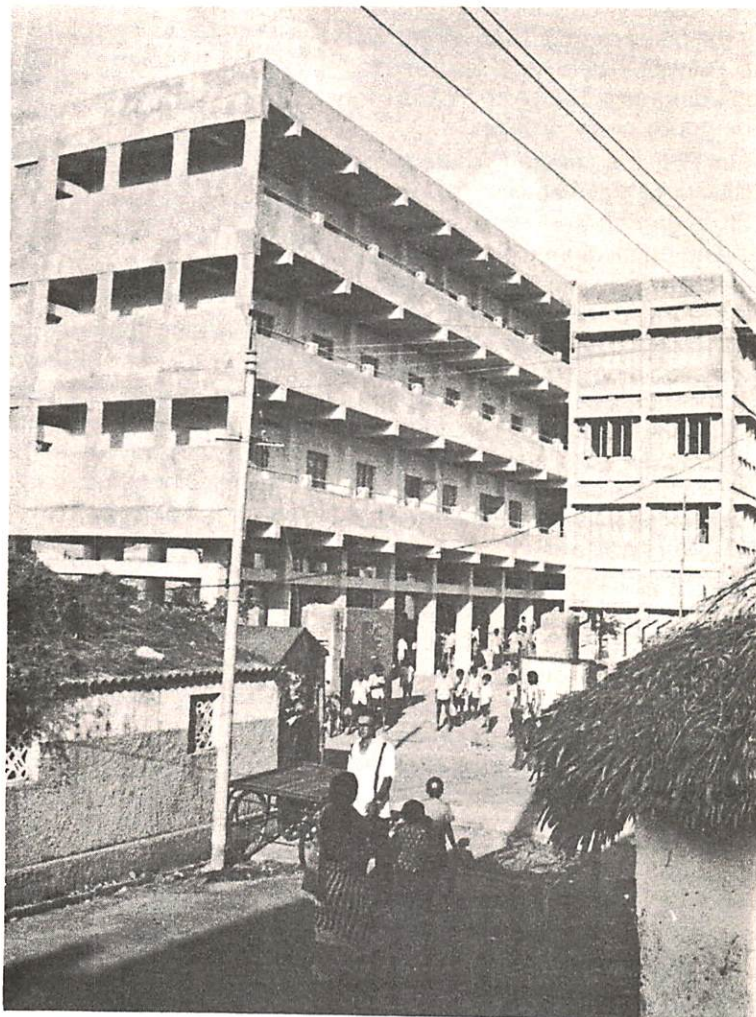
Don Bosco

Andhra is a vast land. Yet hardly 1.67% of the population is catholic. Vocations to priestly and religious life are also scarce.

Don Bosco, Gunadala, is an aspirantate to foster indigenous vocations for the province of Bangalore from Andhra region. It was started in 1982 under thatched roofs. With the help of many benefactors a new building is ready now.

Don Bosco Gunadala gets about 20 youngsters on an average year, aspiring to Salesian way of life.

Fr. John Lens is the mighty hand behind this project to promote good vocations for Andhra.



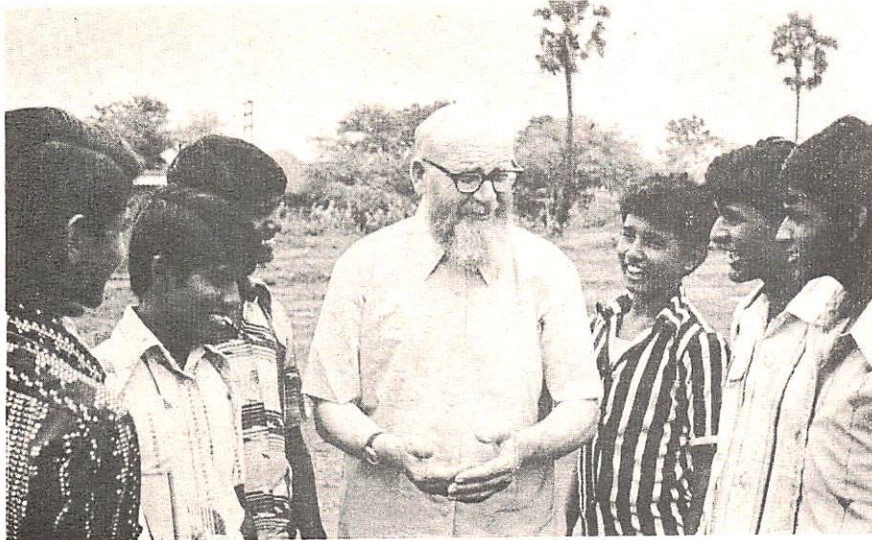
RAVULAPALAM

Don Bosco Mission

Situated in the Godavari delta in Andhra Pradesh, Ravulapalam is a green and fertile land. The fury of Godavari often cripples

Don Bosco Premnivas — a unique work for the handicapped

Don Bosco School, Pezzonipet



Fr. John Lens with the first batch of aspirants from Andhra

the entire region. Works of evangelization in the area was started by the PIME Fathers. The Salesians arrived on the scene in 1978. Originally the parish and mission centre was at Palivela. There was also a small boarding attached to the parish for the youth of the villages.

In 1981 the Salesians shifted from Palivela to Ravulapalam in view of future growth and expansion. Soon an English medium school was opened here to support the mission work and to have some influence on the high caste people of the area. A non-formal training centre was also opened for the boys and girls of the mission with tailoring, typewriting and shorthand lessons. The dispensary, attached to the parish is a great help to the poor people of the area. There are 8 sub-stations and two catechumenate villages also under the care of Salesians in this flood-stricken area.

In social and developmental projects, housing and education are given priority. The local youth volunteers and elders take a leading role in these projects.

CHANDUR

Don Bosco Junior College

Don Bosco Junior College, Chandur, is in the Nalgonda district of An-

dhra Pradesh. The college was started in 1985, keeping in mind the poor catholic youth of the interior rural areas of this district. Though still housed in sheds, the college offers courses in history, economics, civics and commerce. There is a plan to open a science section very soon. The college has recently acquired the recognition of the government.

The hostel along with the Salesian community at Chandur accommodates about 50 students of the locality. Most of them are catholics. Along with the help offered in the academic line, a good Christian formation is also given in the hostel. The Salesians at Chandur also look after a parish with six sub-stations. There is much scope for evangelisation work in the villages around.

The people live mostly on farming or weaving. Poverty and illiteracy are acute.

NUZVID

Saint Paul Regional Seminary

The bishops of Andhra Pradesh established the Saint Paul Regional Seminary in 1984 at Nuzvid in the diocese of Vijayawada for indigenous

vocations. The one-year spiritual formation given to the students here is on the model of a religious novitiate. It is also an year of preparation for the major seminary studies.

The seminary was managed by a diocesan staff. In 1986, the bishops asked the Salesians to take up this work. Now there is a small Salesian community that looks after the seminary with all the activities geared to the spiritual formation of the seminarians.

The programme envisages the all-round development of the students and aims at helping them to understand and pursue their vocation.

KOTAGIRI

Mount Don Bosco

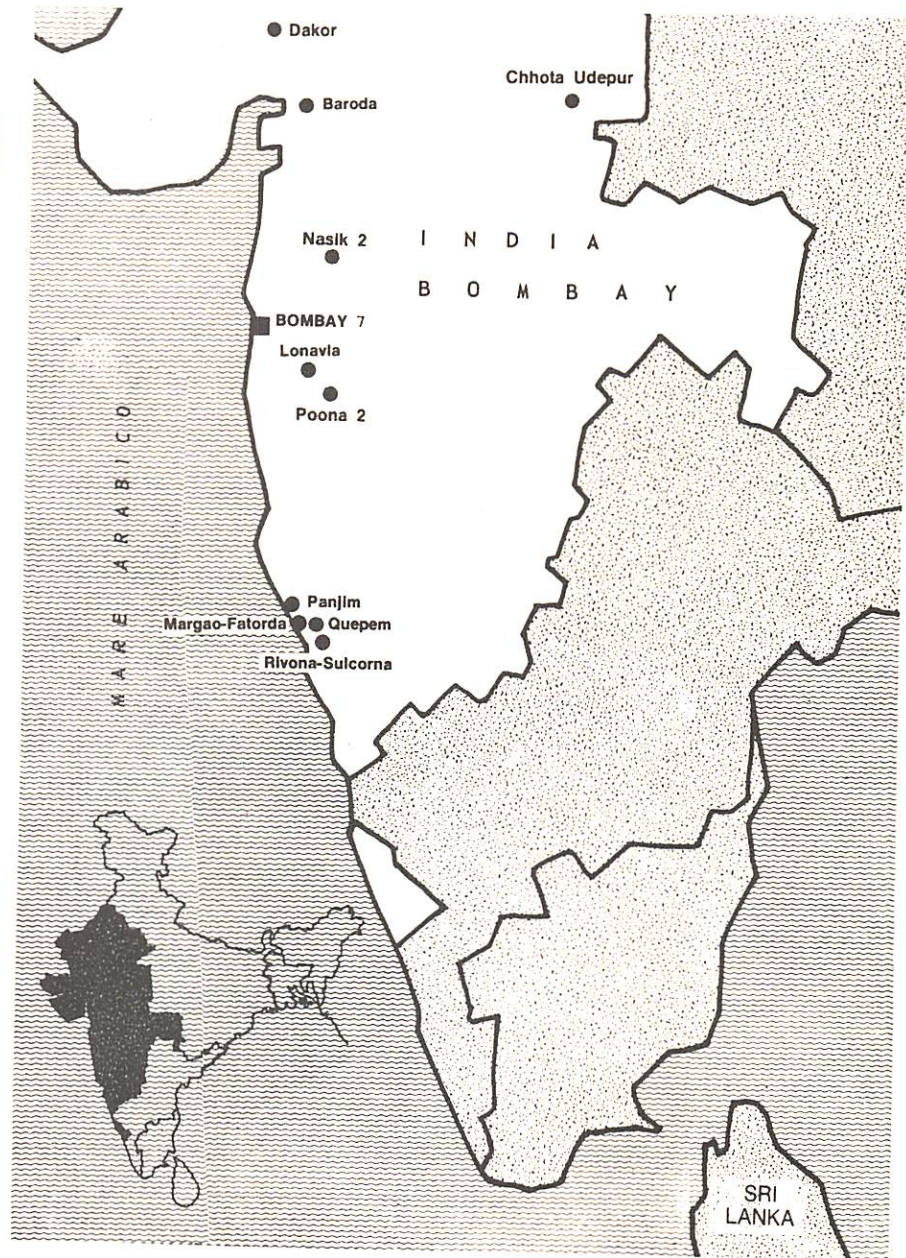
Mount Don Bosco in Kotagiri came into existence on November 20, 1945, through a generous donation made by Fr. A.J. Pinto to Mgr. Louis Mathias, the Salesian archbishop of Madras. The Salesians came to Kotagiri in January 1946. For many years Mount Don Bosco served as the studentate and retreat house of the province of Madras.

In 1979 when the province of Madras was bifurcated and the province of Bangalore created, Mount Don Bosco was given to the province of Bangalore. However, it continued to serve as the novitiate for the Madras and Bangalore provinces till May 1985, when Madras province started its own novitiate at Coimbatore. Today Mount Don Bosco is the novitiate house and retreat house for the province of Bangalore. This is the only house of the Bangalore province in Tamil Nadu.

The novices have ample opportunities for apostolate through the Sunday oratories among the children of the tea gardens.

Rev. Fr. Zola, who is on the staff of the novitiate community, resides at Don Bosco Cottage, Wellington, where he is the chaplain to the Salesian sisters.

PROVINCE OF BOMBAY



Patron St Francis Xavier
Erected January 13, 1972

Clerics	104
Brothers	26
Priests	108
Centres	26

Pioneers and Leaders

Cascading down the variegated stream of time, the infinite plan of God germinates seeds, bursting forth into tremendous and awe inspiring variety. Man does come from God, and from him receives his individual and unique destiny. This is true also of organisations and institutions.

Thus we believe that the Salesian Province of Bombay, like the Congregation, was conceived in the mind of God an eternity of years ago. Coming into being through the special intervention of the Holy Spirit, it was through the Blessed Virgin that John Bosco was chosen to be the charismatic instrument of God's love for young people, especially those most in need.

And just as God Himself chose St. John Bosco, so also it is God's goodness and grace that has given the Bombay Province Salesians of outstanding personality and calibre.

Each Salesian, we affirm, has played a unique and extremely important role in the total presence of Don Bosco in the Bombay Salesian Province. However, tribute must be paid to certain singular and outstanding men — men of vision, pioneers, and above all, special men, chosen and sent by God.

Though these be many, we would single out just five, as these have played a pivotal role in the truly miraculous expansion and consolidation of the province of Bombay. These are the four Provincials we have had so far — Rev. Frs. Dennis Duarte, Mauro Casarotti, Tony D'Souza,

Chrysanthus Saldanha — and, the pioneer, the builder and visionary par excellence — Rev. Fr. Aurelius Maschio.

Born in Vazzola, a small town in Italy, on 12th February 1909, young Aurelius Maschio volunteered to serve in the Indian missions at the tender age of fifteen. When he first landed

in Bombay on 17th November, 1924, he was assigned to the mission area of north-east India. There, on April 29, 1933, he was ordained priest.

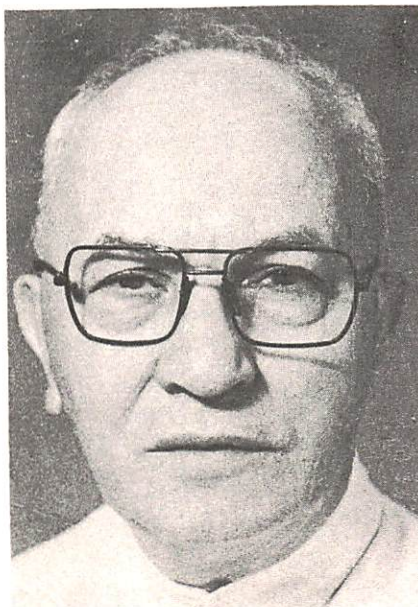
On November 20th 1937, Fr. Maschio returned to Bombay, having been appointed the Rector of the Mary Immaculate School at Tardeo. He was only twenty-seven years old. The task before him was mighty and challenging — to look after the poor and the needy, especially the young, and to set up, consolidate and expand the work of Don Bosco in India, particularly in Bombay.

The years bear glorious testimony to the fact that Fr. Maschio has achieved admirably well all these. For, besides the numerous institutions and houses that he has been instrumental in building, he has a very soft corner in his heart for the lepers and the poor. Moreover, he has sunk wells, built fishing boats for needy fishermen, and given financial assistance to thousands of families and people in need. Besides, his monthly magazine, *"Don Bosco's Madonna"* is read by an estimated 500,000 people of different places, cultures and creeds. Small wonder then, that he is known and revered, not only in Bombay, but all over the world.

It was therefore in a large measure his enthusiasm and singleminded dedication that made possible the emergence and erection of the Province of Bombay.

And thus it was that February 10th 1969 was a historic day for the Salesians of the Western Region of India when Rome officially decreed Bom-

Rev. Fr. Aurelius Maschio, sdb.



bay as a 'visitatory' and appointed Rev. Fr. Dennis Duarte as the first provincial of the Western Region. At the time Bombay had about ninety promising Salesians and eight flourishing institutions. Fr. Dennis who was then the vice-provincial of the Madras Province had a vast and rich experience of managing both men and institutions. It was his task to form and consolidate the new province, and finally on January 31st 1972, the Salesian Province of Bombay, under the patronage of St. Francis Xavier, was inaugurated.

The young province, wishing to realize Don Bosco's most cherished mission, felt the urgent need of opening an orphanage in Bombay and soon the Dominic Savio Boys' Home was started at Andheri. With the expulsion of the foreign missionaries from North-east India, the call went out for vocations for the missions of Assam. As an answer to this need, a second aspirantate was opened at Borivli. Next the province reached out to Goa and in 1973 a technical school was opened at Fatorda.

The zeal of the young province for the pastoral apostolate was seen in taking up three more parishes — one in Malad, the other in Yervada, Poona, and the third at Makrapura, Baroda. With a mind to train and educate its own men, the Don Bosco Youth Centre was opened at Koregaon, Poona, to house the Brothers who were attending various colleges to complete their graduation.

The young province was growing in leaps and bounds — it now had fourteen flourishing houses and about one hundred and fifty Salesians. It was time for Fr. Dennis to hand over the Province to his successor.

And so it was the Rev. Fr. Mauro Casarotti, a man of rich experience, much loved and respected, was asked to lead the province. However much his confreres would have loved him to continue in this office, he was forced to resign after a few months due to poor health.



Rev. Fr. Chrysanthus Saldanha

The search for a new leader culminated in the choice of the youthful and dynamic personality of Rev. Fr. Tony D'Souza, then the youngest provincial in the Salesian world. He took over the reins from his predecessor very efficiently. The early part of his tenure of office was spent in injecting new Salesian vitality into the young province. His vision of making the Salesian charism relevant moved him towards opening a Centre for street boys at Don Bosco, Borivli, starting Salesian missions in Gujarat and studying possibilities for rural apostolates. He realized that in order to create a more authentic and incarnated presence, the formation of his men should take place in his province.

Thus began the Studentate of Philosophy — Divyadaan at Poona. Following upon its heels, he began the novitiate at Nashik. An aspirantate was started at Fatorda to revitalize the Salesian charism and by promoting vocations to Salesian Brotherhood and to boost the image of the Salesian Brother.

He also started the Diocesan Cathecetical Centre at Poona. Then came the challenge of the African missions. Salesian India was asked to consolidate the Salesian presence in East Africa. Fr. Tony not only accepted the challenge most enthusiastically but also cast his lot in with the missionaries to Africa upon completion of his term as provincial.

Finding a successor to Fr. Tony was not very difficult, for Rev. Fr. Chrysanthus Saldanha proved to be a Salesian admirably prepared. In 1982 he took over as the new provincial. His term was marked with expansion of the province towards a rural environment. While continuing with the existing works, the missions of Baroda got a fresh impetus with the opening of new centres at Kawant and Narookoth. The mission station of Ahmednagar also was accepted and an industrial trade school was started at Kudal, as a thrust towards rural pastoral apostolate. Direct youth work for the less privileged took him to remote areas, which was evident in the taking over of the Boys Town at Quepem in Goa. His hands were always extended to those in need. He volunteered to help even in temporary measure the cause of the betterment of youth — thus accepting the contractual agreements of granting Salesian presence in places such as Khandwa and Hubli. In his zeal to reach out to many more youth he began centres geared towards animation of youth like the Don Bosco Youth Animation Centre at Bhopal. In his zest towards greater relevance to Don Bosco, a project to take care of street children has been started and various other projects are being studied.

The Bombay province therefore has to thank God for very much and looks forward to a wonderful and authentic Salesian future.

We now proceed, in a somewhat chronological and more detailed manner to trace the path of the growth of the Bombay Province, right from the time the Salesians first came to India.

How the West Was Won

It was on January 6, 1906, that the Salesians first set foot on Indian soil, as Fr. George Tomatis with a group of three priests, a cleric and a Salesian brother together with an aspirant landed in Bombay and then proceeded to Madras to open an orphanage at Tanjore.

However, it was only in 1923 that the Padroado, Bishop of Daman, who was at that time residing at Colaba, made appeals to the Salesians of England to set up a Salesian Institution in Bombay. These appeals were directed to Mgr. Louis Mathias SDB, the newly appointed Prefect Apostolic of Assam.

TARDEO

Don Bosco

Thus on May 16, 1928, four Salesians — Fr. Joseph Hauber, Fr. Austin Dehlert, Bro. William Haughey and Bro. Michael Devalle — arrived in Bombay. Fr. Hauber, the Rector, took over the management of the Educational Institution of the Immaculate Conception from Fr. J. S. Freitas S.J. on May 18, 1928. The I.C.E.I. was housed in a rented building called "Tardeo Castle". When the new school year commenced on June 6, 1928, there was a complete change of staff and servants. On the rolls were one hundred and eighty-nine dayscholars and ninety-eight boarders. The staff was composed of nine masters and four lady teachers. Mr. Roch Thomas was the Headmaster officially from July 1, 1928; two years later in June 1930,

the Institution changed its name to 'Don Bosco High School'. In 1932, Fr. Adolf Tornquist succeeded Fr. Hauber, staying in office until his departure for Argentina in May 1936. The school then remained without a Rector for nine months.

MATUNGA

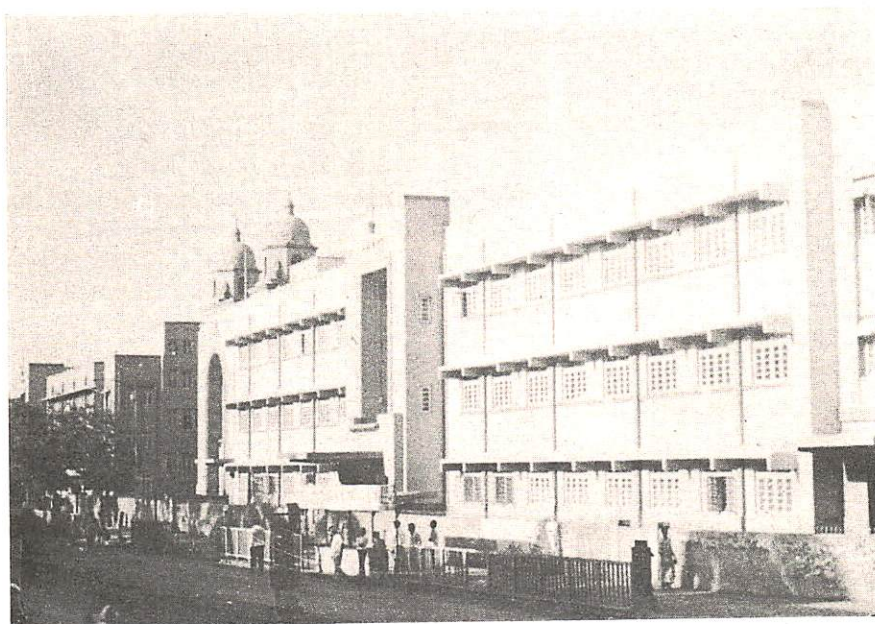
Don Bosco

Then in 1937, Rev. Fr. Aurelius Maschio was appointed Superior. Gifted with rare foresight, dynamic and with a penchant for materializing his plans, Fr. Aurelius made an assessment of the existing situation, laid out his plans and launched out in a massive way to obtain funds. He found at Matunga a spacious plot which he proposed to buy. In the

meanwhile Rev. Frs. Berruti and Candela of the Superior Chapter, during their brief stop in Bombay on their way back to Turin from the Far East, visited the proposed Matunga plot and gave their approval for its purchase.

With notice to quit Tardeo Castle by October 1, 1940, the entire school was shifted to a place called "Hilltop" on Carmichael Road at Cumbala Hill by the end of September 1940. In the meanwhile all attention was focused upon the new place bought at Matunga for a future Don Bosco Institution. And so it came to pass that on March 19, 1941, the foundation

The Shrine of Don Bosco's Madonna, between the primary and secondary section blocks of Don Bosco High School, Matunga, Bombay.



stone of the new building in Matunga was blessed and laid by Archbishop Thomas Roberts S.J. By October 31, of the same year, "Hilltop" was vacated and the school moved into the partially completed building. On January 31, 1942, the premises were completed and solemnly inaugurated. It remains today as the secondary section of Don Bosco Matunga.

The foundation stone of the primary section building was blessed and laid on the feast of Don Bosco January 31, 1950. The building was completed in time for the new school year of June 1951.

During the rectorship of Fr. M. Casarotti (1952-1958), the Shrine of Don Bosco's Madonna was started and completed by Fr. Maschio. Fr. Casarotti was succeeded by Fr. Hubert D'Rosario (May 1958-July 1964) who at the end of his term was elected Bishop of Dibrugarh. On 28th November 1958 during the sacred function of the consecration of the new Church, Bishop D'Rosario with seven other bishops also consecrated the eight beautiful altars of the Church and the Crypt.

The facade of the Shrine of Don Bosco's Madonna, Matunga, Bombay.

It was a great privilege for the Salesians when Pope Paul VI who was in Bombay for the 1964 International Eucharistic Congress, paid a visit to Our Lady's Shrine in Matunga. On entering it, he looked around, and exclaimed in amazement: "But here it is like being in one of the Roman Basilicas." Around this time also, the wing adjoining the secondary section was built.

In January 1965 Fr. John Giacomello became rector and then both he and the administrator of the house, Rev. Fr. Ignatius Rubio, were the ones responsible for the construction of the building that now houses the boarding.

When Fr. Thomas Braganza became rector in May, 1970, the finishing touches were put to the new building for the boarders. Then Fr. Dennis Duarte took over as rector in 1976. His successor Fr. Chrysologus D'Cunha has been at the helm from May 24, 1982.

Over the years, each rector with the wholehearted co-operation of the Salesians and the lay staff has made a substantial contribution to the progress and smooth running of the institution. Through their unflinching dedication, the students have excell-

ed in studies, sports and extra-curricular activities.

The Past Pupils' Unit and the Unit of Salesian Co-operators have been helped to develop and grow. There is also a Night Supervised Study for the boys of the neighbouring slums where 250 boys from the higher classes take eager advantage of these facilities. This project, since its inception, has yielded positive results. The Sunday Oratory too has been organised and at present 150 boys regularly attend it.

Special attention is paid to poor boys as in the school and boarding section attempts are being made to admit orphans and boys whose parents have separated or who come from families with serious unsurmountable problems.

PANJIM — GOA

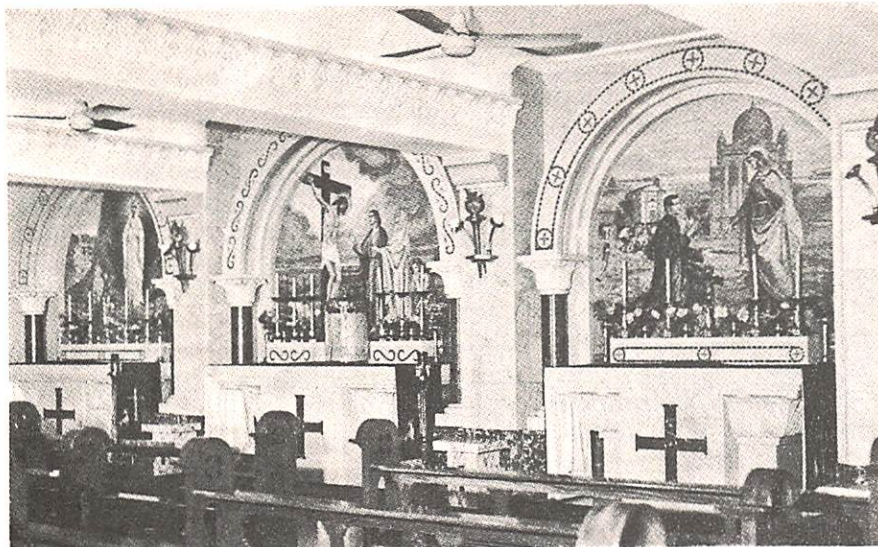
Don Bosco

During World War II about 150 Italian and German Salesians were interned in Deolali, Darjeeling, and Dehra Dun. At the end of the war most of them were allowed to return to their houses and missions except about fifteen to twenty, who were ordered out of India. Rev. Frs Scuderi, Ravalico, Moja, Morra and Zola, who belonged to this last group, asked and were granted permission to go to Goa, then a Portuguese settlement.

Thus on the feast of St. Joseph, 19th March 1946, Rev. Frs Joseph Carreno, the Provincial, and Aurelius Maschio, the then Rector of Matunga, presented themselves to the Patriarch of the East in Goa, Dom Jose da Costa Nunes, for official permission to start a Salesian work in Goa. The answer was: "Not only permission, but I am waiting for the Salesians with open arms".

Subsequently on 4th April 1946, Fr. Vincent Scuderi arrived in Panjim and settled in an old rented ramshackle building of the 'Assistencia', a home for the aged. He started the 'Oratorio'. However, gradually as the need was felt for a school, especially to educate





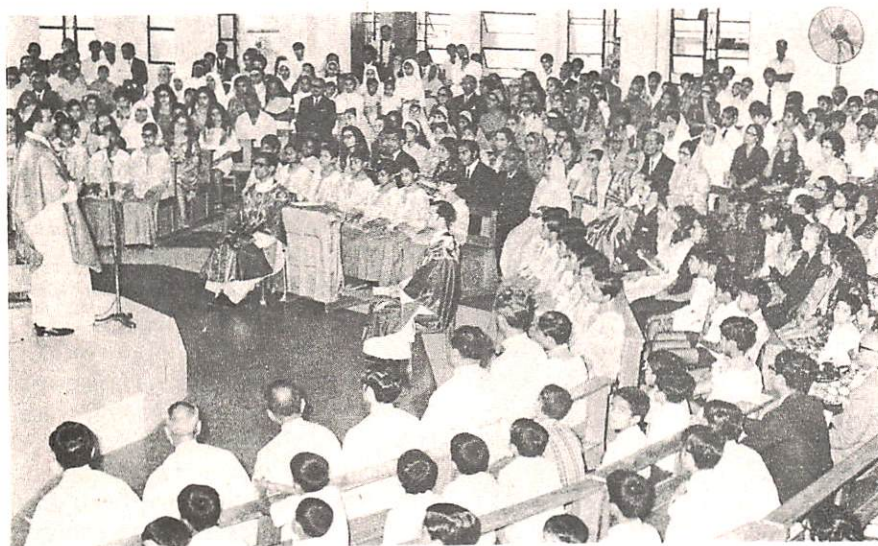
Shrine of Don Bosco's Madonna, Matunga, Bombay.

the young hopefuls to the religious and priestly vocation, soon also a small boarding was started. Later a bigger boarding and a school for about two thousand boys was established. Fr. Joseph Carreno later added the Technical School, which was eventually shifted to Fatorda. Further in 1969, a night school run by the Past Pupils, was begun for apprentices. From this humble beginning other works developed and this has continued to flourish, so that today the night school is also Higher

Secondary School for Arts and Commerce.

Moreover, on 13th October 1970, the new and modern Shrine in honour of Our Lady of Fatima was blessed by Bishop Piedade de Rebello, Apostolic Administrator of Goa, Daman & Diu. This Shrine which attracts over a thousand people each week replaced the old chapel that was built to commemorate the visit of the Pilgrim Virgin statue. There is also a hostel for the past pupils which was inaugurated in 1971 by the then Provincial, Rev. Fr. Dennis Duarte.

Interior of the Shrine of Our Lady of Fatima, Panaji, Goa.



Don Bosco

Then, as Don Bosco Panjim was well established in Goa, the Salesians were entrusted in 1947 with a Parish and a Technical School at Valpoi. However in 1962, the Technical School was returned to the Government. But gradually, the Portuguese Primary School, commenced earlier, became an English Medium High School. Also a new church was built, but when Fr. John Mora, the pioneer, had to leave for Italy, the parish and school were handed back to the Archdiocese of Goa. However again, due to the appeals made by the Christian community of Valpoi, the Salesians took back the school in 1973. Nevertheless, in 1976, the parish of Valpoi was once again handed over to the Archdiocese of Goa.

WADALA

Salesian Parish and School

Next in order comes the Church of Our Lady of Dolours at Wadala, Bombay, which was the first Salesian parish in the Archdiocese of Bombay.

The origin of this parish goes back to 1853 when the Vicar of Salvacao Church — known also as the Portuguese Church — Rev. Fr. Braz Fernandes built a chapel for the Catholics who lived at the far eastern end of the parish in Wadala. This chapel was dedicated to the Nossa Senhora das Dores or Our Lady of Dolours and was filial to the Salvacao Church of Dadar.

Then on November 1, 1936, the foundation stone of a new church was laid and about a year later on October 17, 1937, the new church was blessed by Fr. Charles Ghezzi S.J. the Administrator Apostolic of Bombay. And on March 12, 1941, this sub-centre of the Salvacao Church was raised to the status of an independent parish.

Next in 1947, the then Salesian Provincial, Fr. Joseph Carreno, contacted

Msgr. Valerian Gracias, who was the Auxiliary Bishop of Bombay, and it was agreed that the Salesians would take over the parish and the attached school from May 1948. Fr. Edward Rego was the first Salesian parish priest and principal. He started a 'Building Programme' that ensured increase in the number of Catholics in the parish. Slowly the small school that was started in 1971 by the secular clergy was expanded by the Salesians to include the secondary section. The first batch for the S.S.C. Exams was sent up in 1965, by which time the number on the rolls had reached about a thousand and five hundred students. Also it may be noted that till the arrival of the Salesian Sisters, the Parish School was a co-educational institution. This Parish was bifurcated and the new parish of St. Dominic Savio, Antop Hill, was created on August 22, 1981. The latter has also been entrusted to the Salesians.

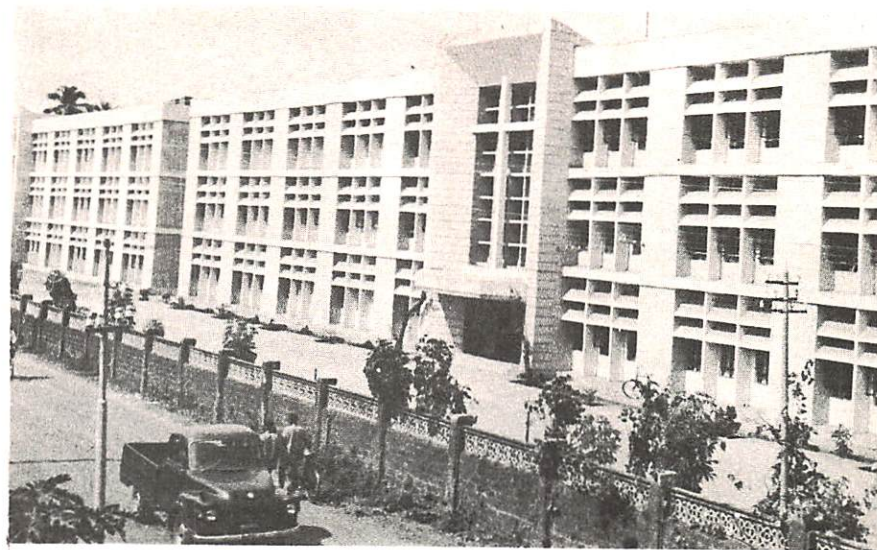
The Salesians who succeeded Fr. Edward Rego as Parish Priests of this church are Fr. Eleuterius Fernandes, Fr. John Giacomello, Fr. Joseph Menezes, Fr. Olivio Miranda and Fr. Dennis Duarte.

SULCORNIA

Don Bosco

In the meanwhile on September 8, 1948 Rev. Fr. Vincent Scuderi, on behalf of the Salesians of Don Bosco, acquired five plots of jungly, hilly terrain on the banks of the river Kushavati in scantily populated Sulcorna, as a gift from Mr. Humberto Mascarenhas from Margao Utroda, in order to be able to offer agricultural education to Goan youth. Then on October 20th, 1962, Rev. Fr. Joseph Moja became the first Salesian to reside permanently in Sulcorna. Over a period of fifteen years he gave a sense of stability to the Salesian presence and apostolate by putting up a residence, a shrine, a multi-lingual Primary School, colonies for workers as also by establishing contact with the poor in the village.

Next on January 1, 1966, Rev. Br. Ludvik Zabret, together with a group



Don Bosco High School, Panaji, Goa.

of labourers, arrived in Sulcorna from far away Sagayathottam in Tamil Nadu. And during the fifteen years of his challenging stay, he first established the sprawling Don Bosco Agricultural and Animal Farm.

Further on July 16, 1977, Rev. Fr. Olivio Miranda started the Savio Boy's Home, a boarding for very poor boys and orphans, who today number more than a hundred. On New Year's Day 1978, the Society of the Helpers of Mary inaugurated their Convent in Shubha Vihar. Their activities include

Some of those who work and those whom the salesians work for of the Don Bosco Agro-Ed Complex, Sulcorna, Goa.

the running of the Don Bosco Dispensary and Mini Hospital, a boarding for girls, a balwadi and visits to the villages in the vicinity. However on August 6, 1978, the MLA of the Rivona Constituency and his henchmen began to create trouble, at first by digging foundations, allegedly, for a temple in the farm, then by setting up brigands and criminals to destroy the works and still later by fraudulently acquiring a mining lease in the heart of the farm, thus delaying developmental projects through their constant harassment.





Nevertheless on September 12, 1979, the St. Joseph Training Institute started to offer non-formal training to drop-outs and poor local boys in welding, carpentry and motor mechanics. Again on June 19, 1981, the Dominic Savio Primary School was finally recognized by the Directorate of Education as an English Medium School. Besides, on August 11, 1986, the S.S.C. Board, Goa, recognized Std. VIII of the Don Bosco Farm High School with retrospective effect for the year 1985-86, and the Directorate of Education provisionally recognized Std. IX for 1986-87. And finally on October 20, 1986, Dr. Gopal Singh, the Lt. Governor of Goa, inaugurated the Don Bosco Farm High School cluster of buildings and initiated the 25th year of the Salesian apostolate in Sulcorna.

LONAVLA

Don Bosco

We next move to Don Bosco — Lonavla, where on May 24, 1957, the thirteen-acre plot of land, which at present accommodates the building of Don Bosco Apostolic School, was bought by Rev. Fr. Mauro Casarotti. The South India Province needed a place for an aspirantate for boys from the Bombay and Goa region.

After the land was bought and built upon, the aspirantate was finally started in 1962. But in the beginning the only available quarters on the property were an old villa, much too small for what was wanted, so the Nazir Bungalow was rented, a few furlongs away. There the first Rector, the late Fr. Joseph Murphy, moved in with thirty-one students. In the meantime, on the property purchased, the ground floor of an angular shaped construction was made ready near

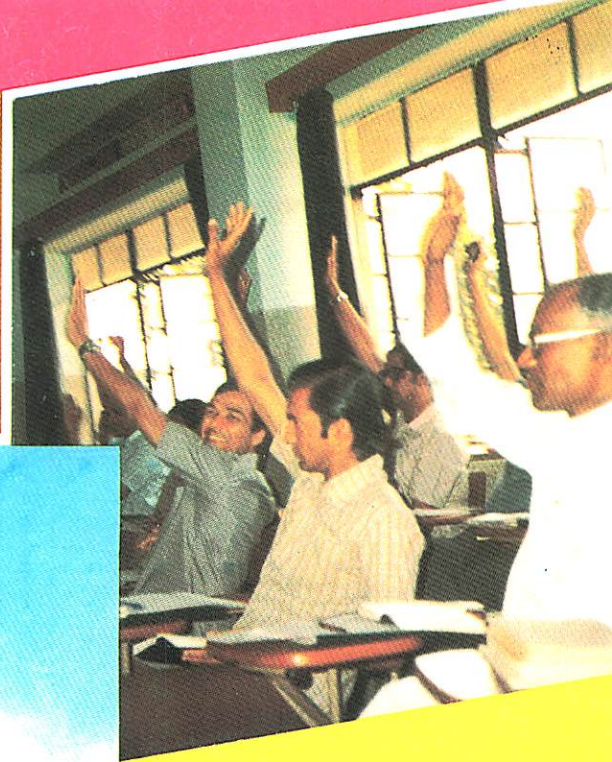
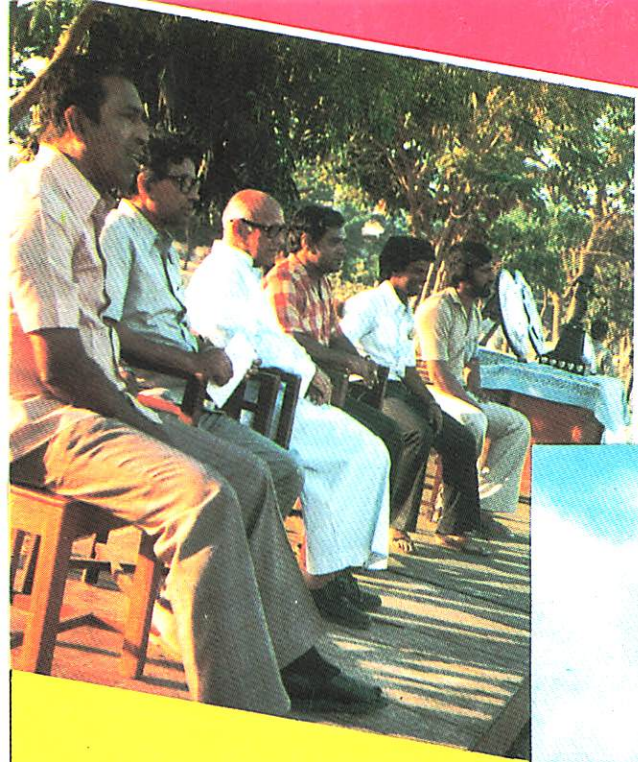


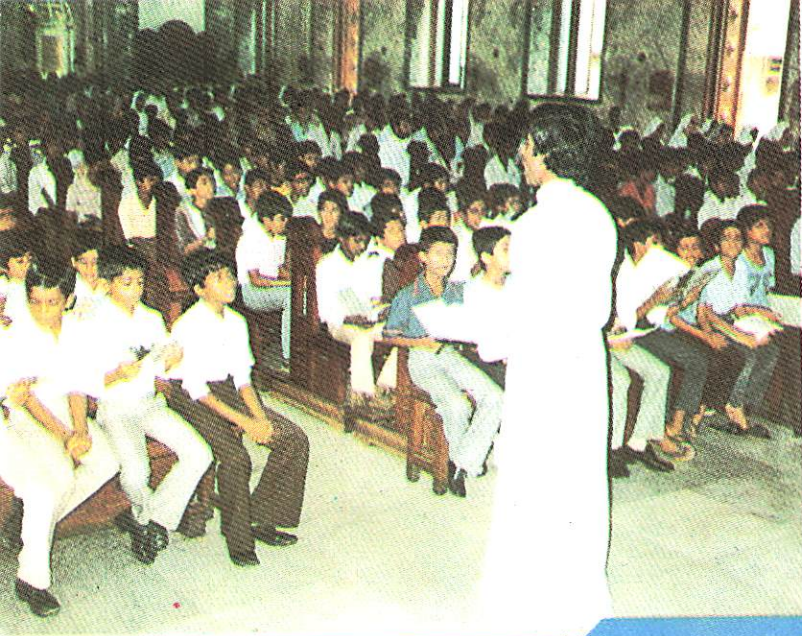
Don Bosco High School and Junior College, Lonavla.

Don Bosco Apostolic School, Lonavla.

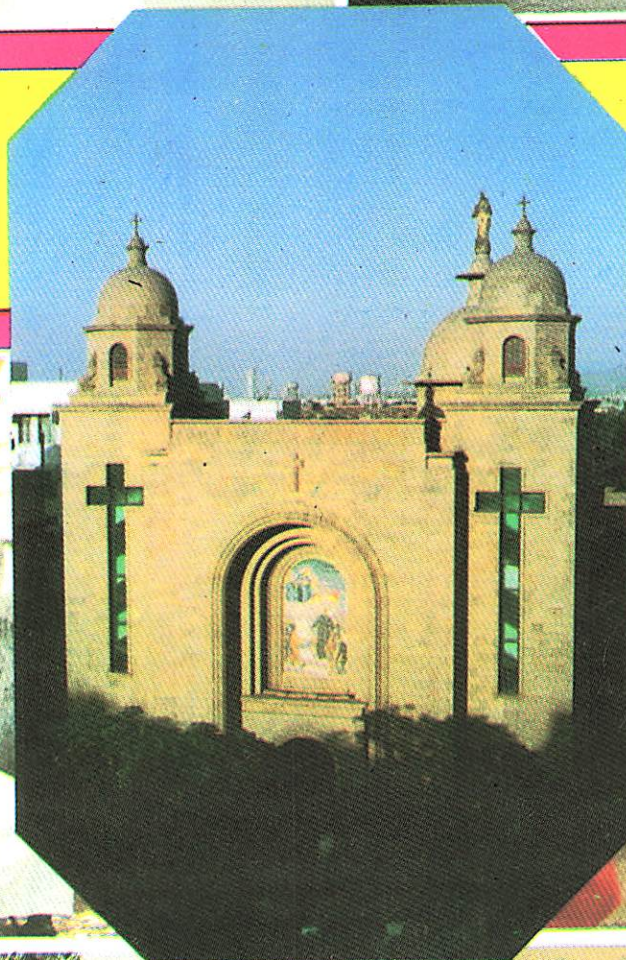
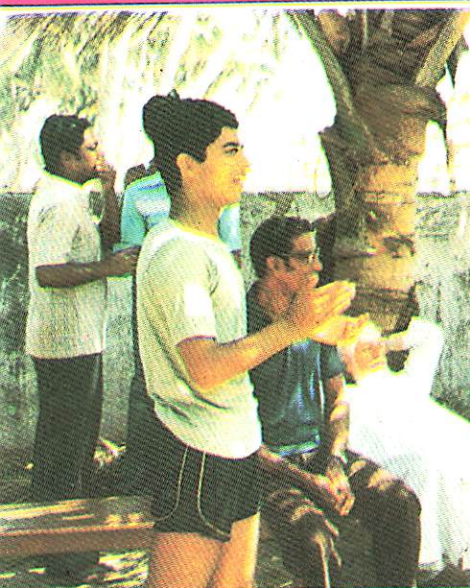
Motor Mechanics at St. Joseph's Technical Institute, Kurla, Bombay.

The Province of Bombay





The Province



of Bombay

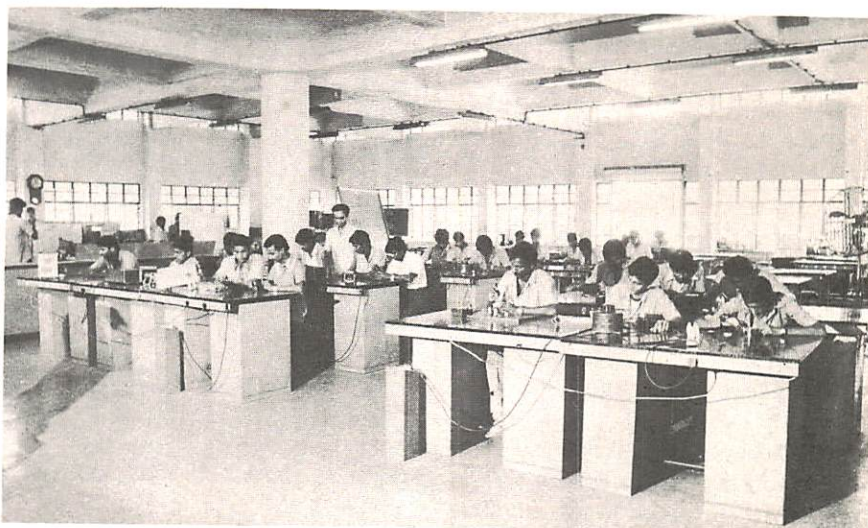


the existing villa and the aspirantate was shifted there on March 18, 1964. Then by the second year, the initial group had already doubled and trebled in the third year. Since the House was felt to be too small, work began again, whereby more storeys were added to the ground floor and successively two more wings added to make it a square with a garden in the middle.

It was 1967 when the number of aspirants rose to one hundred and fifty. That was to be the average strength in the following years, except for a peak of one hundred and ninety in 1977. Seven rectors passed in rapid succession during the twenty-five years of the institution: Fr. Mauro Casarotti who held the post twice and had to be called away both times to become Provincial, once in the Northern Province and then recently in Bombay; Fr. Antony Alessi who was on the spot when the building works were in full swing; then Fr. Olivio Miranda, who held on steadily for two terms; then Fr. Tony D'Souza, for whom Lonavla was the spring-board to higher things, Fr. Joseph Casti, always a-humming and on the move, who has now settled down to the quiet job of a Novice Master. He was followed by Fr. Loddy Pires, Fr. Amarildes Sigmaringa and Fr. Romulus Noronha, the present rector. Also in the beginning, for some years, the chapel was shifted from one hall of the building to another until November 1971, when the present chapel was completed and blessed.

From 1975 the High School has been functioning in a separate building, the land for which was bought by Fr. Desmond Paes, the then administrator, and in the same year, the Junior College section was added.

It is gratifying to note that the sphere of influence of the Don Bosco Apostolic School is carried beyond the walls of the institution. On Sundays, one of the priests celebrates the 9.30



St. Joseph's Technical Institute, Kurla, Bombay: 1. Front view; 2. Radio and TV; and 3. Machine Shop.

A.M. Mass in the Parish Church with a group of senior boys leading the singing. In the afternoon again, the boys attend to the oratories — one on the premises of the boarding and one near the Parish Church. After games, the catechism is explained and catholic instruction is given. Poor families are also visited and help is given in the form of food grains and occasional assistance in cash. The aspirants are also encouraged to take a keen interest in these activities which help familiarise them with some of the problems of their future apostolate.

Recently, the House of Lonavla has a special plan of concentration on the Pre-Novitiate groups of boys who are given special attention and guidance.

KURLA

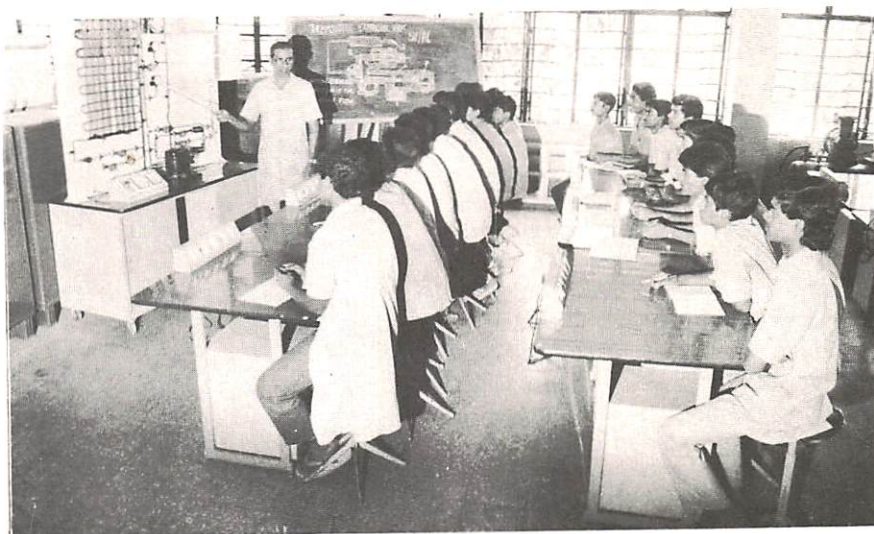
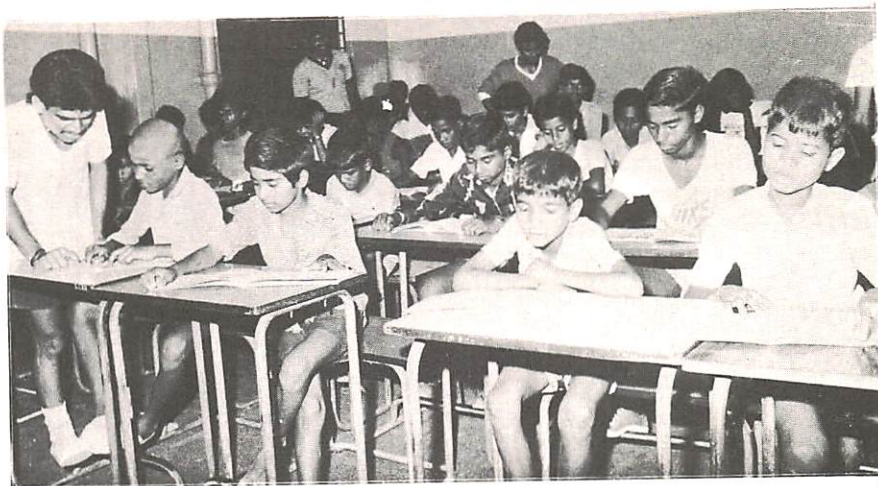
St. Joseph's Technical Institute

Moreover, ever since the Salesians of Don Bosco came to Bombay, it had been their desire to establish a Technical School or a training centre for those boys who could not achieve an academic qualification.

The long felt need was finally realized on January 30, 1965 with the inauguration of St. Joseph's Industrial Training Institute at Kurla, Bombay. However the Technical School proper, began conducting classes only in the month of June 1965 with fourteen trainees on the rolls, which at present, have swelled to approximately two hundred.

The aim of the Institute is to provide the young with a sound moral and technical education so as to form them into upright citizens who will fulfil their obligations towards God, family and country. All activities whether moral, cultural, social or recreational have this aim in view.

The St. Joseph's Industrial Training Institute admits anyone irrespective of



St. Joseph's Technical Institute, Kurla, Bombay: 1. Oratory Night Study; 2. Air Conditioning Instruction; and 3. Night Study Training.

colour, caste or creed while giving special preference to those who are economically backward and most in need.

Value education is an important component of the educational system which is imparted through weekly classes in moral instructions and regular religious practices.

Also true to the characteristics of any institution run by the Salesians of Don Bosco, due importance is given to physical training and games. Large playgrounds and spacious halls provide ample opportunities for outdoor and indoor recreation.

There is also the Bosco Tech Night School, which began in the year 1976 to cater to the needs of the drop-outs from the schools of the surrounding area. Besides, the Don Bosco Youth Centre provides recreational as well as night study facilities for children of the neighbouring slum area. About a hundred and twenty attend on an average, every day.

Moreover, in 1983 the Pre-Novitiate for brother vocations was shifted to Kurla from Fatorda, where it was shifted back in 1986.

MATUNGA

Provincial House

Tidings of great joy were received when Salesian Bombay became a visitatory on February 10, 1969. Very Rev. Fr. Dennis Duarte, the first Provincial, in his very first circular dated February 26, 1972, joyfully announced: "By a special Decree from Turin, Italy, dated January 31, 1972, the so-called "Visitatoria" of Bombay has been constituted into a Salesian Province. The patron is St. Francis Xavier".

In the same circular there is an announcement of the Provincial House. It reads: "In circular No 11/1971, I had informed the confreres that there would be a new Provincial House in Matunga, distinct from the present Don Bosco High School. The Rector Major and his council have been pleased to appoint Fr. Nicholas Soares as the rector of the Provincial House.

The date of the canonical erection is October 19, 1971."

The Decree of the Rector Major, in the archives of the House, reads as follows:

"This new Provincial House is brought about by the division of an already existing Salesian House. This new House is situated in the city of Bombay, Matunga, and is dedicated to Mary Help of Christians.

"This House will serve as headquarters of the Province, for its sectional works, and the public church. This House forms part of the Salesian Province, dedicated to St. Francis Xavier, in India."

The Decree is dated 23-10-1972 and is signed by the Salesian Rector Major, Very Rev. Fr. Aloysius Ricceri.

Rev. Fr. Aurelius Maschio, the first Provincial Economist of the Bombay Province, put the building of the Shrine of Don Bosco's Madonna's Office, that he had built, at the disposal of the new Provincial. Due to this generous gesture the Provincial House of the Bombay Province became an immediate reality.

At present the Provincial House is reaching out to as many young people as possible. It houses the Centre for the National and Provincial Federation of the Past Pupils of Don Bosco, the Provincial Centre for Salesian Co-operators, and the Directorate for Vocations.

The Youth Services also make available a number of animation programmes both for youth and for youth animators. There is also a Clean Literature Service for the spread of good literature and the Provincial Centre for Mass Media and Social Communication.

ANDHERI

St. Dominic Savio Boy's Home

The next in chronological order is the St. Dominic Savio Boys Home at Andheri which fulfills a long felt need of the Bombay Province to have an or-

phanage, which looks after a large number of poor and needy boys who are given shelter in an institute built for this very purpose. Started in 1970 with only one hundred and ninety-seven orphans, the school today has about a thousand boys on its rolls. This includes the kindergarten and primary section which was started in 1974 with the help and co-operation of the Parent-Teacher Association.

The first rector was Rev. Fr. Charles Restelli who started off with admissions of poor boys only for the fifth, sixth and seventh standards; however as at the end of each scholastic year the numbers grew, yet another higher class was introduced, up to the tenth std. in 1975. Fr. Salvador D'Souza succeeded Fr. Restelli in 1971, and in 1973 his place was taken by Fr. Victor D'Souza; in 1975 Fr. Chrysologus D'Cunha became the rector, followed by Fr. Orville Coutinho in 1982.

In the year 1975 the first batch of students appeared for the S.S.L.C. with 91% success in the old course, while the second batch of tenth standard students secured 100% success in the new course. Succeeding batches for the next many years have given repeat performance of cent-percent results each year, which achievement speaks very well indeed of the efficient academic training of this institution.

Attention is also given to extra-curricular activities such as elocutions, dramatics and debates which are frequently conducted. The orphanage also has a well-trained Brass Band with young and promising musicians.

BORIVLI

Don Bosco

We next move to Don Bosco Borivli — Bombay, where with the expulsion of foreign missionaries from Northeast India, the call went out for vocations for the missions of Assam. As an answer to this need, the second aspirantate called St. Paul's at Borivli was opened on June 29, 1970 with Rev. Fr. Anthony Alessi as its first Rec-

tor. Later on in 1975, it was felt that the presence of two aspirantates in the province was superfluous and so all the aspirants from Borivli were asked to join the apostolic school at Lonavla. Thus the Aspirantate of St. Paul's became Don Bosco High School, Borivli. The following year in June 1976, the building across the front road was made into a separate section, as a house for real down-and-out youngsters. Thus school dropouts were gathered from here, there and everywhere. It was named the Bosco Boy's Home.

The aim of the Bosco Boy's Home is to shelter, to feed, to clothe, and, of course, to educate the boys in religion and morals, to teach them simple trades and prepare them to become useful citizens able to meet the challenges of life.

In the Bosco Boys' Home there are about sixty-five boys, most of whom are being trained in small but useful trades like welding, tailoring and screen printing; the older boys are given a chance to attend colleges or technical schools, while some of them

have outside jobs but only board and lodge in the Bosco Boys' Home. Apart from this, the Home is a recreational centre for the youth of the vicinity.

FATORDA

Don Bosco Technical Institute

Then again in 1973 in Margao, Salcette, Goa, seeing the possibilities of training boys in Technical Education and with an eye for probable Brother Vocations, the Technical Institute at Fatorda was opened. The small technical workshop which was in Panjim was shifted to its permanent abode here.

The land of Don Bosco, Fatorda, however was gifted to the Salesians on December 30, 1949 by Mr. Jose Maria Gencerico de Jesus Rebelo and his sister Maria Aurora Eurinda Assunta de Piedade Rebelo. And as the Don Bosco Technical Institute's chronicle relates, the decision to build the Institute in Fatorda was taken in October 1971. Fr. Henry Torra followed up the construction works of both the residential quarters and the workshops which were complete by the end of May 1973. So on July 16, 1973, the first batch of boys took up



Don Bosco Technical Institute, Fatorda, Goa.

their training in five departments as electricians, welders, fitters, machinists, and motor mechanics, each department being headed by an instructor. The Don Bosco Technical School was blessed by Mgr. Piedade de Rebelo on July 24, 1973. There was also the Oratory, which grew alongside of the Technical Institute.

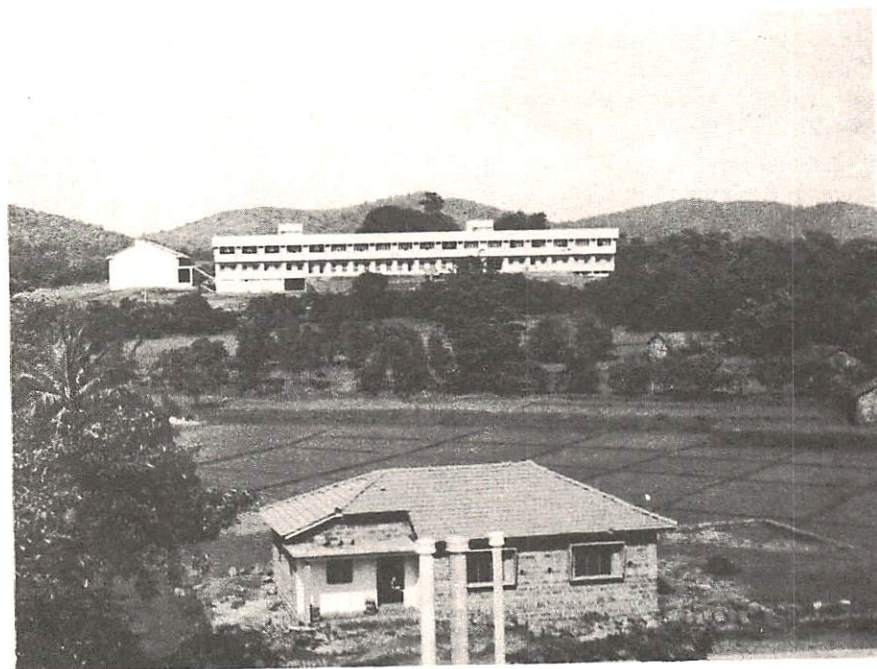
Later, on April 6, 1978, the new chapel dedicated to St. Joseph was consecrated by His Grace, the Archbishop-Patriarch of Goa, the Very Rev. Raul Gonsalves and on July 16, 1978, Fr. Tony D'Souza, the Provincial, blessed the new Don Bosco Youth Centre and Aspirantate for Brother Vocations.

Thus on May 30, 1979, the Pre-Novitiate for Brother Vocations was begun but later discontinued in 1986. Also, in 1981 the Don Bosco Catechetical Centre from Panjim was shifted to Fatorda. Finally in 1986 the Pre-Novitiate for Brother Vocations was recommenced at Fatorda.

MALAD

St. Jude's Parish

The year 1974 saw the beginnings of three new establishments, one at Malad, another at Baroda, Gujarat — and the third at Poona. The parish of Malad was accepted from the Archdiocese of Bombay. Thus this became the second Salesian parish in the archdiocese of Bombay. Called St. Jude's Church, it was housed in the garage on the ground floor of



Don Bosco Technical Institute, Fatorda, Goa.

'Jawahar Kunj', a building situated at Daftary Road. It was later enclosed with walls and bought by the Salesians. However, the unit was handed back to the archdiocese on May 24, 1986.

BARODA

Don Bosco School and Parish

Meanwhile, there were new openings in Gujarat: The Pratapnagar-Makarpura mission of Baroda was accepted and Fr. Roque Fernandes was sent in to begin work on the side. Also in Baroda, Gujarat, in July 1977 the Don Bosco School was started, with kindergarten classes in the parish house with the Salesian sisters in charge. Moreover, the prayer hall of the school was used as the parish church. But soon enough, on December 10, 1978 the Don Bosco High School building was ready and was blessed by Bishop Ignatius D'Souza of Baroda.

Then in June 1975 Fr. P. I. Jacob S.D.B., was appointed parish priest. It was he who in 1977 constructed the present Parish House and the Don Bosco School. They assumed charge of the infant school which has fast grown into a full-fledged Boys' High School. Each year saw new progress being made, more baptisms, First Holy Communions, confirmations and marriages, all of which helped the people to an awareness of their identity as a parish. Each new pastor and his assistants enriched the parish with their individual personalities, so that, with the Salesian Co-operators, the Parish Council, the Altar Boys, Prayer Groups and regular religious services, it has grown into a well organised and full-fledged parish.

And again in June 1985 the Higher Secondary School for boys and girls was introduced.

POONA

DB Youth Centre & Philosophate

The third new Salesian establishment in 1974 was in April when the

Salesians entered Poona proper. 'Hotel Europa', a cosy bungalow near the Blue Diamond Hotel at Koregaon Park was bought and remodelled to house the Don Bosco Youth Centre and to serve as a house of studies for the Salesians attending the Papal Athaneum, Jnana Deepa Vidyapeeth, and those doing their academic studies in various colleges in Poona.

On March 20, 1979, the first Catechetical Centre of the province, as well as of the diocese of Poona, was inaugurated by Bishop Valerian D'Souza of Poona.

And in June 1980, the Don Bosco Youth Centre at Koregaon Park became also the house for philosophical studies. Later in 1984, this was transferred to Nashik.

The main scope of this institution is to cater to the formation of our young confreres who either attend various colleges in the city for their Bachelor's Degree, or go for further ecclesiastical studies to the Jnana Deepa Vidyapeeth. This house has mainly been a House of Studies since it started on 1st June, 1974.

Besides their studies, the young Salesians are engaged in a variety of

apostolates. Some teach catechism or moral science in schools, others animate youth groups, organize the scout movement, conduct the singing in parishes, etc. Besides conducting the Sunday school in parishes, they also run our traditional festive oratories in many centres and daily oratories in two centres.

This institution also houses the "Salesian Catechetical Centre". The purpose of this centre is to offer first of all our confreres a help in their catechetical apostolate either in schools or parishes. It is also available for the animation of catechetics in the diocese of Pune.

The activities of the centre include: training of teachers of Catechism and Moral Science, animation of Retreats and Recollections of children and youth, the coordination of the Catechesis and value education in schools, youth groups and parishes, etc... Incidentally the Diocesan Director of Catechetics of Pune has been a staff member of this house ever

Don Bosco, the new building of Yerwada — Poona. Fr. Boniface D'Souza parish priest and principal welcomes the regional Rev. Fr. Thomas Panakezham.



since its beginning. This Centre was inaugurated on 20th March, 1979.

Since 1982, the Salesian Cooperators' Unit which was started in a modest way has now risen to a fairly large number. They are involved in a variety of apostolic activities including a free medical aid centre, occasional visits to homes for the aged, the lepers, etc. They help out in some other charitable works as well.

Don Bosco School & Parish

At Poona the Salesians also had the pastoral care of the Parish of Our Lady, Consoler of the Afflicted, and the Fatima High School, which eventually changed its name to 'Don Bosco High School'. Later also the parish came to be known as 'Sacred Heart Parish', once a new site was found across the Mulla-Mutha river at Yeravada. In fact, in 1952, the Fatima High School was started as a Tamil medium school and only later was changed into an English medium school. But it was only in 1974, that the Salesians took over the parish and the Fatima High School.

Thanks to the efforts of Fr. Michael Mascarenhas, a new two-acre site

Salesian training institute, Nashik.



was purchased from the Government for putting up a new school building. In June 1978, a large new shed was erected as a temporary measure until the new school of bricks and mortar would come up.

Further, in June 1984, the new parish church and presbytery were blessed by Bishop Valerian D'Souza of Poona. At the present moment there is quite some expansion and consolidation work going on in connection with the school and the parish of Yerwada.

Divyadaan House of Philosophical studies, Nashik.

SEWRI

Salesian Mausoleum

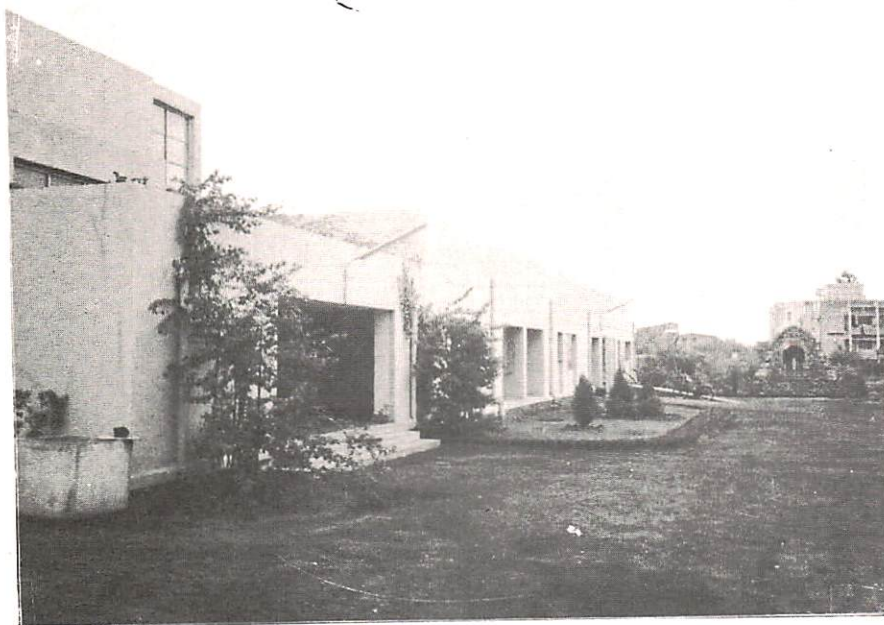
Moreover also on the 20th September that same year, Rev. Fr. Dennis Duarte, the Provincial, blessed a site in a quiet corner of the Sewri cemetery, at Bombay. This was to be the Salesian Mausoleum, a last resting place for the deceased Salesians of the province of Bombay.

NASHIK

Salesian Novitiate

We progress further with the idea of the Bombay province having its own novitiate which was mooted way back in 1972. At the Provincial Chapter of January 1977, this idea was put forward and a decision taken to open the Novitiate at Nashik.

In this connection, the Province owned forty-eight acres of land at Nashik which had been bought in the sixties. Nashik is a city of about six hundred thousand inhabitants, sacred to the Hindu religion for its river Godavri, the bathing place at Panchavati and the Hindu pilgrimage centre at nearby Timbakeshwar. It used to be an agricultural centre, but getting

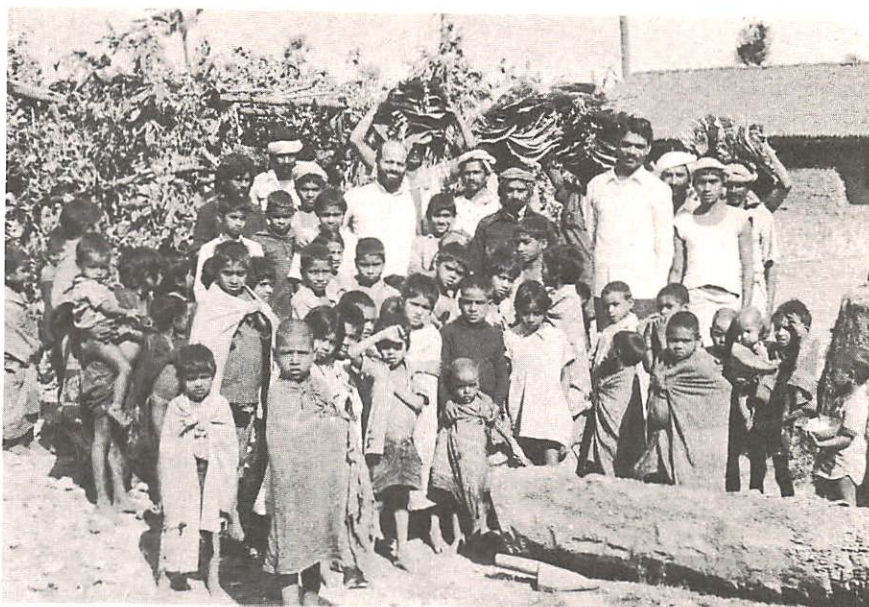


industrialised very fast indeed. For all these reasons Nashik seemed to be a favourable centre for the formation of the novices, offering them the opportunity for exposure to Indian culture, to religious traditions, to urban problems as also to some aspects of village life. Besides, the Christian presence at Nashik is very small being that of about two thousand Catholics in all.

The building of the novitiate began in September 1977. By May 24, 1978, part of the building was ready, when it was inaugurated by Rev. Fr. Tony D'Souza, the then Provincial. It was occupied on May 31, 1984 by nineteen novices together with the novice master, Fr. Joseph Casti, who had been, until then, their Rector at Lonavla.

The community soon took over work in the slums and the chaplaincy of the nearby Home for the Aged, run by the Ursuline Sisters of Mary Immaculate. A short time later, part of the Salesian property was leased to the Salesian sisters and to the Ursulines. The latter built a school and the Salesian sisters a hostel for working girls and added a novitiate in the year 1985.

Saleians together with the adivasis at Chota Udepur.



Salesian Philosophate

On May 24, 1984 the original novitiate building was given to the students of philosophy and the new building was inaugurated as the novitiate by Fr. Chrysanthus Saldanha, the provincial. This new Novitiate House was approved by the Rector Major on February 29, 1984 and occupied by the novices on May 31, 1984. Finally on January 31, 1987, the library wing of the philosophate, Divyadaan, was blessed and inaugurated by Rev. Fr. Paul Natali, the Councillor General for Formation.

Fr. Byron D'Silva sdb, with the adivasis of Chota Udepur.

BARODA

Chota Udepur Missions

Coming to the diocese of Baroda it began its mission work in the Chhota Udepur Taluk at Khos, in September 1975. In May 1979, Fr. Byron D'Silva was sent to study the situation of the missions, with a view to take over that work. Subsequently in June 1981 the Chhota Udepur mission was entrusted to the Salesians. The small existing boarding was enlarged and completed in 1982 and a non-formal technical institute started for school dropouts. Later on the boarders are given also the benefit of work experience.

KAWANT

Don Bosco

In 1984 a plot of nine acres at Kawant, twenty-seven km away, was bought. Also another three-acre plot, a kilometre away, at Fatehpur, was purchased for a youth centre, to serve the needs of the youth of the town. It was also used to accommodate boarders studying at the Junior College nearby. Further in June 1985, a



boarding section was also started at Kawant, with the Salesians visiting it occasionally. Then from January 1986, a priest and a cleric began residing there in turns and at regular intervals.

NARUKOT

Don Bosco

Then in April, a Mrs. Piloo Mody gifted the Salesians a large plot of land at Narukot, to put up a trade school for the adivasis. And finally on May 24, 1986, Kawant was established as a separate community.

DAKOR

Don Bosco Chatralay

In the meanwhile in 1981, at the invitation of Bishop Charles Gomes of Ahmedabad, Fr. Ivan D'Souza was sent to study the situation at Dakor. He stayed for a year at the Umreth parish. Then from 1982, the Salesians stayed in a rented flat, which also housed a small boarding for Dakor

St. Dominic Savio Church since 1981, Antop Hill, Bombay.

St. Dominic Savio from 1968-79, Antop Hill, Bombay.

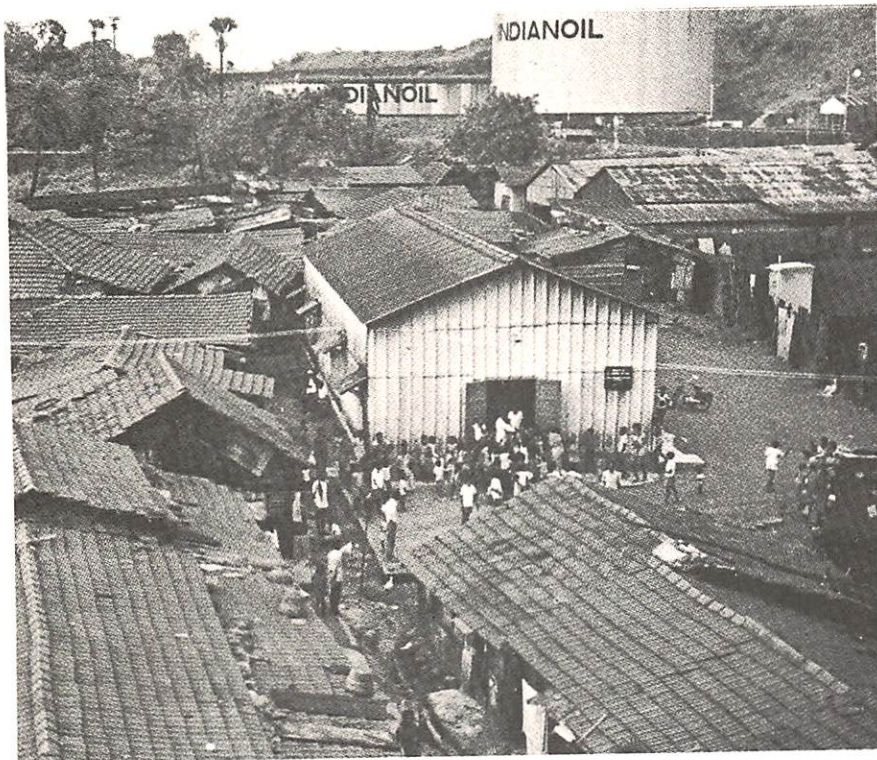


boys. They also contacted the Christian community of Vankars. And from November 1982, the Sisters of the Sacred Heart joined the mission. The new site, a kilometre way from Dakor town at Kapedvanj Road, was inaugurated.

ANTOP HILL

St. Dominic Savio Parish

The next Salesian presence finds realisation at Antop Hill, Wadala, Bombay. In 1962, while going round the slum area of Antop Hill, in the east of Wadala, Bombay, Fr. Mathew Thalanany noticed that there was a cross in an abandoned European cemetery. With the help of a few Tamil Catholics of the area, a portion was cleared and gradually around the cross a shed was built which served as a prayer hall. In 1966, the shed which was burnt by a fire was rebuilt much larger, with tiles and tin sheets. A free dispensary was started and soon, once a month, Mass was celebrated there for the Tamils of the area. This was because the people of the place felt too poor and ill-clad to attend the regular church services in their parish of Wadala.



Again in 1968, another open space was found close by. Though it was church land, it was then literally a rubbish dump. This was converted into a suitable place for a shed to be built, and that shed also served as a chapel. It is the place where the existing church now stands. Besides being a Mass Centre for the area, it also served as a night-study hall, a dispensary and a television room for the children, all-in-one.

Also from 1975 onward, a serious attempt was made to build a regular church and eventually also to set up a parish. The foundation stone for this was laid on December 8, 1978 and was blessed by his Grace Rt. Rev. Simon Pimenta, Archbishop of Bombay. But still the project of building the church went through insurmountable difficulties, until it was finally completed and blessed on August 22, 1981 by Bishop Longinus Pereira, Auxiliary Bishop of Bombay. An area that once had only an abandoned large masonry cross and a dilapidated chapel of an unused cemetery, through the pastoral and apostolic efforts of one man, Fr. Mathew Thalanany, in the space of twenty years had grown into a fullfledged parish under the patronage of St. Dominic Savio.

Today the parish serves the needs of more than five thousand people. It has healthy and well established parish associations and a laity that is gradually awakening to its responsibility in the Church. The language groups that need to be catered to are as diverse as English, Tamil, Malayalam and Konkani with a small number speaking Marathi. What is special is that the area offers a very wide scope for social development and welfare work, as the population around is predominantly of the poorer class and resides in chawls or slums. Also, notwithstanding the limited facilities that the parish is able to offer, it does attract a good number of youth and children for various activities.

HUBLI

St. Mary's High School

Hubli became the next port of call for the Bombay Salesian Society, as at the invitation of the Bishop of Belgaum, the Salesians moved into Hubli in 1982 to take up the running of the existing St. Mary's High School and to help out in the attached parish. A Youth Centre was also started and it is planned to have a Technical Institute at a place called Suttgatti, 20 km from Hubli town.

KUDAL

Bosco Udyogshala

Then in the summer of 1983, Fr. Michael Mascarenhas was sent to Goa to study the possibilities of a Salesian presence in Sawantwadi, a place in the Ratnagiri district. The sub-parish of Nerur was entrusted to the Salesians, who in late 1984, moved into Kudal. This is an industrial centre, twenty kilometres north of Sawantwadi. Here a trade school has been gradually constructed in order to cater to the needs of the youth of the area.

BHOPAL KHANDWA

Don Bosco

Furthermore, in 1984, the Salesians ventured out up north and established their presence in the two dioceses of Bhopal and Khandwa in Madhya Pradesh. In Bhopal, the Salesians were given a small parish at Seva Sadan and were in charge of the Catechetical and Youth apostolate of the Archdiocese of Bhopal. In the same year also in June the Salesians took over the St. Thomas Boys' Hostel in Khandwa. The hostel catered to harijan Hindi speaking school and college boys. However, in April 1986, at the expiry of the two-year contract, the Salesians relinquished Khandwa and handed it back to the diocese.

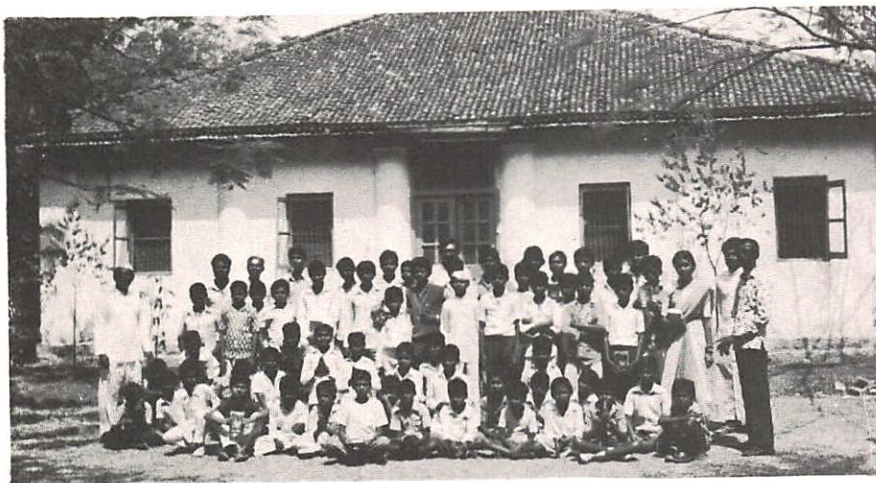
GOA QUEPEM

Don Bosco

Proceeding onward, the year 1985 witnessed a further growth and ex-

Salesians with the youth of the newly taken over Don Bosco Boys Town, Quepem, Goa.





pansion in the province. On May 24, 1985, the Salesians took over the Pope John XXIII Boys' Town at Quepem, Goa from Fr. Edwin D'Souza, a diocesan priest. This school for boys and girls to which is attached a boarding for poor boys, keeps our Salesians busy, yet very happy and fulfilled in their work.

AHMEDNAGAR

St. John's Parish

Finally in June 1985, at the invitation of Bishop Valerian D'Souza of Poona, Fr. William Falcao was sent to stay at St. John's Parish, Ahmednagar, and to study the situation there, in view of the take-over of the parish by the Salesians.

Subsequently on July 20, 1986 the parish was formally handed over to the Salesians by Bishop Valerian D'Souza of Poona.

Thus the Salesian presence in the Bombay Province is all set to even further and better spheres of influence. Many indeed are the offers and the invitations that are being received and we strive that wherever we are or wherever we go we be always authentic and genuine sons of our father Don Bosco.

Don Bosco Boys Town, Quepem, Goa.

St. John's Church, Ahmednagar.

Parishioners of St. John's Church, Ahmednagar, Diocese of Nashik.

Non-Formal Works in The Province of Bombay

The thrust of Salesian activity in the province of Bombay can be termed as an "expansive search" for a veritable identity on more than one front. There is nothing categorical and permanent about this idea and mode of operation. There exists a fluid and informal form of expansion into the various sectors that help us touch the heart of youth in the western region. This flexibility gives us an impetus to go ahead and launch out into the various sectors of youth apostolate.

Among the various non-formal ventures, the most striking is the work that is carried out for the street boys and the station boys of the city of Bombay. Large as it is, our Salesians with the help of the Nirmala Niketan Institute of Social Work enables us to reach these youngsters in their own environment like elder brothers,

unlike the slum bosses that extract money and trinkets from them. The night study classes that are conducted for the less privileged youth of the slums around the otherwise affluent Matunga is a shining example of the work that the young confreres do in this field. The past has borne evidence to many young Salesians who have associated themselves with the youngsters on our suburban stations. Their characteristic liberty and their own vision of the future makes one think about our methods with them.

The past pupils units of Bombay are constantly thinking of new ways to put their expertise into use vis-a-vis the Salesian charism. Their efforts towards the emancipation of the poor boys in our schools are indeed something notable. Each one of them in his own personal way wishes to express his gratitude for 'the education he has received' from the Salesians.

Most of our institutions have these youngsters hovering around the campus involved in night study classes, in medical clinics and other supportive ventures.

The Salesian Cooperators, another facet of the Salesian apostolate, are up and ready with study and workshops on all the latest themes of the Church, the most recent being the workshop on the document "*Donum et Vivificantem*" of the Holy Father. They are preoccupied with making the faith of the Catholic Church in Bombay more meaningful.

Lonavla, shrouded in the clouds of the Western Ghats, presents a hub of activity for the entire town. Having celebrated their silver jubilee last year, the community has earned a name for itself through selfless and dedicated work for the villagers around. In fact, their "oratories" have become little animation centres for entire villages.





The standard and the method of education that is imparted there only goes to show even a casual onlooker the amount of work the institution has done for Lonavla. They have even earned the name of a road — Don Bosco Marg.

In the city of Poona the scholastics of Don Bosco Youth Centre have made their presence felt with the animation of youth groups in practically all the parishes of Poona with the help of the Catechetical Centre. They animate prayer sessions, Bible study groups cater to the needs of the rural youth. As if this were not enough, some of the youngsters have become involved with social work at

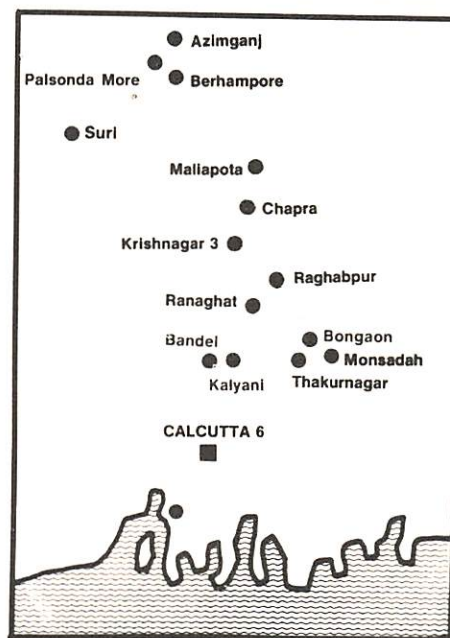
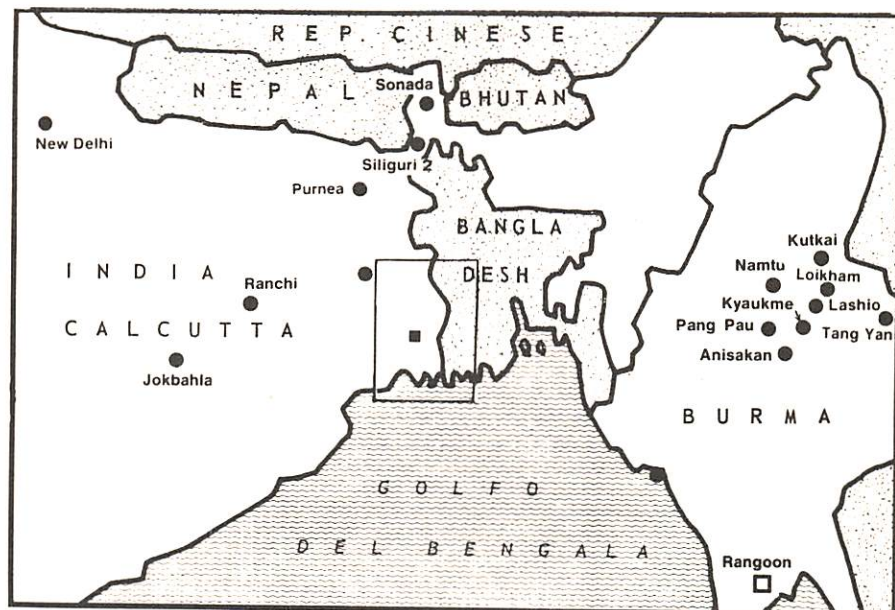
the remand home of Poona. It seems like the times of Don Bosco; they often (almost weekly) have to plead for permission to take the inmates out for a game or a hike and once in a way for a picnic. It is wonderful to see the brothers running from pillar to post when it comes to finding job for the youngsters when they finish their term at the remand home.

At most of the centres in Goa — Panjim, Sulcorna and Fatorda, the Salesians have been reaching out to the less privileged. A very praiseworthy work is being done through our technical schools which equip boys with skills that give them ready employment.

In the day to day run of things, the Salesians of the Bombay Province cannot say that nothing outstanding has been done. However, this is only because there are Salesians ready to make the sacrifice of their blood, sweat and tears to make the poor youngsters come up in life. Others too, like the cooperators and past pupils, make the Salesian presence known at large and apply in their own way the Salesian system in their own environments. Thus the entire Salesian Family of the Bombay Province can boast of having done 'something beautiful for God' through the magical method of St. John Bosco.



PROVINCE OF CALCUTTA



Patron St John Bosco
Erected May 28, 1926

Clerics 110
Brothers 42
Priests 165
Centres 50

Development of the Salesian Province of Calcutta

On Monday, January 9, 1922, the first batch of Salesians for North India reached Calcutta, on their way to Assam. "Seeing Calcutta," wrote Mgr. Mathias in his memoirs, "I was reminded of Don Bosco's dream of 1886". Fulfilling that dream, the Salesian Province of India was officially established on May 28, 1926 with headquarters at Shillong, which later was shifted to Calcutta. Calcutta thus rightly became the mother of all Salesian provinces in India.

FIRST PERIOD: 1922-35

Beginnings and Remarkable Growth Leading to the First Division

On arrival in Shillong, the Salesians at first worked under the tutorship of the Jesuits. Soon they assumed full responsibility, manned the missions, opened new ones and got acquainted with the

languages, customs and problems of their several regions.

The year 1928 stands out as an year of great expansion: in that year the Salesians took charge of

- ★ The diocese of Madras and North Arcot Mission
- ★ The diocese of Krishnagar
- ★ The shrine of Our Lady of Happy Voyage at Bandel
- ★ The Mary Immaculate Orphanage at Tardeo, Bombay.

The year 1932 witnessed two important developments:

The beginning of the GARO MISSION, which dealt the first effective blow to the 'Religious Monopoly' of the British whereby each tribal territory was assigned to a particular Christian denomination to the exclusion of all others and which sealed most tribal areas against Catholic influence.

The pioneering efforts of Fr. Archimedes Pianazzi and Fr. Aloysius Rocca eventually paved the way

for the erection of the Diocese of Tura in 1973.

- ★ In that same year Fr. Anthony Alessi and Fr. Aloysius Ravalico began to evangelize the tea garden Adivasis of Tezpur, marking the beginning of the present diocese of Tezpur.

The year 1934 marked the peak of this first period on account of the following events:

- ★ The erection of the Province of South India (Madras Province).
- ★ The canonization of St. John Bosco on April 1, 1934; the establishment of the Prefecture Apostolic of Shillong into the Diocese of Shillong, the nomination of Mgr. Mathias as Bishop of Shillong and of Fr. Stephen Ferrando as Bishop of Krishnagar.
- ★ The death of Archbishop Mederlet led to the transfer of Bishop Mathias to Madras, of Bishop Ferrando to Shillong

Fr. Orestes Paviotti 1959-1964



Fr. Maurus Casarotti 1964-1966



Fr. Rosario Stroschio 1966-1972



and the nomination of Fr. Vincent Scuderi as Apostolic Administrator of Krishnagar. Fr. Scuderi would also continue in his office as Provincial of the Province of North India (Calcutta).

SECOND PERIOD: 1936-1959

Trials and Marvellous Recovery Leading to the Second Division

On Good Friday 1936, the Cathedral and Our Lady's House in Shillong were burnt down. All the novices, and students of philosophy took shelter at Woodcot, Kurseong for a year before moving to Bandel. In the fall of 1938 the theologians settled permanently at Sacred Heart College, Mawlai and the novices and philosophers at Salesian College, Sonada.

On December 8, 1937, Don Bosco, Liluah was opened.

The following year, 1938, Fr. Alessi began Salesian works in Burma.

On September 1, 1939, the Second World War started, dealing a near death blow to the Salesian works in India. Ninety-four Salesians from Northern India and 41 from southern India, together with the two provincials, were sent to concentration camps. Institutions were closed and mission work severely crippled. Only a handful of Salesians — nationals of the Allied countries and a few Italian mis-

sionaries were spared through the intervention of Bishop L. Morrow.

After the war, with their return to the Province, institutions, and missions limped back to life. By 1950 everything was normal. Fr. M. Uguet, who was braved the storm, was succeeded by Fr. Pianazzi who, however, was soon transferred to be Provincial of Madras, and was succeeded by Fr. Alessi. During this fresh period of expansion, three things deserve special mention:-

- ★ The establishment of an Aspirantate at Bandel
- ★ The erection of the DIOCESE OF DIBRUGARH in 1951
- ★ The establishment of the MANIPUR MISSION in 1956

By 1959 there were 285 Salesians in 43 institutions and mission stations. The time was ripe to divide the Province once again. On October 17, 1959 THE PROVINCE OF GAUHATI was erected. Fr. Alessi was appointed its first Provincial while Fr. Orestes Paviotti took up responsibilities for the Province of Calcutta, which would henceforth comprise of Burma and the rest of Northern India.

THIRD PERIOD: 1959 - 1987

Towards New Horizons

In every Province the Provincial is its pivot and propelling force. Therefore after giving the names of the Provincials who during these past 28 years

guided the fortunes of the Province, we shall review its history under different headings.

Provincials

Fr. Orestes Paviotti 1959 - 1964
Fr. Maurus Casarotti 1964 - 1966
Fr. Rosario Stroschio 1966-1972
Fr. Nicholas Lo Groi 1972 - 1978
Fr. Joseph Kezhakkekara 1979 - 1985
Fr. Sebastian Alancheril 1985 -

Houses of Formation

Care of vocation is vital to the Province, because on their number and quality depends its future. Since local vocations were few and the inflow from Kerala could not go on forever, Aspirantates were set up at Manuthy (1971), Ranchi (1975) and at Azimganj (1986).

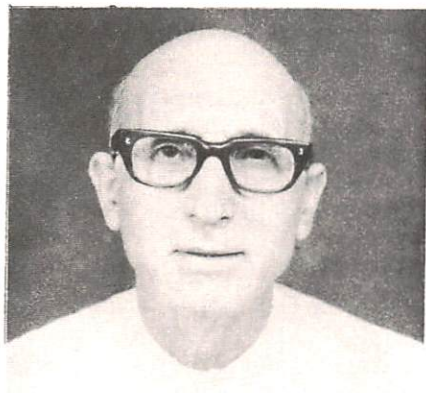
An aspirantate for Salesian Brothers was also set up in 1980 at Don Bosco Park Circus; in 1977 a National Juniorate for their post-novitiate formation, at Kalyani.

Institutions and Parishes

During this period the Province established

- ★ 1962 : Don Bosco, Cossipore (closed in 1983)
- ★ 1968 : Don Bosco, Siliguri
- ★ 1971 : Don Bosco Technical Institute, Okhla, New Delhi, which paved the way for Don Bosco School, Alaknanda and Najafgarh parish (1985)
- ★ 1973 : Provincial House at

Fr. Nicholas Lo Groi 1972-1978



Fr. Joseph Kezhakkekara 1979-1985



Fr. Sebastian Alancheril 1985-





Don Bosco School of Graphic Arts — another initiative for the local youth — who couldn't progress in academic line. The first year student composing. It's a three year course. ITI and DBSGA Diploma. Now also offset and screen printing. Four Salesian brothers belong to Don Bosco Community, Tenga, Calcutta.

The Salesian aspirants at Hatia, Ranchi, in the dining hall.



Tengra, Calcutta, followed, within the same precincts, by Don Bosco School of Graphic Arts (1976) and the All India Catechetical and Multi-media Centre (1977)

- ★ 1974 : Auxilium Parish, Gobra, Calcutta
- ★ 1985 : Ashalaya, Howrah, for emarginated youth.

Don Bosco in Chotanagpur

The glorious Jesuit Mission of Chotanagpur comprises a vast area which, from Ranchi, Bihar, stretches out into Madhya Pradesh and Orissa. In 1975 Don Bosco Youth Centre, Hatia, Ranchi was established, comprising a Parish, a High School, an Aspirantate and a Technical School.

Don Bosco Ranchi paved the way for Jokbahla parish in M.P (1980) which was divided in 1986 giving birth to Ramsama.

Presently two more requests are under active consideration: a Parish at Lousera, in the diocese of Rourkela, Orissa and another at Kareng, in the Chainpur area of Ranchi Archdiocese.

Diocese of Krishnagar

From 1939-1969 Bishop L.R. Morrow, with Fr. L. Gobetti as Secretary, guided the Diocese of Krishnagar and impressed upon it those distinctive features which still characterize it.

Bishop Morrow resigned in 1969. Fr. Gobetti took care of the diocese for one year as Vicar Capitular. Mgr. Mathew Baroi succeeded him first as Administrator Apostolic (1970-73) and then as Bishop. At his sudden death in 1983, Fr. P.P. Varkey acted as Administrator and then Bishop Lucas Sircar took over.

The following parishes were opened during this period:-

Chapra (1960), Bongaon (1964), Raghobpur (1967), Thakurnagar (1971) and Kalyani (1981)

Santhal Mission

In 1966 Fr. Paviotti established DON BOSCO, AZIMGANJ for the evangelization of the Santhals of the district of Murshidabad. This centre

was divided and the parish of POLSONDA MORE (1975) and MONIGRAM (1979) were elected.

The Santnal mission overflowed into the district of Birbhum and in 1980 DON BOSCO CENTRE was established at Joypur, Suri.

Offers came from the diocese of Dumka and the Salesians accepted Purnea (1981) and Kathihar (1981).

Don Bosco in Burma

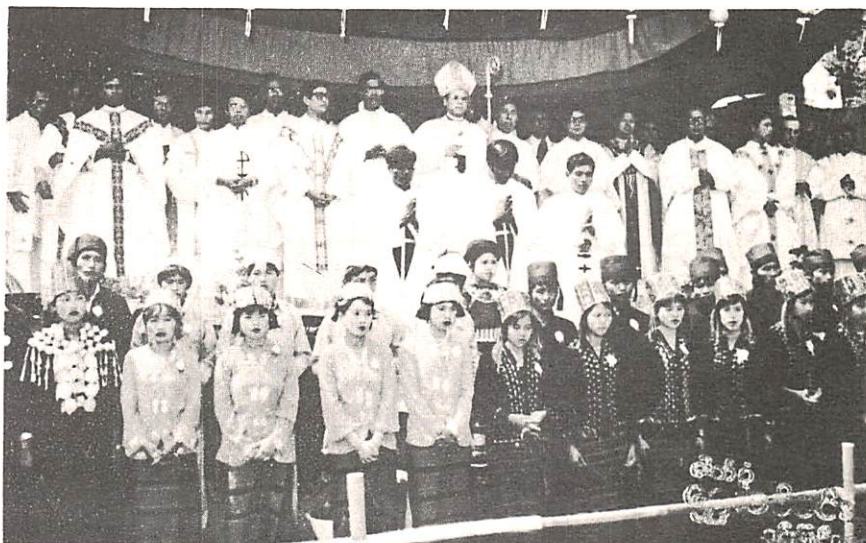
The Salesians of Don Bosco led by Fr. Alessi entered Burma in 1938. They had hardly begun the work, when the Second World War broke out and brought their work to a grinding halt. After the war works developed with undaunted courage. By 1965 over sixty young Burmese had joined the Salesian Congregation.

The expulsion of foreign missionaries was a near death stroke. Eventually only 13 of them decided to stay with Don Bosco. As a reward the Lord raised them to new life, caused to increase and multiply once again. The Holy See entrusted to them the Prefecture Apostolic of Lashio, where they are today emulating the zeal of the first Salesians who undertook the evangelization of North-East India.

Conclusion

At this point a legitimate question arises. "What is the secret of so much success?" The answer involves several factors: lively devotion to the Eucharist and to Mary Help of Christians, special care of youth, unremitting labour...etc. One determining factor was mentioned by Fr. Ambrose D'Mello S.J at the 'All India Symposium on the Salesian Missions in India', held at Mawlai, in 1982. "At the basis of your success", he said, "is onness of purpose and union among the Salesians, which did not allow un-Salesian ideas to infiltrate."

Practically speaking, I would say that the most important factor was the arrival from Europe, year after year, from 1923 to the beginning of World War II, of a few very young Salesians and a considerable number



of aspirantates, who together with their Indian companions began an exciting ten year long period of training.

This was a revolutionary innovation in the history of mission expeditions, but, notwithstanding the risks, it proved beneficial. Bubbling with enthusiasm and thoroughly imbued with the Salesian spirit, these young men became like the rushing waters of a mountain torrent that overwhelms all obstacles, and spent itself in joyous selfgiving. Grains of wheat! and what harvests!

6th April 1986, the three newly ordained pose in front of Archbishop Alphonse of Mandalay after the ordination services. In the foreground are some of the main tribels of Lashio Prefecture in their traditional costumes.

NITIKA — Don Bosco, which is the first Salesian Audio Visual Media Centre in India (previously known as Don Bosco Multimedia). Besides Production of AV materials, it also engages in training, Inter-cultural seminars, youth training programmes. Here is a symposium on Tagore. Participants from all over India.



Catholic Presence in Central Bengal

As early as 1704 the Augustinian Fathers had opened a Catholic centre to cater to the spiritual needs of the French Catholics of Murshidabad. The famine of 1770 brought their works to a standstill.

In 1793 William Carey brought Protestantism to Bengal. By 1816 the C.M.S. Mission had settled down in Central Bengal. For the Catholics, Bengal became an Apostolic Vicariate in 1834. It was Mons. Carew (1840-55) of Calcutta who sent Fr. Thomas

Zubiburu to Krishnagar at the request of the people. He built a small chapel at Krishnagar in 1846 and that marked the beginning of the Catholic Mission in Central Bengal.

In 1856 three Milan Fathers and a Catechist Brother came to Krishnagar. Fr. Parietti, their leader, operated from Berhampore. When he died in 1864, Fr. Limana took over charge and made Krishnagar again the centre of mission work.

In 1870 Krishnagar was erected into a Prefecture Apostolic with Fr.

Marietti as the first Prefect Apostolic. In 1886 Krishnagar was made into a diocese and Mgr. Francis Pozzi became its first Bishop. He built the Cathedral of the Most Holy Redeemer (1897-1899) and had it blessed by Bishop Goethals of Calcutta.

Bishop Pozzi died in 1905 and Bp. Santino Taveggia succeeded him.

KRISHNAGAR

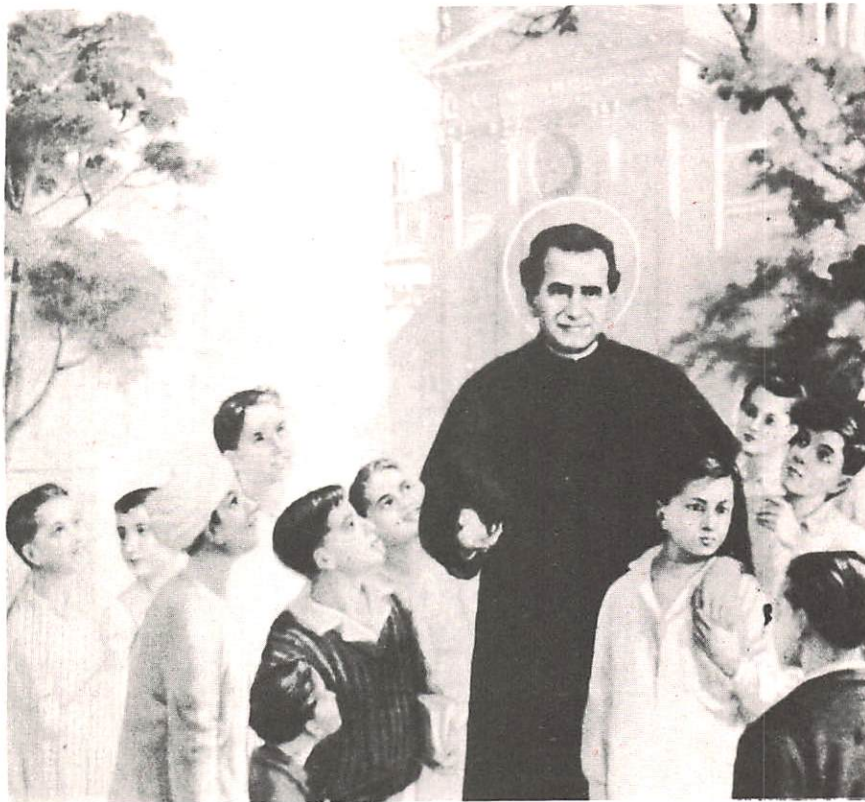
In June 1928, Fr. Ricaldone informed Mgr. Louis Mathias that the Propaganda Fide had requested the Salesians to take over the diocese of Krishnagar.

The region was vast. Bishop Taveggia's plan was to separate the northern portion of the river Ganges with Dinajpur as the centre. The southwestern side would remain as the diocese of Krishnagar.

Mgr. Mathias as Prefect Apostolic of Assam and Provincial of the Salesians in India made an on-the-spot study of the situation. Bishop Taveggia had already left for Dinajpur. Soon a telegram brought the news of the death of this saintly shepherd of souls. He was busy translating the Bible into Bengali!

From Krishnagar Mgr. Mathias visited the mission centres of Berhampore, Boborpara, Khulna and Jessore. The work accomplished by the Milan Fathers was impressive. It was decided that the Salesians take over the diocese of Krishnagar by the end of June itself.

Don Bosco in India — painting by a Chinese artist — Calcutta 1972.



Salesian Presence in Krishnagar

On July 21, 1928, Krishnagar welcomed Mgr. Emmanuel Bars, its first Salesian Administrator, along with Fr. Piesur and Fr. Pisano. Soon others too arrived. Among these early missionaries were Fr. Sanna and Fr. Righetto who did well to bring back many lapsed Christian families. It was also Fr. Righetto who started the first Oratory in Krishnagar.

On November 10, 1934 Mgr. Stephen Ferrando was appointed the first Salesian Bishop of Krishnagar. By 1935 there were 9 priests, 5 clerics, several Sisters of Charity and a small group of local Sisters. When Bishop Ferrando was transferred to Shillong, Mgr. Scuderi replaced him in the capacity of Apostolic Administrator.

Propaganda Fide nominated Fr. L.R. Morrow Bishop of Krishnagar on May 25, 1939. Under his dynamic and optimistic leadership the diocese made rapid progress.

True to their Salesian charism, the missionaries gave wholehearted attention to particularly education through Don Bosco High School, and

Technical school at Ranabondo (1943) and Don Bosco, Junior (1944).

The young diocese received a setback when Bengal was partitioned in 1947 and 65% of the area fell into East Pakistan. However, the Salesians opened new mission stations and renovated the cathedral.

On the occasion of the Silver Jubilee of Salesian presence in Krishnagar the apostolate of the PRESS was launched on May 24, 1953. A mobile CINEMA ministry was also put into effect with substantial results.

In March 1955 Krishnagar celebrated the first centenary of the mission. To mark this occasion many new colonies were built around the cathedral.

The whole mission thrust was towards the villages. Knowing well the traditions and customs of Bengali families, Bishop Morrow organized the Catechist Sisters of Mary Immaculate who were of immense help in the work of evangelization.

In 1969, when Bishop Morrow retired Fr. Louis Gobetti functioned as Vicar Capitular for one year.

With the appointment of Fr. Mathew Baroi as Apostolic Administrator and later Bishop (1973) the leadership of the diocese passed into indigeneous hands. He faced compassionately the problems arising out of the Bangladesh war of liberation (1972-73). His sympathy for the poor and the afflicted led him to commence

Retreat at Bandel 1933

Sitting: (L to R) Fr Hauber (Rector, Tardeo, B'bay); Fr Siro Righetto (PP K'nagar); Msgr. L. Mathias — P. Apostolic & Provincial; Fr Mazzetti (First Prior of Bandel); Fr Vendrami 'Apostles of the Khasis'.

Standing: Fr Giacomello Ivan; Cl. Utari; Fr Uguet (COP) Cl. D. Marianayagam (later Bishop of Vellore) Fr M Umberto; Fr V Lazaro; Cl. A Maschio; Fr Cocco (Bandel).

Top row: Fr Rocca; Fr Bachierello; Fr Williams; Cl. Busscardini E, Fr Correggia; Fr Pauletto (K'nagar); Fr Ribaldone (Rector — DB Krishnagar).





The 'Smiling Bishop' — L R Morrow among his happy flock.

the Home for the Aged and a scheme of building houses for the poor. He rightly earned the title — 'the Bishop of the poor'. It was also he who initiated the search for local vocations. Bishop Baroi died on April 4, 1983.

Bishop Lucas Sircar who succeeded him in 1984 continues the work of evangelization and consolidation with new plans and projects.

SPREADING THE KINGDOM

CATHEDRAL CENTRE

Krishnagar City is the headquarters of Nadia district and is known as the centre of Bengali culture and learning. However the inflow of refugees has given the city a rugged and sluggish appearance and has multiplied problems in all aspects of life.

In the middle of this ancient town one cannot but notice the majestic dominance of the glittering dome of the Cathedral, surrounded by numerous institutions belonging to the Salesians, the Sisters of Charity who arrived here more than 125 years ago and the Sisters of Mary Im-

maculate who have also their Mother House here.

The parish of the Cathedral is the biggest in the diocese with as many as 7,500 Catholics distributed over ten villages and looked after by five priests.

The cathedral centre holds the key to the future of the diocese because of the presence of the educational and religious institutions such as DB High School, Holy Family Schools with boardings, DB Technical School, the Postulantates of the Sisters of Charity and Sisters of Mary Immaculate, the Novitiate of the SMI's, the Bishop's House where all the priests of the diocese meet every month for prayer and discussion, the Diocesan Youth Animation Centre, the Cathedral Youth Centre, The Diocesan Seminary, the Clinic of the SMI's, the Home for the aged... Visiting this catholic centre is a remarkable experience.

RANABONDO

As early as 1876 the PIME Fathers had contacted Ranabondo. In 1892 Fr. Joseph Macchi built the first church. This sub-centre of Boborpara became a parish in 1906. The Salesians took over this parish in 1933 and Fr. San-

chez became the first Salesian parish priest.

The devotion to Mary Help of Christians, started in 1939, consolidated the parish earning it the title, 'Mariampore'. The stable presence of Fr. V. Lazzaro (1940) helped the rapid progress of the parish.

Since then, several Salesians such as Fr. Convertini, Fr. Paoletto, Fr. Aldo, Fr. Bernadine, Fr. Schilder, Fr. Pierluca, Fr. Matteucci and a diocesan priest Fr. G Fernandez, have worked here. The present parish priest, Fr. P. Gomes, looks after the parish with its five sub-centres. The Catholics number about 1700.

CHAPRA

From 1830 Chapra was a stronghold of Protestantism. However, by 1925, the PIME Fathers, through their relentless efforts, had formed a Catholic community of fifteen families there. At first it was a sub-centre of Boborpara. In 1935 it came under Ranabondo.

This became a parish in 1960 with Fr. Sergi as parish priest. The SMI Sisters started a convent and a Welfare Centre and began to assist in pastoral work.

Fr. Maiques and then Fr. John Schilder became parish priests in quick succession. In 1966 Fr. Julius Matteucci stepped in and brought about commendable improvements in the parish, notable among them being the settlement of wandering Catholics in permanent colonies.

Frs. Sushil Hira, N.T.Scaria and Anil Chatterjee have made their valuable contribution. Chapra has a Catholic population of over 3,300, spread out in ten sub-centres. The new parish church was blessed in 1986.

MALIAPOTA

In 1878 the Protestants had a well-established community at Maliapota. The great 'sobha' of that year, organized to withstand the influence of Catholicism, turned out to be a fiasco. From then on upto the parti-

tion of Bengal, Maliapota remained under Boborpara.

In 1950, Bishop Morrow turned Maliapota into a new parish with Fr. Feretti as the parish priest. Initially progress was difficult as this region was a stronghold of the Protestants and the local people were mostly Muslims.

With Fr. Luciano Colussi's arrival there dawned the golden era of Maliapota mission. Five new chapels were built in as many centres.

Over the years the following Salesians have worked in this parish — Frs. Bernadine, J. Topno, Aldo, (Maiques) Pierluca, Cajetan, (Ojer) T. Anthony, Carvalho, Strocio, E. K. Varghese, P. Gomes. From 1975 Fr. Matteucci has been the parish priest. He enlarged the old church of 1952 into a beautiful church in 1982. He is assisted by Fr. Abraham, a diocesan priest.

The Sisters of Charity run a High School. The parish has over 3,700 Catholics distributed in 12 sub-stations.

RANAGHAT CENTRE

The Christian Missionary Society (CMS) existed at Ranaghat as early as 1893. The few Catholics employed in the railways were attended to from Krishnagar. Fr. Righetto helped settle down at Begopara four families rendered homeless after the flood of 1939. A mud hut served as chapel.

Fr. Ferretti became chaplain to the soldiers of the American military camp nearby. He built a brick chapel, marking the beginning of a progressive development of this mission.

Following the Partition of Bengal many Christians and non-Christians have settled down in and around Ranaghat, Thakurnagar, Bongaon, Kalyani... Many deputations reached Bishop Morrow requesting temporal and spiritual assistance. And thus began the spread of the Church.

The old church, dedicated to the Virgin of Guadalupe, was built by Fr. Sergi. In 1953 Ranaghat officially

became a parish. The SMI Sisters came in 1958.

Fr. Varga, who succeeded Fr. Sergi, has left a lasting spiritual influence in the parish. During the long eleven years of Fr. Ferretti's term as parish priest (1959-70) the mission of Ranaghat became a fast developing centre. Fr. John Topno made inroads into new villages.

Fr. Louis Gobetti who became Parish priest in 1970, started a systematic programme of reorganization and settlement of the parish: a new school and a vocational training centre to be conducted by the SMI Sisters, a convent and a "Grihini" school to be run by the Sisters of Charity were started; through the generosity of benefactors over 500 Christian families were given shelter.

The climax of his work is the construction of a spacious church dedicated to Our Lady of Guadalupe. Now Ranaghat parish has a population of about 4,000 Catholics.

BONGAON

Fr. Vincent Lazzaro founded the village of Choyghoria when he was parish priest in Shimulia. In 1964 this

became a parish with Fr. Matteucci as the parish priest. In 1971, Thakurnagar, one of its centres, became a new parish.

Frs. Pierluca, G. Alakulam, Joe D'Souza have left their own impact on this difficult mission.

On November 22, 1975, Bongaon was removed from the diocese of Krishnagar and attached to Calcutta which has re-entrusted the mission to the Salesians for a period of thirty years with effect from May 8, 1976.

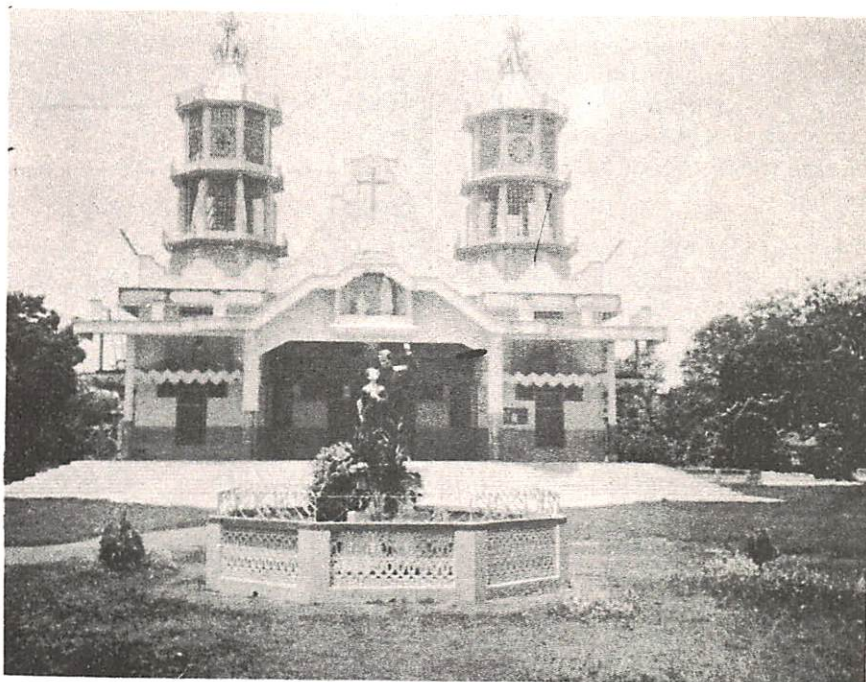
The Catholics, a mixture of Bengalees, Mundas and Oraons number about 2,100.

The opening of a boarding school by Fr. E.K. Varghese in 1980 has given a youthful dimension to the parish. This is being consolidated by Fr. Thomas Peechat.

RAGHABPUR

In 1950 Raghampur was a resettlement colony for the government employees from East Pakistan. In 1954 Bishop Morrow bought two acres of land and settled a Catholic community there.

The shrine of Our Lady of Guadalupe, Ranaghat.



In 1967 Fr. Sergi came to stay here as resident priest. He settled many families, built a convent and a school and finally a church.

Frs. G. Alakulam, V.L. Paul and K.P. Thomas have worked here as parish priests looking after a population of about 1200.

THAKURNAGAR

The name 'Thakurnagar' is derived from that of a local MLA who openly supported the mission work.

From being a sub-station of Ranaghat, it became a subcentre of Bongaon in 1964 and in 1971 it was made a parish on its own right with

Fr. Ferretti as parish priest. In 1976 together with Bongaon, Thakurnagar was passed onto the diocese of Calcutta and entrusted to the Salesians.

The parish was gradually better organized through the untiring efforts of Fr. T.V. Anthony, Bro. Sushanto, Fr. Raphael and Fr. M. C. Mathew. Youth work in the parish is nobly sustained by Fr. P. M. Mathew, ably assisted by Bro. Andrew Sarkar.

The Sisters of Providence assist in pastoral work for about 1000 Catholics, living in nine villages.

KALYANI

One of the outstanding achievements of Ranaghat parish was

the opening of a Catholic Centre in the village of Keshtopur, bordering the town of Kalyani. In 1972 mission work speeded up because of the presence of a group of adivasis.

In 1979 Kalyani became an independent parish with four sub-stations. Fr. Gobetti had purchased a 40-acre plot of land earlier. Here a priests' residence was built by Fr. V.L. Francis in 1980. The FMA's began their first community in the diocese of Krishnagar at Kalyani. A fillip was given to the pastoral activity with the arrival of the Salesian Brothers.

Fr. V.D. Mathew has given a typical Salesian touch of the youth dimension by opening a boarding. This parish is entrusted to the Salesians.

Making Headway Among the Santhals

S

anthals number the highest among the 60 million tribals of India. Their original homeland is believed to be in and around the district of Birbhum, West Bengal.

During the British rule they were brought in groups to provide cheap labour in the indigo plantations of Purulia, Purnea, Murshidabad, etc. When the treatment meted out to them became so unbearable, history records, that they rose in rebellion and thirty thousand Santhals marched to Calcutta, during the Sepoy Mutiny of 1857. The rebellion was brutally put down. After this the Santhals succumbed to their fate of quasi-slavery.

To them there came the Jesuits as saviours, about hundred years ago in the Chotta Nagpur belt. In Bengal the

Salesians would pioneer this work of liberation. Today, the presence of Salesians in Berhampore, Azimganj, Purnea, Kathihar and Joypur is to be seen in this perspective.

Capturing Santhal Melodies!



BERHAMPORE

The PIME Fathers had started a mission at Berhampore in 1855. When their leader Fr. Parietti died in 1864 Krishnagar became the mission centre and Berhampore was closed down.

Fr. Vincent Lazarro SDB reopened Berhampore in 1955. He built a new church and the priests' residence. His assistant Fr. John Topno can be called the 'Apostle of the Santhals'. From 1956 to 1962, he made the initial contacts and spread the Gospel to over twenty Santhal villages.

Fr. John Schilder succeeded Fr. Lazarro and he opened a primary school. Meanwhile a new centre had been opened exclusively for the Santhals at Azimganj. After Fr. Schilder, Fr. Lazarro, Fr. Anil Chatterjee, Fr.

Gimenez and Fr. Aldo looked after Berhampore.

The golden era of Berhampore mission dawned with the arrival of Fr. K. K. Sebastian in June 1978. He directed his attention towards the Santhals. It is to his untiring efforts and youthful dynamism that today Berhampore has become a big mission centre with over a dozen out-stations. The Catholics number over a thousand. The SMI Sisters have been rendering invaluable help in the pastoral and educational work of the parish.

AZIMGANJ

Parish of St. John Bosco Don Bosco Welfare Centre

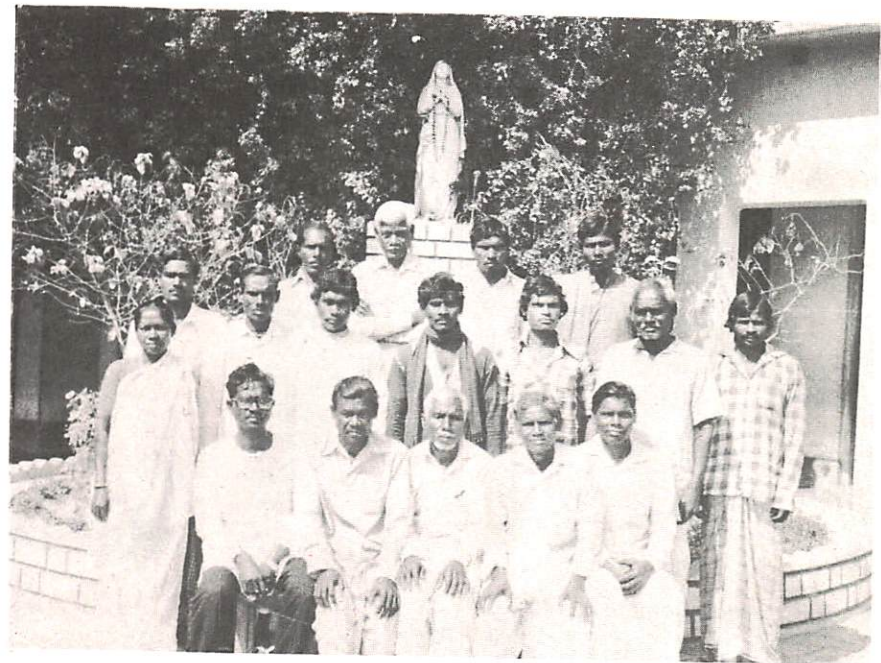
The first convert of Fr. John Topno was a certain Ruben Murmu — a protestant and the first village to come over was Pirantolla, affectionately called 'the Bethlehem of Murshidabad'.

While Fr. John was doing initial contact work, Fr. Lazarro bought a piece of land at Azimganj in 1964. Fr. Sergi constructed the building of 'DB Welfare Centre'. This was solemnly opened in 1965 with Fr. Pierluca in charge. Hope at last had dawned for the Santhals of Bengal, credit for which goes to the visionary foresight of Fr. Paviotti, the then Provincial and a missiologist.

Catholic Church

In 1965 Fr. Lazarro was made rector and parish priest. When the posts of rector and parish priest were separated, Fr. Gimenez was appointed parish priest in 1967. Under him the mission developed rapidly. By 1973 he built a parish house, a convent for the Sisters of Charity and a school-cum-boarding for girls, crowning his works with the construction and blessing of the parish church. This church built with touches of Jainist architecture of the historical local ruins is dedicated to St. John Bosco.

After Fr. Gimenez, Fr. Scaria became parish priest and intensified contacts with Monigram. Fr. M. C. Francis suc-



ceeded Fr. Scaria. During his time two more parishes were carved out of Azimganj viz. Polsonda and Monigram. Fr. Francis started a boarding for the primary children and a Hostel for college going boys in the parish premises. He also produced a number of cassettes of Santhali music and built artistic village chapels.

Fr. David Mondol, the present parish priest (1987), looks after a Catholic population of about two thousand.

DB Welfare Centre and School

The little boarding school started in 1964 got government recognition on November 15, 1968. In 1970 Fr. Pierluca became rector and was soon succeeded by Fr. Cajetan.

Construction for the new school building began in 1976 under Fr. G. Alakulam.

Fr. A. J. Sebastian, who became rector in 1977, started non-formal training in carpentry and tailoring. Fr. Joseph Cherian took over in 1980. He purchased more land to make the centre self-sufficient and to impart agricultural training to the boys.

One of the greatest favours received from God was the government

Active lay helpers — Indispensable in the missions.

recognition of DB School, on May 6, 1983 — the fruit of the untiring efforts of the present rector Fr. K. Thomas.

Today 'Azimganj' is synonymous with 'hope for the Santhal youth'. Through education the Church is taking firm roots. The boys and girls excel in educational and extra-curricular activities. The number of college-going boys and girls too has increased. Who knows, in the near future we may see the rise of a college for the Santhals!

POLSONDA MORE

The Salesians at Azimganj were expansion-minded. Fr. Gim purchased two plots of land, one at Polsonda (1973) and the other at Monigram (1975). Remaining at Berhampore, Fr. Gim supervised the construction works at Polsonda.

The parish house and Namancura hostel for boys were blessed on February 20, 1977. On May 17th the Parish of Our Lady of Fatima officially came into existence. Bishop Baroi blessed it on April 12, 1978.



Fr John Topno the Pioneer Santhal missionary.



MONIGRAM

The church of Blessed Versiglia and Carvario at Monigram.

The following year the Convent of Sisters of Charity and a boarding for girls began to function.

Polsonda had the privilege to house the novices for one year (1970-80)!

Fr. A. C. Joseph who succeeded Fr. Gim inaugurated the Home for the Aged in 1984. At present Fr. M. C. Joseph, together with Fr. N. T. Thomas, looks after the spiritual needs of over 1,500 Catholics distributed in 12 villages.

The consolidation of Monigram began when Fr. John Vaikath took over in 1980. He started a small boarding for boys in 1982. Under his

Fr. Scaria began works here for a colony with the generous help of a benefactor named G. Arvedi. Fr. Gim continued the same. The Provincial Chapter of 1975 gave top priority to the development of Monigram. Fr. Thomas Punchakunnel was assigned to the task.

leadership, matters progressed so well that Monigram was demarcated as a separate parish. The priests' residence was blessed in 1983.

What attracts one's attention in Monigram is the beautiful church dedicated to the Salesian martyrs Mgr. Versiglia and Fr. Caravario. Bishop Lucas Sircar blessed the church on November 21, 1985. About 1,200 Catholics of the parish are distributed in seven villages.

A Feather in the Cap of the Salesians!



Within three decades the Salesians have achieved a great deal among the Santhals. Some factors for this success may be enumerated as follows:

1. The quality and dedication of the Salesians. They identified

themselves with the Santhal life, language and culture. Thus they gave identity to the Santhals.

2. True to Salesian tradition the method followed for evangelization was education of youth. A systematic educational policy was laid down. Every parish had a

boarding for boys and girls. From these the children 'graduate' to the High School at Azimganj. In 1988 DB Azimganj can boast of a Doctor of Medicine among its Santhal students.

3. Works of Evangelization went hand in hand with socio-economic developmental pro-

jects. The aim was not servile dependence on the missionaries but self-reliance.

4. Mention must be made of the part played by the Santhal lay leaders who worked with the Salesians with self-sacrificing dedication.

Being with the Santhals is an experience of gospel freedom and liberation; more than all, it is an experience of love!

FURTHER THRUST TOWARDS THE SANTHALS

JOYPUR, SURI

Birbhum is considered the homeland of Santhals and getting a hold there was considered vital for further expansion of work among the Santhals. After many interesting and at times dangerous adventures, Fr. M. C. Cyriac succeeded in purchasing a small plot of land and building in Suri, the district headquarters. From there he hopes to make further inroads. Persistent opposition from the local people forced him to move into the interior — Joypur, where a boarding was started in 1980.

Amid great hardships the work of evangelization progressed steadily over twenty villages coming under Christian influence. About seventy boys are now looked after in the boarding that was completed in 1982.

The mission of Joypur holds great hopes.

PURNEA

As early as 1836, the Capuchins had started work here among the indigo planters. In 1887 the mission changed hands and the Jesuits came on the scene. Despite the self-sacrificing efforts of these religious and later of the diocesan clergy, the mission work remained stalled.

Life suddenly sprouted in Purnea with the arrival of the Salesians, headed by Fr. Gimenez in 1981. In his dynamic way Fr. Gimenez re-organized the parish set-up and trained the catechists. On May 31, that year the parish of Purnea-Kathihar was handed over to the Salesians.

Don Bosco School

The number of boys in the boarding increased and priority being given to the education of youth, the Salesians opened a Hindi medium school. The new building was blessed on January 24, 1983 by Bishop Telesphore of Dumka.

The girls of the parish are looked after by the Franciscan Sisters of Immaculate Heart of Mary (1983).

As they celebrate the 150th anniversary of mission work at Purnea, the people of Purnea-Kathihar have every reason to be grateful to God for having sent the Salesians who have resurrected the phoenix from the ashes.

KATHIHAR

Kathihar is a big railway cantonment along the Delhi-Guahati railway line. For the needs of the immigrant railway workers, a church was built here in 1940.

When the Salesians took over, Kathihar formed part of Purnea parish. The dynamic efforts of Fr. P. K. Jacob who was assigned to develop this centre, fructified on April 26, 1987, when Kathihar became a parish on its own right.

The Sisters of Mother Teresa run a dispensary and the Sisters of Mary Immaculate see to the education of the children and youth and take care of the villages.

Fr Gimenez and Bishop Telesphore in one of the villages of Purnea.



Predilection for the Rural Youth

KRISHNAGAR

Don Bosco Youth Centre



When the Salesians took over the diocese of Krishnagar they found a primary school named "St. Peter and Paul", started by the Milan Fathers and attached to the Cathedral. This was later to become 'Don Bosco School'.

In 1936 under the leadership of Fr. Piesur this was shifted to the side of 'Daak-banglow' road. Fr. Thomas Lopez also started a workshop which would later develop into DB Technical School with departments in Tailoring and Carpentry attached. This complex

expanded greatly when Bishop Morrow came on the scene in 1939.

The 3-storey building was built when Fr. Augustine was the rector in 1959. Due to his efforts the Technical School attained capability and excellence.

Fr. Anthony Doro served the School for fifteen years. During his time the school received government recognition.

In 1975 the school building was separated from the Youth Centre and shifted to its present site.

DBYC houses over 200 high-school-going boarders. Facilities are offered for training in farming, poultry keeping, dairy farming and fish-rearing.

Currently Fr. E. V. Chacko is the headmaster and Fr. V. L. Paul the rector.

This multi-centre has been greatly instrumental in speeding up the work of evangelization in the mission diocese of Krishnagar.

MONSADA

Don Bosco

The blessing of DB, Monsada, a Boarding School, took place on May 3, 1987.

Work started here in the early seventies when Fr. Joe D'Souza opened a small boarding. Due to some difficulties it was closed down for a time and reopened when Fr. E. K. Varghese was the parish priest of Bongaon to which parish Monsada belong.

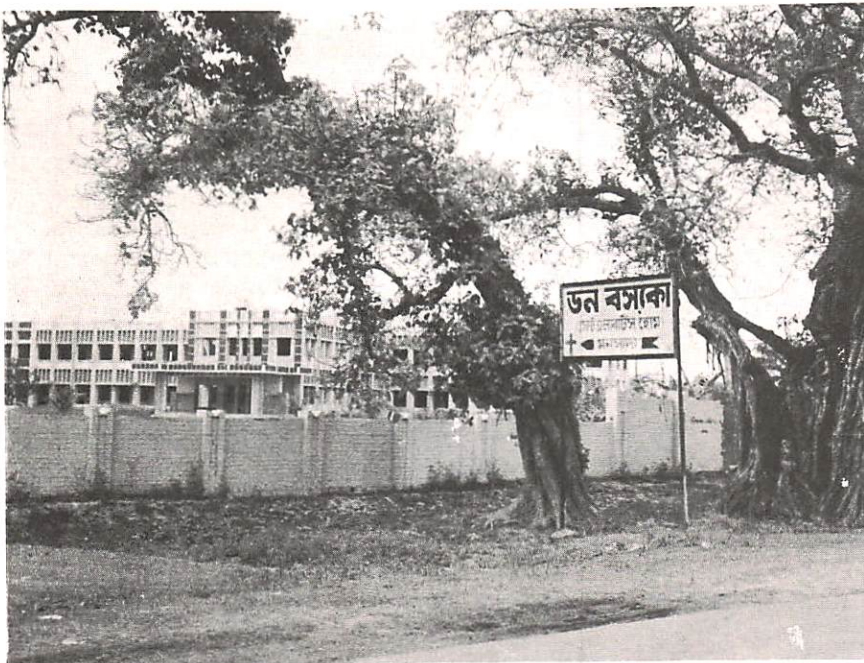
In 1981 Fr. N. Scaria took up works in Monsada. He opened the 'St. Albert's Home' for the boys and a wing for the girls.

In these areas bordering Bangladesh there are over fifty villages of Adivasis. Their literacy level is as low as 2% for men and 1% for women. Their standard of living is pitiful with no chances of improvement.

To them DB Monsada is a haven of hope.

The boys attend schools outside. Farming by them brings in sufficient food. Non-formal training in welding, carpentry, etc. goes hand in hand with formal education.

Taking roots among the adivasis — Don Bosco Monsada.



Savio Bhavan

Savio Bhavan is the latest Aspirantate to be opened. What is special is that it is situated right in the rural and cultural set-up of the boys, hailing from Bengal.

At the start in 1985, a group of about 25 boys were housed in the building of DB School, Azimganj. On March 19, 1987 the new building of Savio Bhavan was blessed and the boys shifted to it.

Presently there are about 40 boys. The house can accommodate over a hundred. These boys are a happy mixture of Bengalese and Santhalese. Fr. Joseph Gomes is their first rector.

The presence of an Aspirantate has added a new dimension to the Santhal missions. May many 'Savios' result from it!



Burmese confreres with the Rector Major Fr E Vigano. The present Apostolic Administrator Msgr. Charles Bo is second from left (middle row).

In the Golden Land of Pagodas

SALESIANS IN BURMA



certain Fr. Leo Lafon of the French Foreign Mission had built a cathedral-like church and a big orphanage for the Chinese in Mandalay — the capital of the Burmese kings. A flourishing Chinese Catholic community existed there. In 1927 Fr. Lafon wrote to Fr. Mathias offering unconditionally his entire work. Fr. Ricaldone, the then Rector Major, welcomed this invitation.

On his trip to India Fr. Candela, the Catechist General, with Fr. Anthony Alessi made a visit to Burma and made arrangements for the official handing over of Lafon works. Thus the first batch of Salesians led by Fr. Alessi arrived in Burma and took over

the works started by Fr. Lafon on January 31, 1939.

At the outburst of World War II the following Salesians, Fr. U. Bordin, Cl. Del Col and D. Cavanagh, Bros. Del'Acqua and Bongiorno, Staro and Barattoni, and Fr. Bertolino, were in Burma. The Italians among them were interned in India. The remaining confreres and boys had a very harrowing time. Everything returned to normal after the war.

DEVELOPMENT OF SALESIAN INSTITUTIONS

ANISAKAN

At the suggestion of Bishop Mathias, Fr. Alessi bought a plot of

land in the hills of Maymyo in 1946 in view of a Rest House for the Salesians.

When Burma gained independence from the British in 1948, the political situation became very critical. In 1949 the rebels quickly overran Mandalay and Maymyo. 'Lafon Memorial School' was bombed by government troops in the confusion. Normality returned on April 24, when these two places were recaptured.

On December 18, 1953 Fr. Thomas D'Souza, the first Salesian Burmese priest, was ordained at Lafons.

RANGOON

The desire of the Salesians to have a hold in Rangoon was realized when the parish of St. Joseph at Thingangyun was officially entrusted

to them in 1954. They started a school there.

ANISAKAN

Aspirantate

For many years the boys were sent to India for their aspirantate training. They would return only as clerics. The need for local footing was fulfilled with the opening of the aspirantate on March 19, 1957.

The local Catholic Teachers opened a school for the girls too. Later, in 1961, the Salesian Sisters took over this work.

Novitiate

The number of aspirants kept increasing and a novitiate house was opened in April 1964, at Anisakan. The following year twelve novices made their first profession.

In May 1965 the superiors allowed the commencement of Philosophical Courses at the diocesan Major Seminary at Rangoon.

Kachin women in their traditional costumes.



INSTITUTIONS TO MISSIONS

At this happy juncture a number of setbacks were in store for the Salesians. To start with, on April 1, 1965, the government nationalized all schools, among them Don Bosco - Rangoon, and the Lafon Memorial School. All the foreign missionaries except two were expelled. The Salesian House attached to the Major Seminary at Rangoon was closed down. The prevailing unfavourable situation necessitated the temporary closure of the aspirantate as well. The clerics were given the option of remaining with the Salesians or joining the diocesan clergy.

At the same time graces were not wanting. One year — Novitiate was organized for the new novices (1969-70). In 1972 Frs. M. Ambrose, Paul T. Maung and Lucius and in 1974 Frs. Maurice V. Joachim Y. Maung and V. Bernard received holy orders.

In October 1974, the Salesians were asked to withdraw from Lafons and from the Archdiocese of Mandalay. In 1976 the parish of St. Joseph's, Rangoon, too, was returned on request.

PREFECTURE APOSTOLIC OF LASHIO

After losing the institutions the Salesians were on the look out for some challenging undertakings. An opportunity presented itself when the PIME Fathers decided to concentrate on the diocese of Kengtung and leave the restricted area of Lashio, which had become the stronghold of the rebels. The Salesians were invited to start a new mission centre at KYAUKME, Northern Shan States. That was in January 1976.

On April 9, the Holy See erected the new Prefecture of Lashio with Fr. Jocelyn Madden as the first Salesian Prefect Apostolic. With this formal entrusting of a Prefecture a new era of 'life' for the Salesians had dawned in Burma.

They soon reopened the Salesian Novitiate. 1978 saw the opening of the Diocesan minor seminary by the Salesians.

As matters progressed it became necessary to establish officially the role of the Prefecture and that of the congregation. Fr. Joachim Ye Mg., the Novice Master, was also appointed the first Provincial Delegate of Calcutta.

In 1985 Fr. Charles Bo was officially designated as Apostolic Administrator in place of Mgr. Jocelyn who had resigned from the post.

At present there are 12 Salesian priests, five diocesan priests, two brothers, forty-three sisters and some fifty catechists working in ten mission centres. The Catholics number about 18,000 in a population of 2 million. They belong to the tribes of Kachins, Lisus and Was.

PARISHES

NAMTU

The MEP Foreign (Missions of Paris) Fathers founded this parish in 1870 dedicating it to the Immaculate Conception. The PIME priests took over on

1927 and finally it was handed over to the Salesians in January 28, 1973.

The parish consists of the Kachin villages and the town area. The Reparation Sisters run two Boardings for girls and the Salesians one for boys. The Catholic population is about 1,500. Rebels roam about the villages making life difficult. In the town centre lay-apostolate groups take very active part in parish life.

KUTKAI

The PIME Fathers had started work here in 1954. The Salesians took over in 1977.

The mission centre is a 35-acre plot of land. In it are the Church of the Immaculate Conception, the Rectory, the boys' boarding, the Convent and the boarding for girls. The mission area is large with about 150 villages. The Catholics number about 5,500.

Two Kachin Salesians were ordained here in 1983. Fr. Paul Tin Maung looks after this large centre.

PANGPAU

This mission parish was formally taken over by the Salesians on January 7, 1975, from the MEP Fathers. It lies 55 miles northwest of Kyaukse.

Fr. V. Zeya joined Fr. V. Bernard in 1976. The Sisters of St. Joseph of the Apparitions came to help in 1977.

When Fr. Donald E. Lum, a native of this central village got ordained, non-Christians and rebel forces joined the Christians in the feasting. The Salesians have won the hearts of the people.

PANGMAICHYUNG

This is a cold, wind-swept village in the centre of the Lisu tribe. The PIME Fathers had built a Rectory and a Convent, starting in 1960. The Salesians took over in 1975 with Fr. Cyril Francis in-charge.

These tribals are animists, hailing originally from China. They have a



writing of their own in Roman script with a number of alphabets written upside down. They subsist mostly on vegetables.

At present Fr. Francis Athapa, the first priest of Lisu tribe, is the parish priest. He looks after about 730 Catholics scattered in some 17 villages.

LOIKHAM

Traversing through the mountainous jungle routes one comes upon this beautiful sight of the centre with typical mission activities. The PIME Fathers had developed it considerably.

The Salesians took over in 1976. Mention must be made of Fr. Charles Bo who mastered the difficult Maru language and organized the catechists to do effective mission work.

The Catholics are Kachins. The present parish priest Fr. Paul Z. Sam is a native of Loikham.

TANGYAN

At the time of the PIME Fathers this was a flourishing Catholic centre. Then political troubles divided the area into two, halting further mission developments.

When the PIME Fathers left Tangyan in 1978, under very trying circumstances Frs. Lucius and Victor began residing there in 1980, and started a boarding for the Wa boys.

Feasting in one of the mission stations.

Fr. Thomas Zan Kham is the only Wa priest in the Prefecture. At present he is developing the Wa literature.

There are about 1,500 Christians spread out in 22 villages. Many of them are leaving the region for the safety of the plains.

MOGOK

The MEP Fathers started this centre. Due to lack of personnel they had to hand it over to the Columbians. Finally the Salesians took over in 1976.

Mogok lies some 3800 ft above sea level. It is a rich man's town with a mixture of Lisu, Shan and other tribes. The arrival of the Sisters has renewed Catholic life. They run an influential nursery school and help in the mission work.

Aung Padang is the outstation village with an active Christian community.

MOMEIK

Momeik lies in the plains 600 ft above sea level and is situated in the Shan States. It is 28 km to the north of Mogok.

In 1980 a piece of land was purchased and Bro. Zeya constructed a convent for the Sisters of St. Joseph. After Fr. Cyril Francis, Fr. Luigi Lum, a diocesan priest is looking after the fifty and odd families spread out in ten villages.

Under the Mantle of Mary

HOOGHLY RIVER

The Monastery of the Portuguese Augustinian monks and the Church of Bandel are believed to have been built in 1599. The army of Shah Jahan destroyed both in 1632. They were rebuilt in 1640 with the granting of a FIRMAN by the emperor. But in 1766 Sirajudaula, the Moghul governor of Bengal, destroyed part of the church and the entire library along with all the records when he invaded Hooghly.

In North India this is the oldest Shrine of devotion to the Mother of God. Thousands of pilgrims come to the feet of the Mother of Bandel known under the title of 'Our Lady of Happy Voyage'. The church however is dedicated to 'Our Lady of the Holy Rosary'.

BANDEL

Bandel was offered to the Salesians as compensation for their institute at Tanjore by Bishop Texeira of Mylapore to which Padroado diocese, Bandel then belonged. Mgr. Mathias ably handled this delicate transaction and the Salesians took possession on September 1, 1928. The place came under the archdiocese of Calcutta only in 1930.

'PRIOR' is the title given to the parish priest of Bandel, a title retained from the time of the founding of the monastery.

The first Salesian Prior was Fr. Regasse who had to tide over the difficulties arising out of the stripping of

the church of its movable goods under orders from Mylapore. The platform and the riverside cross that strikes one's attention were built by Fr. Wolleston.

Bandel property was much involved in intricate court cases. Fr. Bouri with relentless perseverance settled many of these land cases. The chapel on the Balcony top came up with the architectural efforts of Fr. Piasescky in 1950. During the prior-cum-rectorship of Fr. Cinatto, the consecration of the church took place in 1952, by Archbishop Perier of Calcutta.

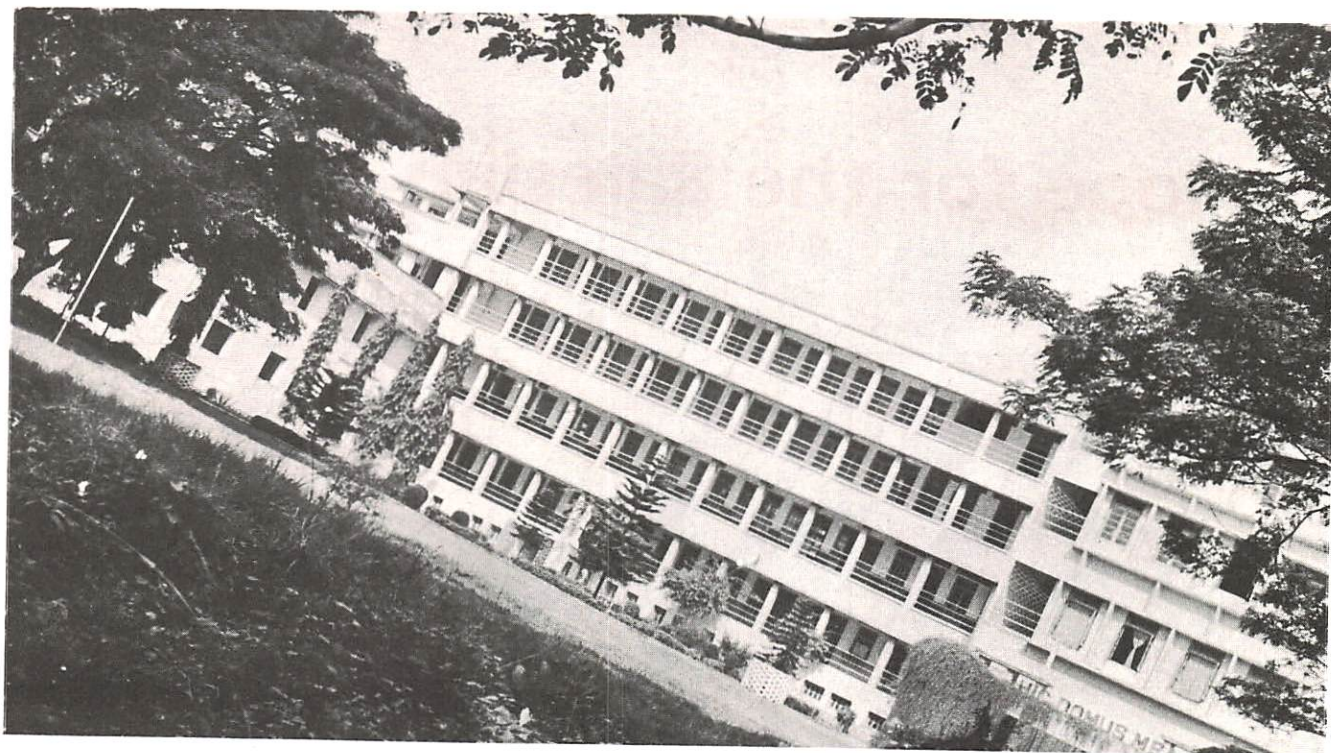
Fr. Marchessi undertook major repairs and set up a beautiful statue of Our Lady in the Fatima garden. Fr. Patric Sheehy renewed the monastery rooms and added another wing to St. John's with the help of Fr. Charles Nizansky.

The dynamic Prior and Rector Fr. Mathew Baroi maintained the close and formative association of the Aspirantate and the church, one of his efforts being the starting of Oratories in the nearby villages, managed by the aspirants. Through his efforts the church's claims over the landed property lost through the Zamindari Abolition Act were acknowledged by the government. He made a major effort with the help of Mr. Gregory Gomes, an IAS officer, to establish a Christian colony near the church in the land previously intended for the diocesan seminary. Unfortunately all the plans went wasted.

The genial Prior Fr. Dal Broi (1970-'83) built the Chapel of Our

The balcony top where thousands find refuge.





Lady of Sorrows. He settled a few Catholic families near the church and set up a colony of Adivasi Christians at Rajhat. The graveyard near the Bandel station was renewed at this time.

For the better running of the Shrine, the Retreat House and St. John's, a separate 'Shrine Community' was formed in 1983 and Fr. A. J. Kuriakose became its first head. He gave particular care to the pilgrims and to the spiritual animation of the parish. He is now succeeded by Fr. C. J. Sebastian who is also keen to develop the Shrine and its surroundings.

St. John's School

This is a Bengali medium school started in 1870. It came into the hands of the Salesians in 1928. Over 800 students now attend classes in two shifts.

Among the Salesian headmasters who have left a lasting impression on this school, mention must be made of Fr. Wolleston, Fr. Charles N, Fr. A. Doro, Fr. E. Chacko, Fr. K. Thomas... At present Fr. M. C. Mathew together

with Fr. Michael Peedikayil continue to look after the school and demonstrate the Gospel values in a vastly non-Christian atmosphere.

Retreat House

This was a unique venture launched in 1968 with youth as special designation. The place and the building are well suited for youth retreats, camps, seminars. Being conveniently placed, this Retreat House is in great demand throughout the year.

Don Bosco Seminary

As early as 1940 an Apostolic School was started in the old 'Quintine House', with Fr. Bachierello as rector. Due to World War II this could not be kept up on a regular basis.

February 11, 1951 is considered the official 'red letter day' of the opening of the aspirantate. Fr. E. Cinatto was the first rector.

From that humble beginning with a group of boys from Kerala taking

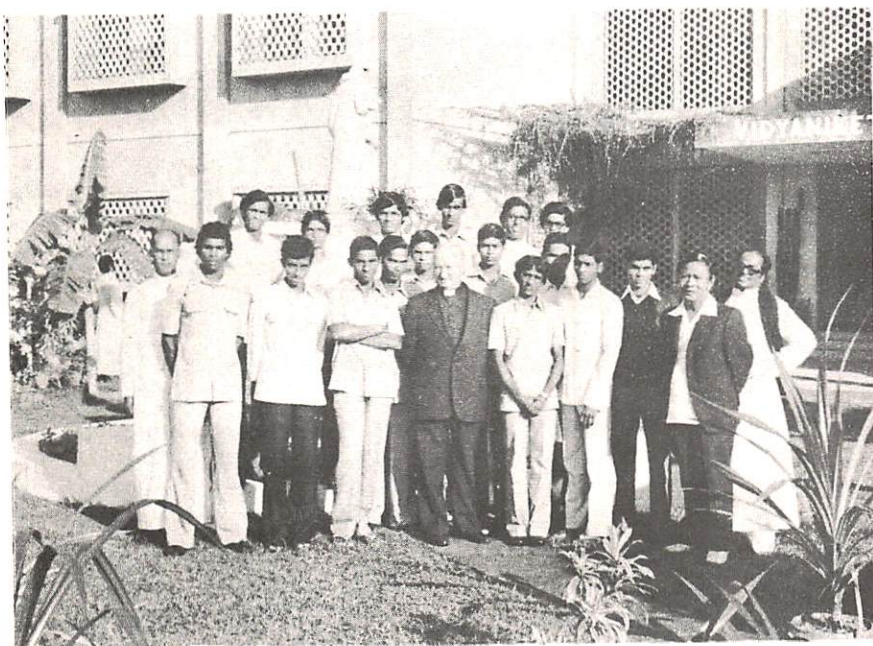
their meal under crow-infested trees, this aspirantate has grown over the years. The present spacious 'T' building was blessed in 1967.

Among Bandel alumni are found Bishops, Provincials and scores of priests and brothers. They will recall with gratitude the service rendered by great Salesians like Frs. Marches, Wolleston, Cinatto, Sheehy, Stroschio, Baroi, Leo Heriot, Thomas Polackal, P. Paul, Diamond .. each of whom has left his own impressions upon the supple hearts of the youngsters who passed through the portals of Bandel. Fr. A. U. Thomas, the present rector, is confident of training the aspirants according to the needs of the times.

Don Bosco School

Don Bosco School was started as a separate school in another building in 1978, replacing 'Our Lady's House Higher Secondary School' which was shifted to Bandel from Sonada during the Chinese invasion of 1962. Here, together with the day-scholars, the aspirants prepare themselves to complete the Plus-2 syllabus of ISC.

Hope for the Salesian Brother



KALYANI

The Rector Major among his sons 'in shirt sleeves' at Kalyani.

Don Bosco Vidyaniketan is a centre for formation and studies for the young Salesian Brothers immediately after the novitiate. 'Vidyaniketan' is a Sanskrit word meaning 'Seat of learning'.

Vatican II demanded a new form of presence from the religious in the present world. The Salesian Congregation gave serious thought to the formation of its personnel, especially the Salesian Brother. Salesian India took this to heart and went on to start a Juniorate for the Brothers at Don Bosco, Tengra — Calcutta, in June 1977.

Mention must be made of the temporary beginning at Salesian Col-

The man behind the quick realization of this project in favour of the lege, Sonada. Here the brothers lived together with the clerics and undertook a course of studies suited to their calling.

The first National Conference of the Salesian Brothers held at Bandel from December 28th to 31st 1981, discussed seriously the idea of a permanent centre of formation for the Brothers.

On January 11, 1982 the foundation for DBV was laid at Kalyani, 55 km away from Calcutta. The Brothers came in on June 13, 1982 and the blessing of the Studentate took place on August 15, 1982.

'genial creation' of Don Bosco was Fr. Thomas Polackal, the first rector of DBV.

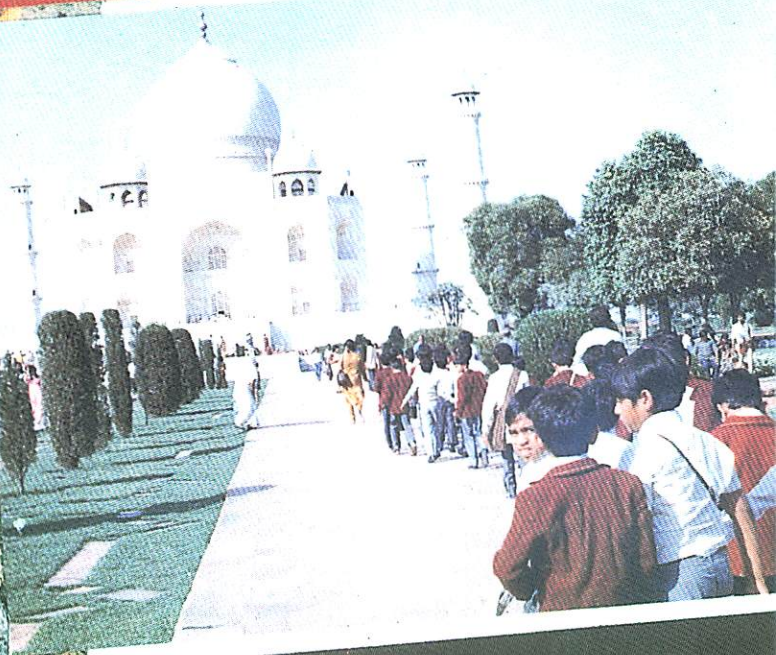
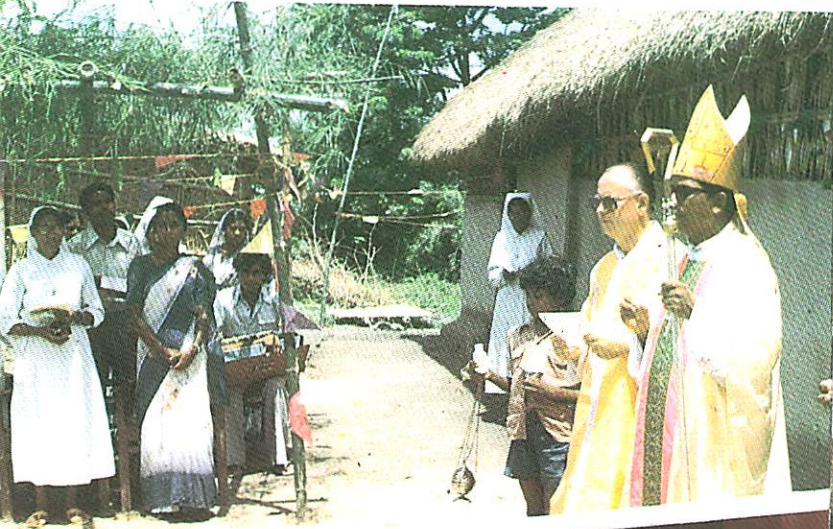
During his stay a Brother is introduced to the basics of Philosophy and Theology. The curriculum is drawn up as follows:- Introduction to Theology, Scripture, Liturgy, Social Analysis, Moral Theology, Salesiana, Ecclesiology, Indian Philosophy, Psychology, Pedagogy, The Preventive System, Human relations... Importance is also given to the study of Indian languages.

In view of the death centenary of Don Bosco, plans are afoot to conduct a one-year Theology course for the perpetually professed Brothers.

The province has taken great care to select the best set of formators. The leadership taken by Fr. Thomas Polackal and then Fr. K.U Mathew and the contribution made by confreres like Fr. C. M Jose, Bro. K. K. Joseph, Bro. Paul Biko Fr. P. D Varghese and the assistants cannot be forgotten.

Addressing the inmates of DBV on November 14, 1986, the Rector Major said, 'In the Congregation you are really appreciated and desired and longed for. There are so many initiators in your favour. The whole congregation is preoccupied with the number and quality of the Salesian Brothers. We are least concerned about the name, but we are concerned about the quality and number. I wish that all the provinces in India will have very many competent Brothers who can really call themselves excellent Salesians!'

The Province of Calcutta





The Province

of Calcutta



In the City of Joy

LILUAH

Don Bosco

Salesian works in Calcutta began in 1925 when they took charge of the Cathedral and the Catholic Orphan Press (C.O.P.). A certain Fr. De Vetter S. J. was the parish priest of Howrah. He had collected a sum of money to open a school for the poor boys of the diocese, especially the Anglo-Indians. Mgr. Mathias accepted this sum. In 1930 a property was bought for the starting of a professional school at Liluah, Howrah.

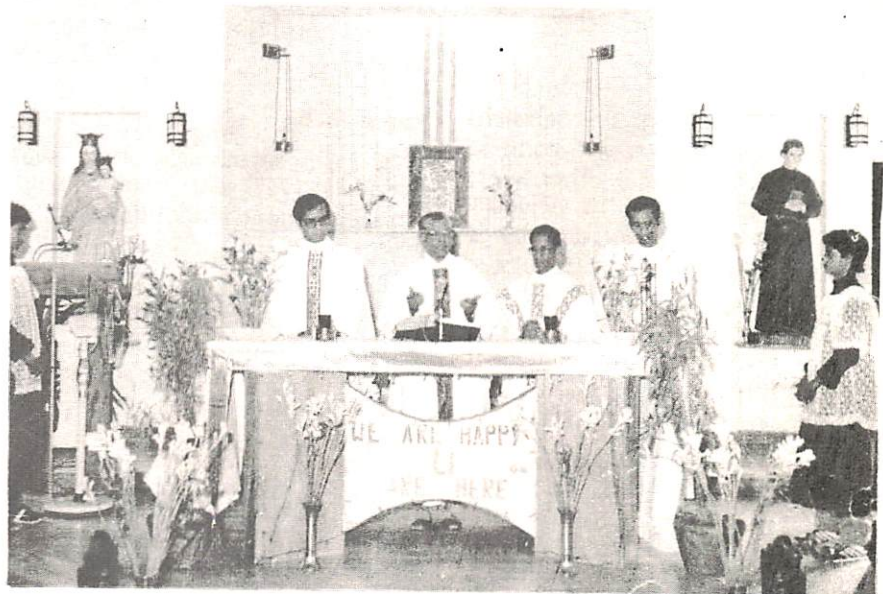
Fr. A Colussi led the first community of Salesians into Liluah on November 23, 1937. On December 8th the solemn opening function of Don Bosco High & Technical school and the blessing of the parish of St. John Bosco was held.

From then on DBL has been making steady progress in education and professional training.

1. DON BOSCO TECHNICAL SCHOOL is affiliated to NVTVT and maintains a high standard of training and discipline.

2. DON BOSCO BOARDING caters to the boys of the diocese of Calcutta. The family spirit and open mindedness that is generated in the boarding is carried on into the school.

3. DON BOSCO HIGH SCHOOL & JUNIOR COLLEGE has over 200 students. (When it comes to discipline and excellence in co-curricular activities DBL is a class above the other schools in the city).



Fr Bertie Fernandez — a salesian from Calcutta and Rector of DBL celebrates mass in the new church.

parish priest, Fr. Basil, keeps the parish alive with a variety of groups and associations.

4. Even when the normal class hours are over, work of education goes on through 'Don Bosco Night School'. This is run by a group of enterprising Salesian Co-operators.

Don Bosco Parish

This was started together with the work for boys and catered to the needs of the Catholics employed in the Railways.

Through the humble efforts of Fr. Zanon, Fr. John Topno and others, today this parish has a variety of communities - English, Hindi and Bengali and a sub-station Joypur. The present

DB Self-Employment Training Centre

The tragic situation of the young in poorer quarters grossly rejected by the economic and political circles to the point of being excluded from society led the sensitive Salesians to open this unique venture on August 15, 1977.

Here, the illiterates or dropouts of the slums are given a systematic and well-cared-for opportunity to make a handsome living on their own.

A dedicated team of Salesians, pioneered by Bro. T. V. Mathew and Fr. M. M. Joy, work hand in hand

with government agencies, banks, Past Pupils and Co-operators with the ultimate aim of establishing a mini-industrial estate for the under-privileged.

On its own merit DB self-employment training centre has acquired fame on the national front. The Ministry in Delhi has taken Bro. Mathew for expert consultation in non-formal education.

PARK CIRCUS

Don Bosco

After establishing themselves at the C.O.P. and at Liluah, the Salesians found it necessary to have a standing in Calcutta city proper. Mother Teresa intimated Fr. Uguest of the availability of a plot of land. Urged on by Fr. Ziggotti, the Rector Major, this plot of land was purchased on January 24, 1955.

High School

Fr. Guido saw to the construction and DB Park Circus was blessed on April 10, 1958. Classes started with a

Fr T V Anthony among his friends in Howrah station.

handful of poor boys, helped by sisters from Loreto House. Today DBPC has about 3000 students looked after by some 75 teachers. Because of the presence of 'Don Bosco' what was once a neglected area, today has become a fast moving centre of city life.

As one enters the school campus a feeling comes that this is more a youth centre than a school. There is an atmosphere of freedom and informality. DBPC has acquired fame on the national level for excellence in academic results and co-curricular activities.

Bosco Tech

Don Bosco Technical School was opened in 1965, with a view to helping the Catholic school dropouts.

The trades offered are — Fitter, Turner and Machinist. Great care is taken for the religious upbringing of these youngsters. On July 16, 1980 the technical section was shifted to a new building.

DB Tronix

That year 'DB TRONIX' was born enhancing the status of 'Don Bosco' through the dedicated service of Bro.

Cyriac and Bro. Charles S. Win. The students of electronics appear for the 'City and Guild' examination of London.

Night School

Don Bosco Night School was a unique venture, perhaps the very first in India, initiated by the Past Pupils and financially supported by the Day School. Starting with 19 students DBNS has today about 800 students on the rolls. This is considered to be one of the best solutions to the literacy problems of the city.

Aspirantate for Salesian Brothers

The province has always felt the need to foster vocations to Salesian Brotherhood. Earlier an attempt had been made at Park Circus itself to have a place of training. When this did not work out as expected, the boys were sent to Shillong.

In 1980 the top floor of DB Technical was allotted to house the boys aspiring for Salesian Brotherhood.

Only post-Matric boys are recruited. After three years of training and qualification in some trade, the boys go for their novitiate. At present there are over 40 boys. So far, the results have been encouraging.

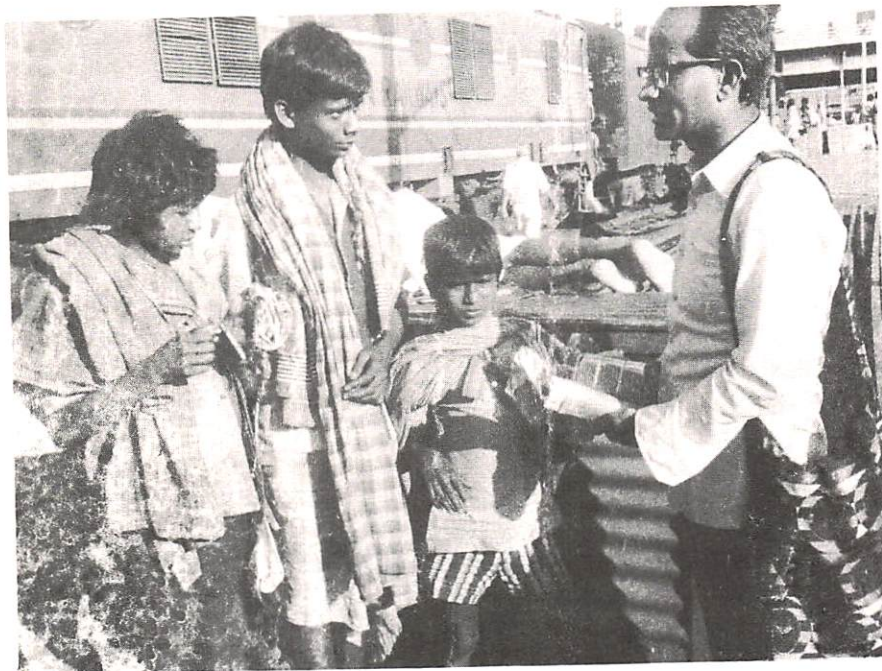
GOBRA

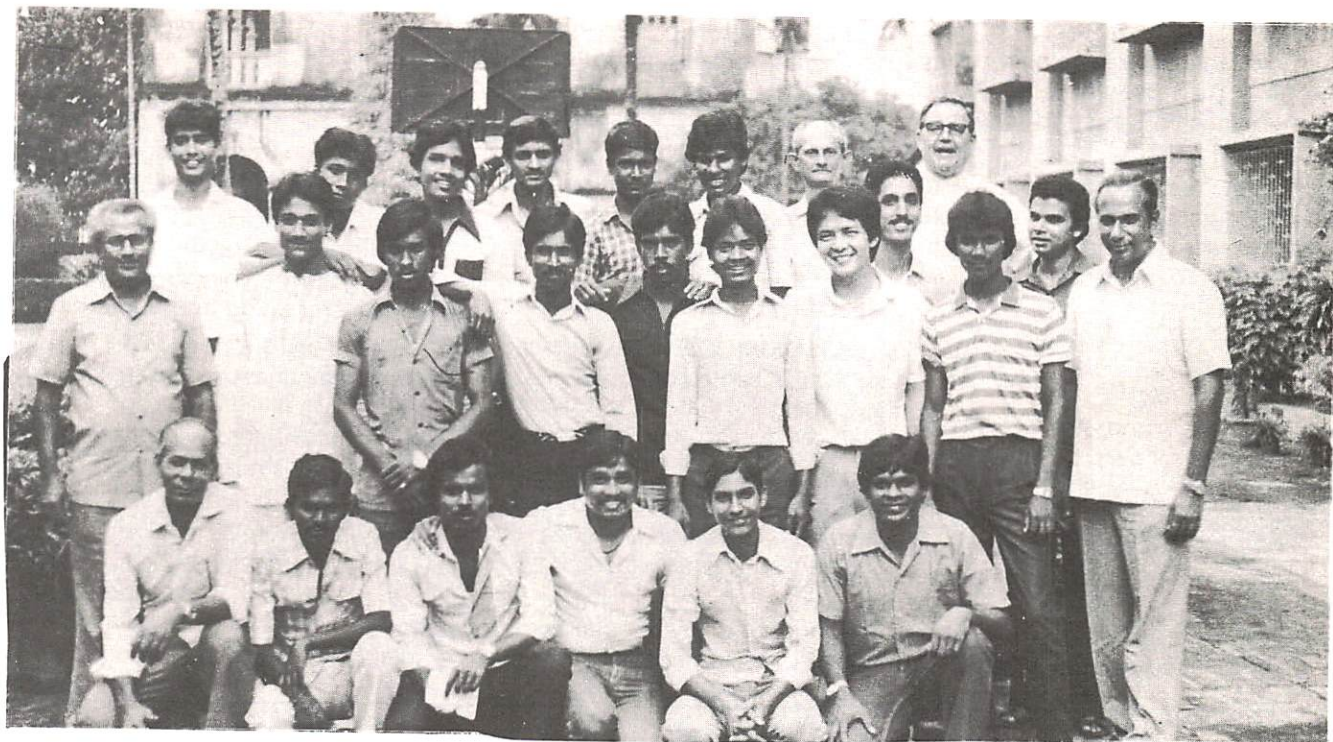
Auxilium Parish

In accordance with the contract stipulated in 1928 the Salesians withdrew from the Cathedral parish in 1972. At that time they were offered another parish. They opted for this 'new presence' in the slums of East Calcutta. It was carved out from the neighbouring parishes of Christ the King and the Fatima Church.

In 1974 the parish was officially erected and entrusted to the Salesians 'in perpetuum'. Fr. A. J. Kuriakose became its first parish priest.

From a handful of Christians, the community today has grown making it necessary to have three Masses in





English, Bengali and Hindi. It has three other centres on the fringes of the city - Dhappa, Tengra and Motijhil.

From morning till night the centre is alive with various educative and cultural activities, catering to the needs of the poor children, the youth and the grown-ups.

Three Congregations of Sisters - Sisters Adorers, Missionary Sisters of Charity, and the FMAs - have contributed much to the welfare of this parish especially at the initial stages.

The present parish priest, Fr. C. Biswas, and Fr. Strocio, his helper, ardently desire to build a church in honour of Mary. May that dream come true soon in this chosen portion of the 'City of Joy'.

TENGRA

Provincial House

When the house of the C.O.P. was relinquished in 1972, the Salesians were on the lookout for a place to set up the Printing School. C.O.P. was also the Provincial House though the Provincial office was shifted to DB Park Circus in 1958.

After much effort a piece of land belonging to the Loretto sisters was purchased and here the Provincial House was constructed and blessed when Fr. N. LoGroi was the Provincial.

This is a separate Salesian house with the Vice-Provincial as Rector. Besides the offices of the Provincial staff, it accommodates a correspondence office, the office of the CCA and the office of the Procurator for North-East India.

The confreres working at the 'Ashalaya' project form part of this community

Ashalaya — House of Hope

Ashalaya was born out of the desire of the provincial community to return to the roots. It was blessed on December 8, 1985. The soul behind this venture is Fr. T.V. Anthony.

His first attempt was to set up a 'Home' for the juvenile delinquents. The government turned this down. After much contact with the vagrant youth and those intrested in their welfare, finally Fr. Anthony struck upon the idea of a "Night Shelter".

Fr Luciano Colussi — the director of DB catechetics with some of his staff and, the students of DB trophies.

Thus came in existence the 'abode of hope', a 3-room structure at Pilkana, Howrah - perhaps a degree worse than the 'Pinardi shed'.

School of Graphic Arts

Situated in the same compound as that of Provincial house, this forms a separate community, with "NITIKA". God's blessings were implored on it on November 11, 1976.

The School of Graphic Arts is recognized by the Government of India. An average of twenty students yearly appear for the ITI examinations. It is noticed that due to lack of job opportunities, interest in this trade is on the decline.

This school is ably managed by a group of Salesian Brothers. They also see to the spiritual animation of the boys.

Nitika — Multi-Media Centre

'NITIKA' in general means, 'Institute for moral training'. This came into ex-

istence to fulfill a vital need for training Salesians, other Religious and lay people to be more effective in their mission of being 'signs and bearers of the love of God'.

DBMMC was constructed in 1976 and inaugurated in 1977. This institute is to serve the whole of North-East in the field of Catechetics and media apostolate.

Aims

- a) Animation and sensitization of catechetical personnel,
- b) Training people for better evangelization,
- c) Research in tribal catechesis - special stress being given to the Santhals,
- d) Production of audio-visual aids, slides, film-strips, religious music

in cassettes, photo-language series, poster, pictures, books, leaflets, folders, lesson plans etc.

This centre offers various training facilities in religious education, psychology, sociology, catechetical methodology, AV language etc.

Specific Facilities

1. ACCOMMODATION. The building of 'Nitika' can accommodate 60 participants at a time. The Conference Hall can contain up to 80 people.
2. CATECHETICAL LIBRARY has a collection of specialised books on religious education, besides other reviews and periodicals.
3. 'DON BOSCO EDITIONS' has brought out many popular books on youth and catechetics. The centre also

publishes a catechetical quarterly, 'DB Catechetics'.

4. AUDIO—VISUAL HALL can hold 30 persons and is designed to be a professional sound recording studio and audio-visual demonstration room.

5. PHOTOGRAPHY SECTION aims at training personnel for still-photography techniques in B/W and colour processing and duplication.

The production of video-programmes has become an added attraction at 'Nitika'.

It is fully staffed with trained personnel and is headed by Fr. Luciano Colussi of international fame in the field of inculturation and Catechetics.

6. THE DOCUMENTATION CENTRE collects films, film-strips, slides, photos and pictures on the biblical and moral themes.

Challenge on the Mountains

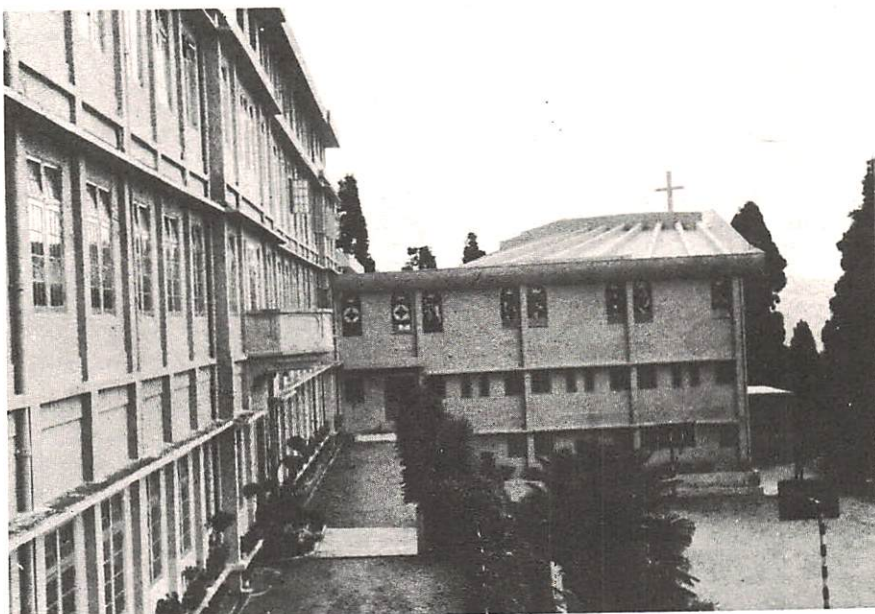
SONADA

Salesian College

1988 marked the 50th year of the existence of Salesian College in Sonada. Nestling among the Himalayan hills is the four-storeyed building housing the students of philosophy and secular studies.

It began dramatically when in 1936 'Our Lady's House' in Shillong, which served as the studentate of Theology and Philosophy was burnt down. This necessitated the shifting of the students. For a while they occupied 'Woodcot' — the Jesuit rest house in Kurseong. Within a year, the brewery

The new chapel of SCS — perched on the Himalayan Hills.



of Meakins & Co, was purchased at Sonada through the promptness of Fr. Uguet. And on April 2, 1938 a group of 24 Salesians moved into Sonada.

A chapel and the first section of the main building (a three-storey structure) were constructed in 1947. The remaining part was completed in 1954. A fourth-storey constructed in 1979 affords greater facilities for retreats and seminars. In 1986 the right wing was modified to accommodate a new chapel, library, kitchen, guest rooms and the typing institute. A beautiful auditorium has replaced the old chapel.

When the college was started in Shillong in 1985, it was affiliated to Calcutta University for I.A. At Sonada it got affiliation for B.A. (pass) course in English, Latin and History. In 1962 SCS came under the jurisdiction of North Bengal University. As of now graduate degrees can be taken in English (Hons), History (Hons), Economics, Education, Bengali, Hindi and Latin.

During the first two years the students do only their philosophical

and ecclesiastical studies; the next two years, the B.A. Degree.

With the college there also existed the 'Our Lady's House High School' from 1950 to 1962; during this period the aspirants stayed in Sonada forming one community under the Rector.

In this formation house the young Salesians are gradually led to free, responsible and personalised religious living. Much insistence is given to youth work, inculturation, understanding of Indian mentality, philosophy and languages, music etc. SCS seeks to prepare the young Salesians to face the Indian youth of the third millennium.

All the Salesian Bishops of Northeast India and Bengal have been either students or professors at Sonada. Many provincials and other Salesians of distinction will speak of their Sonada experience as one of the most memorable in their lives. May SCS always live out its motto 'FLAMMA ARDENS ET LUCENS' — A burning and light-giving flame!

A Parish for the Nepalese

The province of Calcutta has a multi-lingual face. Sonada, the first Salesian parish for the Nepalese, was

offered to the Salesians by Bishop Eric Benjamin of Darjeeling on August 1, 1963. Starting as a quasi-parish, today it has over 400 Nepali Catholics in eight substations.

The man behind this development is Fr. L. Jellici, a zealous mountain missionary.

Along with the parish, there came also the opening for youth work for the Brothers at SCS. About 500 youngsters attend these Youth Centres among the many tea gardens.

The Holy Cross Sisters run a High School and help the priests in various pastoral activities.

MIRIK

Don Bosco Centre

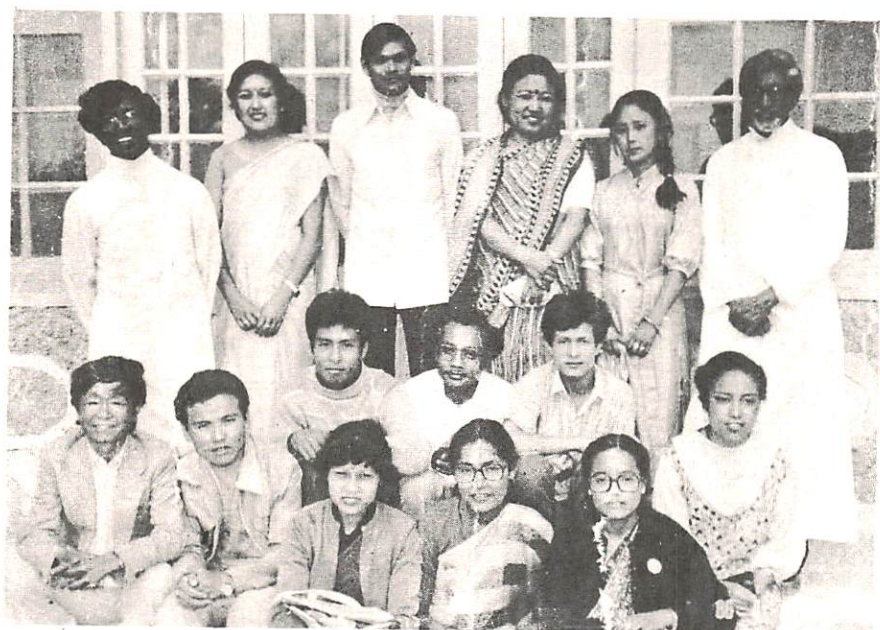
Situated at the foot of the Himalyan hills is Mirik, a fast developing tourist centre in the district of Darjeeling. Tourism and work in gardens sustain the 30,000 strong Nepalese population of Mirik.

Contact with Mirik was started in 1974 by Fr. Jellici. At the request of Bishop Eric of Darjeeling the Salesians bought 3.07 acres of land in September 1980. On March 23, 1982 the Salesians received the green signal to start a new Catholic community. Fr. Thomas Panakezham blessed the foundation stone of the DB building on April 15, 1982. The Sisters of Mary Immaculate too started a small convent in the same year.

Fr. George Alakulam, the priest now in charge, narrates, "On February 4, 1983 we started coaching class with one lady teacher for the primary children. The number soon increased to a hundred. Local young people came forward to help in the tuition. By 1986 coaching classes up to Std X were being held. The students number about 400".

It is planned to develop this new centre for employment-oriented education.

The staff of DB centre — Mirik is all smiles!



In the Himalayan Foot-Hills

SILIGURI

Don Bosco Centre

In 1961 the Salesians first came to Siliguri, invited by Bishop Ambrose Galbiati of Jalpaiguri. They had been planning for some time to shift the aspirants from Sonada. An aspirantate was opened at Salugira — 5 km away from the town along the road to Assam. In the wake of the Chinese aggression (1962), the military requisitioned this building. In its stead the present plot of Don Bosco complex was purchased but the aspirantate was shifted to Bandel.

In 1968, Fr. Venia and Bro. Joseph were sent to Siliguri to study the possibility of opening an agricultural school. Later Bro. Jacob Ettil and Bro.

Mani also attempted the same. However the soil conditions were not favourable.

In 1970 Fr. Paul Taverna came to Siliguri and with him was born a new dream. From this place Don Bosco would speak to thousands of youngsters through schools, boardings, training centres and parish works.

Don Bosco School

In 1972 Fr. Paul Taverna built the residence of the Salesians on the western side of the 48-acre plot, and started the construction of the school building. Thus was born DB School, Siliguri. It started with seven boys and today it has "hundred times seven"

students who prepare for ICSE exams. In 1986 a Computer Centre was opened at DBS. DBS has now become a household name in the expanding city of Siliguri.

Don Bosco Parish

Noticing the interest shown by the Salesians towards the poor flock of the area, Bishop James Toppo of Jalpaiguri chalked out a new parish and entrusted it to the care of the Salesians. That was in 1978.

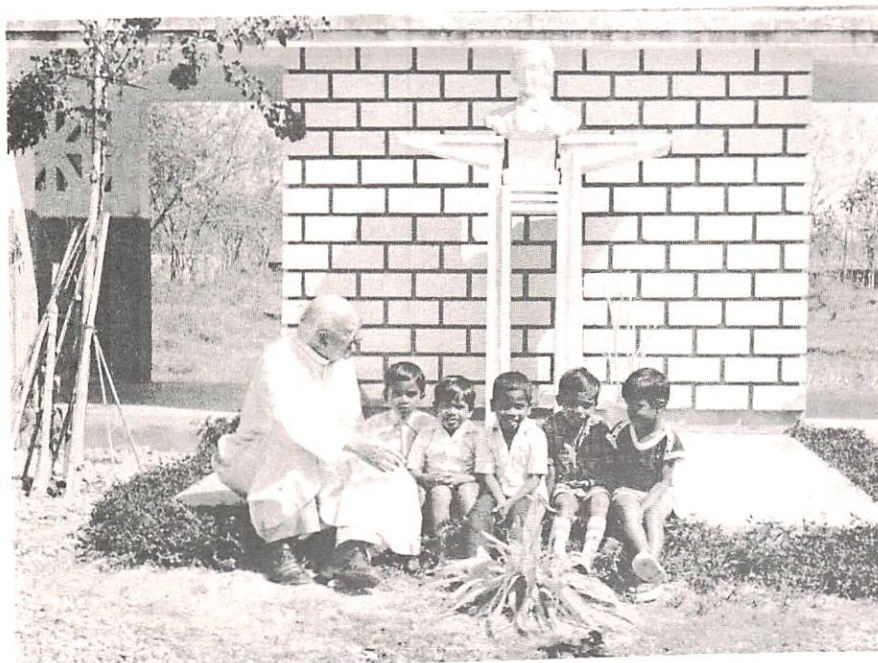
At present this parish has over 1,500 Catholics sprad out in eight tea gardens. They are mostly Adivasis from Chotta Nagpur. Every centre has a chapel and a catechist.

The Missionary Sisters of Mary Help of Christians joined the DB Centre in 1978. They help in catechetical instruction and village apostolate. At the centre they run a K.G., a nursery school and a dispensary.

Savio Centre

Don Bosco's life is incomplete without Dominic Savio. Savio Centre, a boarding for the poor Catholic boys of the tea gardens, was opened in 1979. In the tea estates there is little facility for education.

Most of the 120 boarders attend Don Bosco School. Some of them go to Hindi medium schools outside. Fr. Paul Taverna is in charge of them and he has an able assistant in Fr. T. V. George.



First lessons in the Savio way from Fr Paul Taverna.

Nazareth Bhavan

On May 28, 1980, the province of Calcutta opened its own Novitiate. Till then the novices were going to Shillong. The Novitiate was housed in the mission centre at Polsondamore for the year 1979-80. The new Novitiate at Siliguri was blessed on June 2, 1981.

'Nazareth Bhavan' is the name given to the novitiate community. It suggests that this community is to provide an ideal family environment for the young men to launch out seriously on their first Salesian and religious experience. The novice is expected to take personal responsibility for his formation in the atmosphere of freedom.

The fact that Nazareth Bhavan is close to Don Bosco School and forms one community with the parish and

Savio Centre provides the novices with opportunities for a rich Salesian experience. About 400 youngsters of the nearby villages benefit every Sunday from the apostolic zeal of the novices.

The present Master of Novice, Fr. John Berger, seeks to guide the novices in the trend set by his predecessor, Fr. Joseph Punchakunnel, in the typical guru-shishya relationship.

An average week-day at Nazareth Bhavan is filled with many opportunities for developing various aspects of Salesian personality, psycho-physical exercises at dawn; daily manual work and games enhance the physique of the novices. Organised classes and conferences, serious personal study and reading widen and

deepen the intellectual horizon of the novices in the area of Salesian spirit, religious life, theology, scripture and liturgy. Theory and practice of oriental spirituality is given special emphasis. Simplicity in life and the basic attitudes of the 'man of God' according to the Indian mind are adopted.

Although this novitiate is meant for the province of Calcutta, during the past five years, some novices from Madras too made their novitiate here.

The novices make their first profession on May 24, in their mother tongue.

In its seven years of existence 186 novices have passed through Nazareth Bhavan. May this 'bhavan' see many more occupants in the coming years!

Heading for the Indian Capital

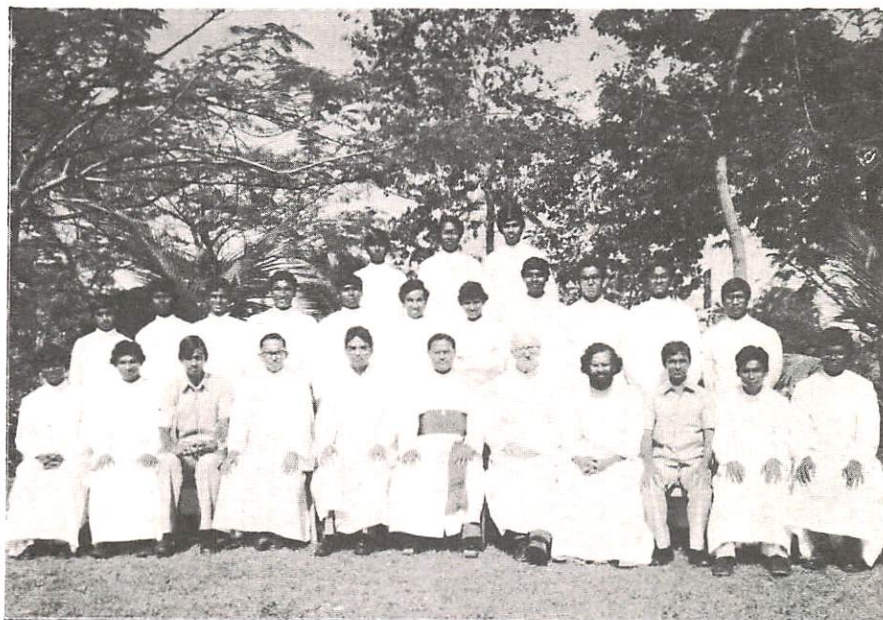


round the year 1936 we find the Salesians working in Saharampore and Rourki in the diocese of Agra. Due to stalled progress and opposition from different quarters these places were abandoned after World War II. Despite this setback the desire of the Salesians to have a permanent footing in the capital was never abandoned.

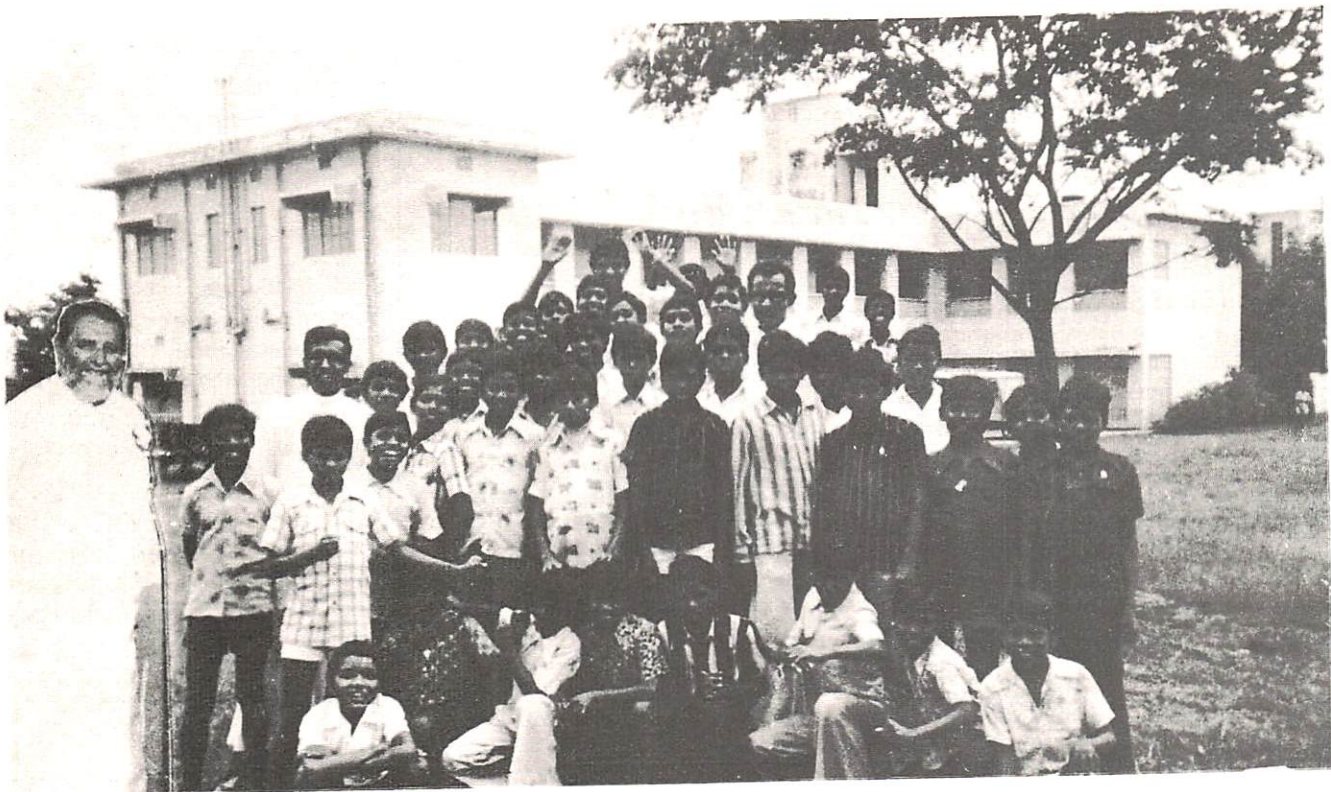
OKHLA

Don Bosco Technical Institute

In 1960 the Salesians had eyed a 10-acre plot of land at Okhla, but the



Happy faces on the day of 'clothing'.



Fr Guido Colussi with a group of smart aspirants.

DDA claimed it. Six years later, Fr. Uguet bought a small house at Greater Kailash and a 24-acre plot of land at Faridabad. The Haryana government later took this over.

After much negotiation, the Lt. Governor of Delhi approved the use of the 10-acre plot at Okhla. The site was blessed and the foundation stone laid on January 31, 1969. Fr. Guido saw to the construction and on 31, January, 1971 the Pronuncio Rev. J. M. Limieux blessed the new building of DB Okhla.

By 1986 over a thousand boys have acquired ITI certificates from DBO. That year the Institute received the All India award for the best Machinist's training.

Fr. B. Diamond, Fr. T. V. Anthony and Fr. Lucas Sircar have been instrumental in bringing this Institute to an efficient standard in pastoral, social and technical spheres.

The present Rector Fr. J. Cherian is all eager to offer more opportunities to poor youth by way of non-formal self-employment schemes.

ALAKNANDA

Don Bosco School

The Provincial Chapter of 1976 and 1979 had debated the idea of a school in Delhi to have some influence in the capital. Through the efforts of Bro. M. Nicholson DB came into existence on April 9, 1980, in makeshift tents at Okhla. In 1981 Fr. P. Paul took over.

With the allotment of 4.37 acres of land at Alaknanda, construction of the school and the residence of the Salesians began in 1983 with Bro. Issac P. as supervisor. The school was finally blessed on September 15, 1984 by Fr. K. A. Joseph.

In 1986 the school had on its rolls 1600 students and 56 teachers.

National Youth Centre

Don Bosco Youth Animation India functioned from Bangalore upto 1987. The SPCI decided to shift it to Delhi

and put in charge Fr. K. A. Joseph, a man of vision and experience.

At present the NYC functions from DB, Alaknanda. The scope of this newly created office is to co-ordinate and animate all the youth works on a national level.

NAJAFGARH

Don Bosco Centre

Najafgarh started with the conversion of 30 Chamar families in 1937 by the Italian Capuchins. After Independence most of them went back to Hinduism. In 1957 a small chapel was built in an attempt to revive Christianity. Some success was achieved with the arrival of the Holy Cross Sisters. From 1971 to 1981 the MSFS Fathers looked after this.

DB Alaknanda was allowed to start on condition that the Salesians take up a mission centre too. Najafgarh was the choice. Fr. E. K. Varghese has been in charge of this centre since May 1984. He is busy running a non-formal centre, besides being chaplain to the Sisters and the BSF camps nearby.

The Move to 'The Hindi Belt'



Way back in 1960 Archbishop Nicholas Kujar of Ranchi had requested the Salesians to start a Technical School in that industrial town. After a period of hesitation, the Salesians finally decided to move to the Hindi speaking region in 1973. Immediately Fr. Guido Colussi purchased a plot of land and began to construct a building for the youth centre. The blessing of DBYC, Ranchi, took place on October 28, 1974.

Today, in 1987, we have a full-fledged Salesian complex at Ranchi with a well run aspirantate, a high school, a parish and a technical school.

RANCHI

Don Bosco High School

Don Bosco High School was opened on January 31, 1975 with a group of eighty students. Ten years later their number swelled to 600. Within this short span, Don Bosco has grown up to be one of the best in the region in terms of studies and co-curricular activities. It must be mentioned that THIS was the first Hindi Medium School opened by the province.

Aspirantate

The idea of gathering vocations motivated the move towards the Hindi speaking region. The high school at Ranchi came into existence only in view of the needs of the aspirantate.

Beginning with 14 boys in 1975, today the aspirantate has over 120 boys. After their secondary studies, the boys go to Bandel for Junior College.

Frs. Guido Colussi, K. J. Mathew and V. Joseph have been the spiritual guides of these boys, in succession.

The aspirantate has already made a strong impact on the archdiocese of Ranchi. The boys are picked up from almost all the parishes of this vast region. While holding out great promise for the Church and for the Salesian Congregation, this aspirantate is ever more becoming instrumental in spreading the charism and spirit of Don Bosco throughout the length and breadth of the Chotta Nagpur region.

Parish

The parish of Hesag, Ranchi, was carved out of the town parish of Dorando in 1975 and entrusted to the Salesians. Fr. Guido became its first parish priest.

Hesag is a small town parish with about 1,200 Catholics. They are mostly workers in the nearby industrial complex.

HESAG

Technical School

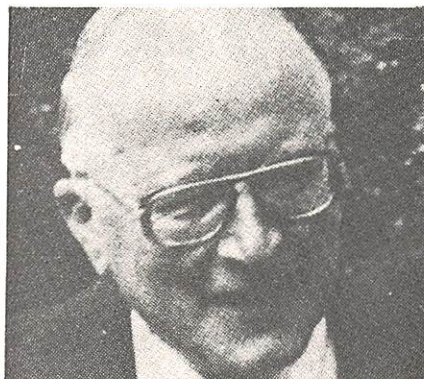
The reason why the Salesians were invited to Ranchi was to open a technical school. The project being complicated it could not be pursued at the beginning. A start was made in 1983 with the opening of a non-formal training centre, looked after by two Salesian Brothers. This was shifted to the new site at Kokkar in 1987.

Kokkar is situated 5 km north of Ranchi and 20 km away from Don Bosco, Hatia. Fr. Guido Colussi with his pioneering zeal built the new technical school with a hostel, and a new parish centre in the same compound. The blessing of this new complex took place on April 20, 1987.

This technical school has become yet another landmark in the history of Salesian work in the Hindi region. Many Catholic youngsters of the archdiocese of Ranchi will be grateful to the Salesians of Don Bosco for turning them into good Christians and honest citizens.

KOKKAR

Fr John Schilder — Calcutta



In the Heart-Land of India

JOKBAHLA

Catholic Ashram

Jokbahla is the first Salesian opening in the vast state Madhya Pradesh. This is a hilly, forest region and communications pose the biggest problem. There are over 12,000 Catholics who are economically not so badly-off.

The Salesians, led by Fr. Joe D'Souza, arrived here in 1979 at the invitation of the Bishop of Kunkuri. True to their charism for youth, they now run 18 'Balwadis', 4 Primary Schools, 3 Middle Schools, a High School and a Junior College. The construction of a Boarding is in progress. At the centre facilities are offered for non-formal education for school drop outs.

Presently a team of Salesians with Fr. V. Mathai as Rector caters to this mighty parish.

'Don Bosco Hindi Prakashan' is a venture in publication of Salesian literature which has been pioneered

Promoting cultural expression.



Bro. Pasifius Muscat — Calcutta

by Fr. J. Naikkom. Life of Don Bosco, Dominic Savio and booklets on the Salesian system of education are some of the publications.

'The Adivasi Yuva Mandal' is a registered society for the grown-up youth. Its aim is to promote the social, cultural and intellectual welfare of the Christians.

Great importance is given to the organization of groups and movements. They include the 'Catholic Sabha', the 'Mahila Sangh', 'Marian Sodality', Eucharistic Crusade,

YCS, Health Promoter's Association, the 'Jagru Kissan' etc. These associations help the Christians take active part in their all-round development.

The presence of Salesians has given renewed vigour to Jokbhala parish begun in 1951 by the Jesuits. Here the traditional and modern methods of evangelization are blended. In spite of distance from supportive Salesian communities and opposition from anti-evangelical organizations, the Salesians are forging ahead with optimism, joy and team spirit.

RAMSAMA

Ramsama came into existence in 1985 as a parish separated from Jokbhala due to the efforts of Fr. J. D'Souza and Fr. Benedict Kujur.

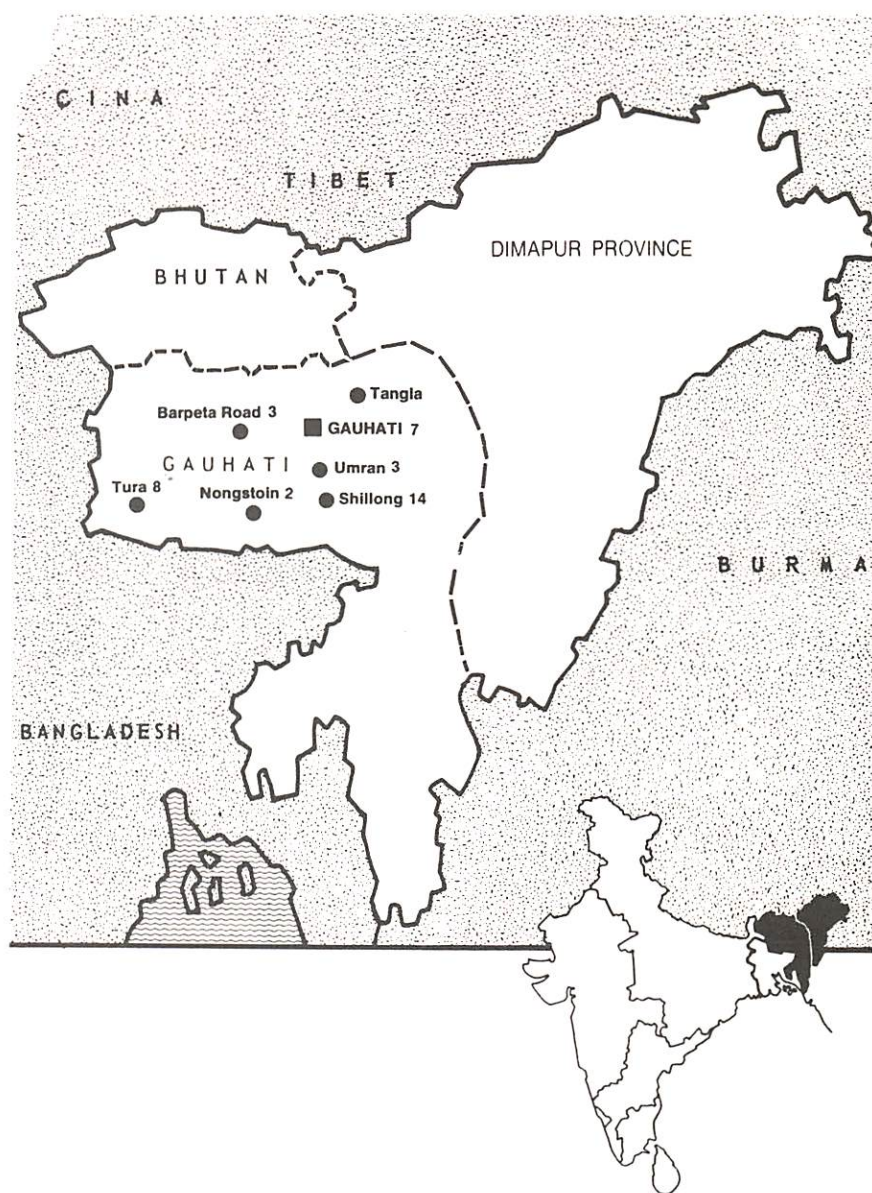
By 1983 a small chapel has been built, in 1984 a residence for the priests and in 1985 a boarding for the boys.

The Catholics number about 6,500 spread out in three big villages.

This is how guests are welcomed to a village.



PROVINCE OF DIMAPUR



Patron St Francis de Sales
Erected December 8, 1981

Clerics 80
Brothers 7
Priests 100
Centres 33

In Tribute to their Sacrifice

Foreword

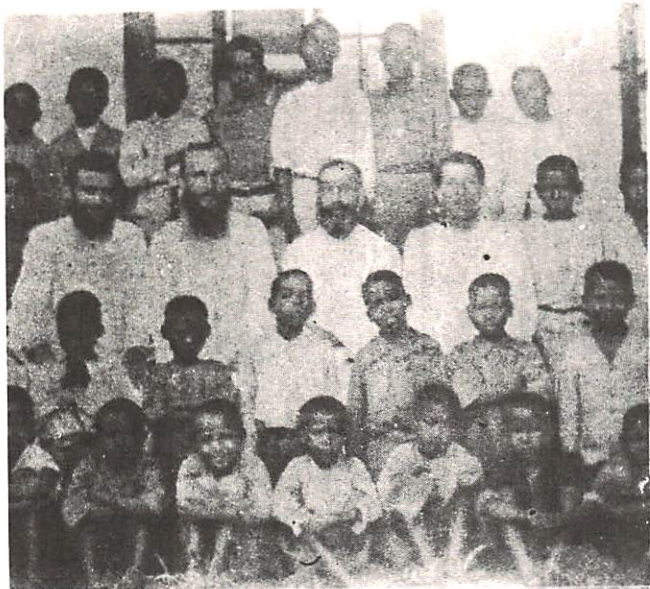
The presence and awareness of Don Bosco in these areas of Dimapur province were created by the pioneers who worked at a time when there were few roads, and no public transportation, except a railway line which ran more goods trains than passenger trains and the steamer through the mighty Brahmaputra river. They sacrificed all comfort and convenience and started with thatched mud huts which served as their residence, church and school. It is from these humble beginnings that the present day fame of Don Bosco has spread to every town and village of this region.



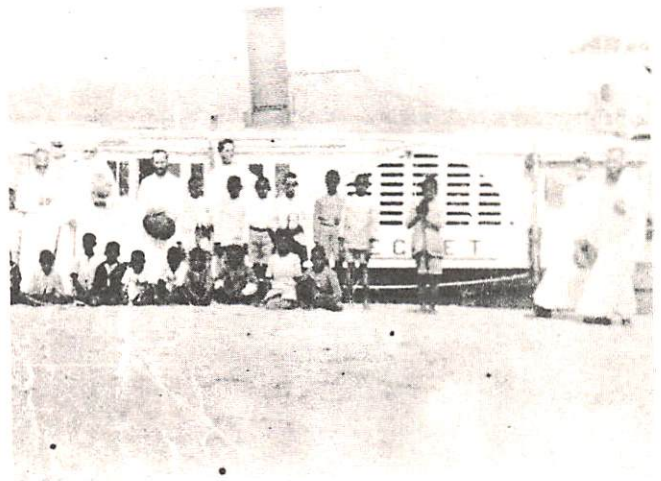
Fr. Piasecki, the lion of Brahmaputra Valley, started the Dibrugarh mission in the 1920s.

We will be losing touch with the past, if we were to ignore these humble beginnings and the simple people among whom they worked. In the best way they could, they have left behind a number of pictorial evidences of their work, which has faded on the paper as well as in our memory. It is to bring back to present and future generations of Salesians and others, and as a sign of gratitude, that these relics of the past have been presented, as they are found in the chronicles of different mission stations. They may not be up to the standard in comparison with the present-day representations, but they will tell a history of Don Bosco's sons in these areas starting from the early 1920s.

Orphanage in Guwahati, June 1926



Fr. P. Ricaldone at the steamer in Guwahati (1927)



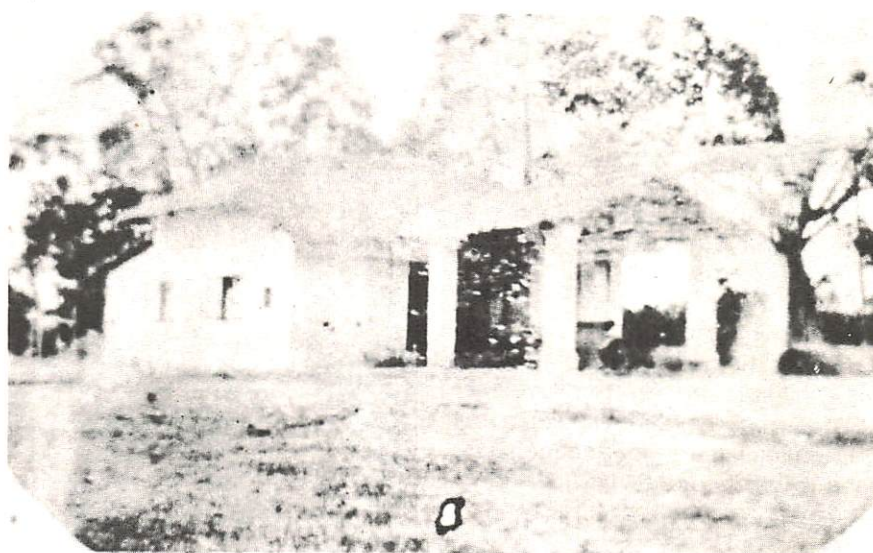
Brief History of Dimapur Province

Fr. Thomas Vattoth

During the extraordinary visitation of the Gauhati province by Fr. Thomas Panakezham from 15 January 1981, many confreres expressed the desire for the division of the province due to its vastness and communication difficulties. As a result a consultation was conducted soon after, and the majority of the confreres were in favour of a division, cutting off the houses of upper Assam (Dists. of Dibrugarh, Lakhimpur and Sibsagar); Nagaland, Manipur and Arunachal Pradesh. It was also expressed that the division should take effect before the new scholastic year, i.e. June 1982.

On 8-9 August 1981 Fr. Thomas Panakezham called a meeting of the confreres in Gauhati and Shillong and told them about the Superior Council's decision about the division of the province and asked them to suggest names for a provincial. Commenting on the announcement, Fr. Mathai, the provincial wrote: 'The news about the division has been received with great joy by all the confreres. The division of the province in 1982 is going to be a historic event for the congregation and Northeast India. We are happy that the division is going to take place in the sixtieth year of the arrival of the Salesians in Northeast India. We are grateful to God, to Our Lady and to the superiors for the great event of the division as it is a sign of the progress of our Salesian works in the true spirit of Don Bosco' (Cir.Ga.Kcm. 22/4/81 dated 20th Aug. 81).

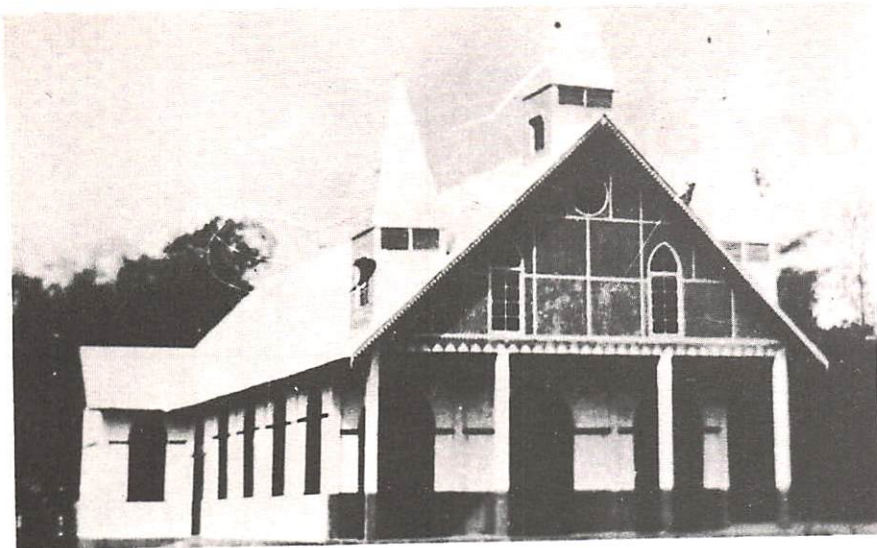
On 24th September 1981 the rectors and parish priests of the new pro-



The Dibrugarh mission started in this house in 1909, which was later washed away by the mighty Brahmaputra.

The new church and Christians at Bakijan village, N.Lakhimpur, in 1929



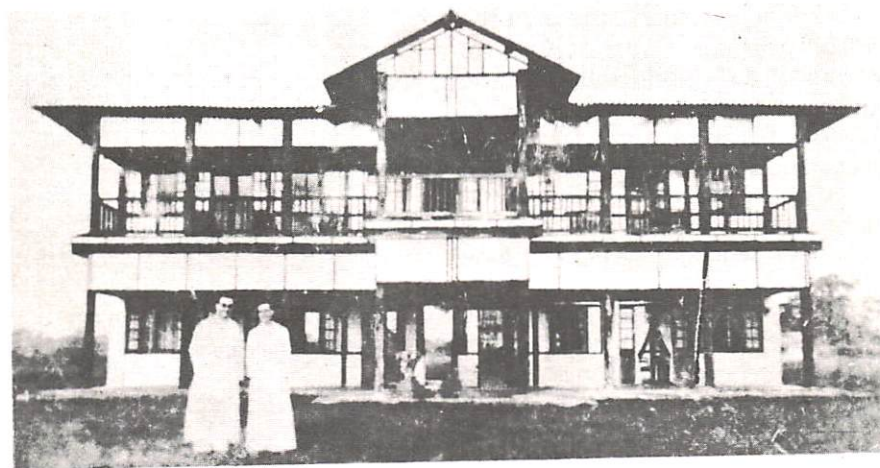


The new church of N. Lakhimpur built by Fr. Cerrato

vince met at Don Bosco, Gauhati, and after a thorough discussion, Dimapur was selected as the headquarters of the new province. Immediately a plan was drawn up to build the provincial house, as there was no Salesian house in Dimapur and on 1st November 1981 Bishop Abraham Alangimattathil of Kohima laid the foundation stone and it was hoped to be finished by June 1982.

Fr. Mathew Pulingathil was announced as the provincial of the new province on 22 January 1982. In May 1982, 19 students of philosophy for the province were temporarily housed in the Diocesan Minor Seminary at Dimapur.

The official inauguration of the province took place on 18th June 1982



The Priests' residence in Doom Booma with Frs. Broghi and Gerard Monteville.

Msgr. Bars with Frs. Mellino and Bollini



on the feast of the Sacred Heart and there were 154 confreres in all. Commenting on the inauguration of the province, the provincial wrote in his first circular letter on 24.6.1982, 'Just a week ago on June 18th, the feast of the Sacred Heart of Jesus, our Salesian province of Dimapur came into existence. The decree of erection of the province was issued on December 8th 1981. Thus the dates of erection and inauguration of the province are very sacred to the memory of Our Lady's Immaculate Conception and to the most Sacred Heart of Jesus and consequently very dear to all Salesians. We are truly fortunate at this coincidence. On the day of the inauguration, in the presence of all the assembled people and in the name of the province of Dimapur, I con-

secrated and dedicated our province to the Sacred Heart of Jesus.' (DMP/CIR/1/82).

Archbishop Hubert D'Rosario of Shillong-Gauhati was the main celebrant together with all the Salesian bishops and a huge number of Salesian and other priests.

The province of St Francis of Sales, Dimapur, is five years old and it is the youngest Salesian province in India, with the average age of 33.5. During this period, the philosophate has been completed, the aspirantate and pre-novitiate have been permanently established and it is forging ahead with a renewed vigour, especially in the field of evangelisation.

AKULUTO

The Zunheboto district of Nagaland has no Catholics and the whole tribe of Semas had become Baptists. There were requests from different villages to start a Catholic school for the sake of education and the fathers from Wokha started a primary school in Akuluto. In recent years, seeing the progress made by Catholics in other areas, the Semas from Akuluto area expressed the desire to become Catholics and consequently Fr. Michael Mundathanathu was sent there in 1985. He took up his residence in the dormitory of the boys, and says, he is 'going back to his practical training days.' His main work is contacting villages for possible conversions.



Babies are slung at the side of the mother and carried with little effort

DIBRUGARH

Bishop's House

The Catholic mission in Dibrugarh was opened in 1909 by the German fathers. They were forced to leave during the First World War. It was reopened on 28th Feb. 1931 by Fr Leo Piasechi, who is called the Lion of the Brahmaputra valley as he toured the whole of the Assam valley. The foundation stone of the present cathedral was laid by Mgr. Ferrando and was blessed by Mgr. Perier SJ of Calcutta on 4th November 1939. In 1952 Dibrugarh was made into a diocese with Mgr. Marengo as its first bishop. The other bishops who followed him are Mgr. Hubert D'Rosario, Mgr. Robert Kerketta and Mgr. Thomas Menamaprapmili.



AMGURI

In the tea gardens around Amguri there are a number of Catholics and for better and effective pastoral work, it was thought to cut off Amguri from Jorhat parish. The local people liked the idea of Don Bosco coming to their area and a plot of land was purchased to start a primary school. As soon as a thatched shed was prepared for the residence and school, some vested interests began to oppose the idea of a Catholic school in the area. Fr. Leo Tirkey, who started work in 1985, is carrying on in spite of all difficulties, with the support of the local Catholics.

Offertory procession led by Adivasi dancers

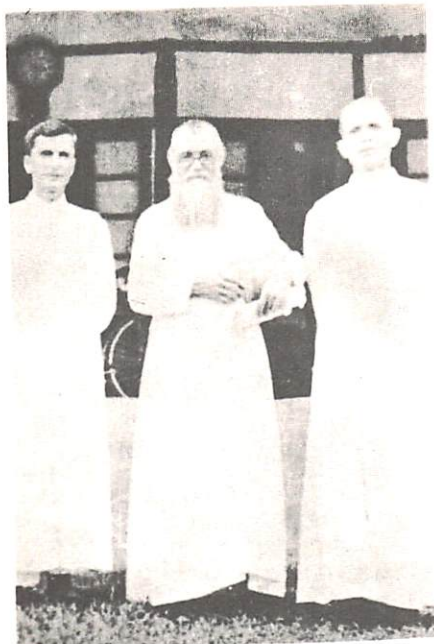


Some of the fathers who worked there are Frs. Uget, Aguilar, Dalzovo, Elias Kerketta, P. Bianchi, Mathew Narimattam, Philip Kokapallil and Paulinus Chempalayil.

Don Bosco School

From the very beginning of the Catholic mission in Dibrugarh, there was a boarding and M E School and the classes were conducted in Assamese and English. The construction of the school building was completed by Fr Zanon in 1961, which was later on (1970) turned into Bishop's House and the school and boarding moved to its present site on Convoy road. The first group of students appeared for Matric in 1964 and since then the school has made good progress in every field.

After the first rector, Fr Zanon, the following fathers worked there as rec-



Mgr. Bars with Frs. Mellino and Bollini.

tors: Joseph Fatin, Abraham Alangimattathil, Porcu Mario, Thomas Arackal, U V Mathew, Mathew Narimattam and Scaria Nedumala. Those who worked in the school as Headmasters are: Fr. Visentin, Bro. Barnabas Haw, Frs. Joseph Edakkudan, T. Resto, Thomas Karthik, T.T Thomas, Paul Petta, Thomas Vattoth, T.O Sebastian, and Thomas Kalapurackal.

Recently the boarding has been closed and it has been turned into an aspirantate.

St. Joseph's Seminary

It was opened in the Cathedral compound in 1962 and the foundation stone for a new massive building was laid on 9th March 1964 and completed two years later. The Salesians have been running the Seminary for the diocese ever since.

Fr Ravalico with a Naga spear and a tiger skin in Imphal, Manipur.



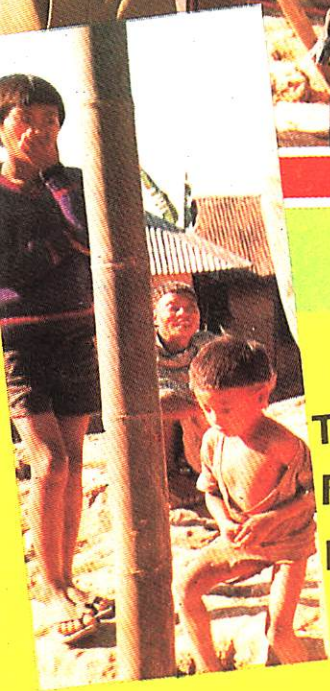
The facade of Imphal church built by Fr Ravalico.



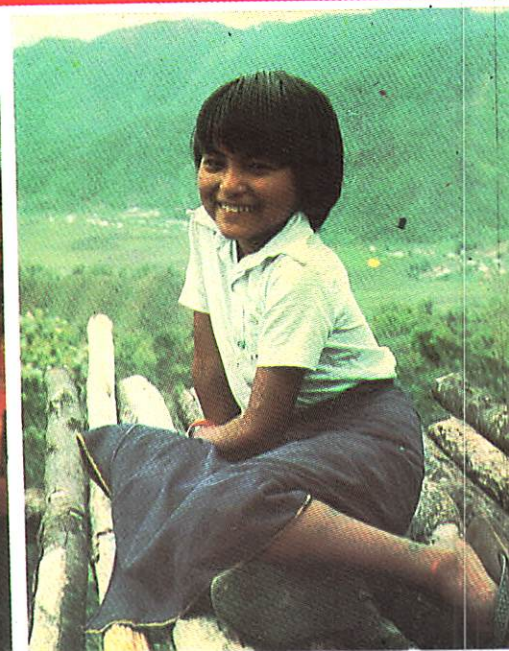
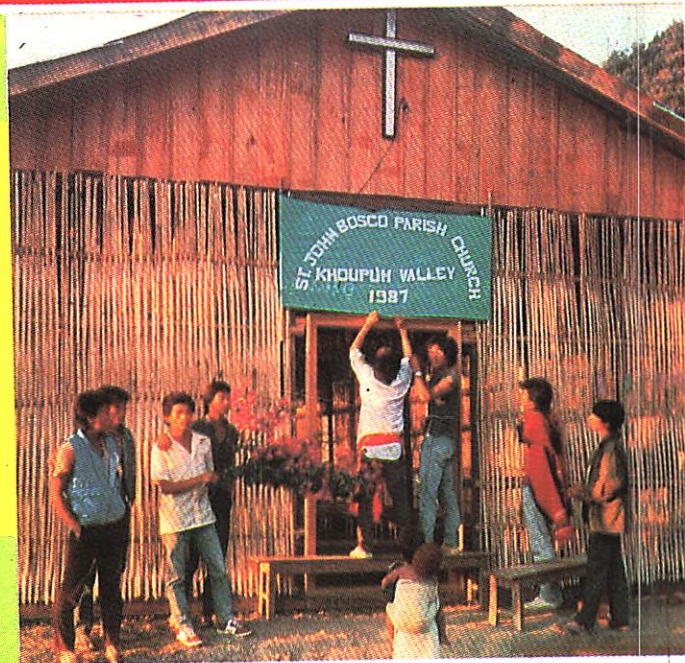


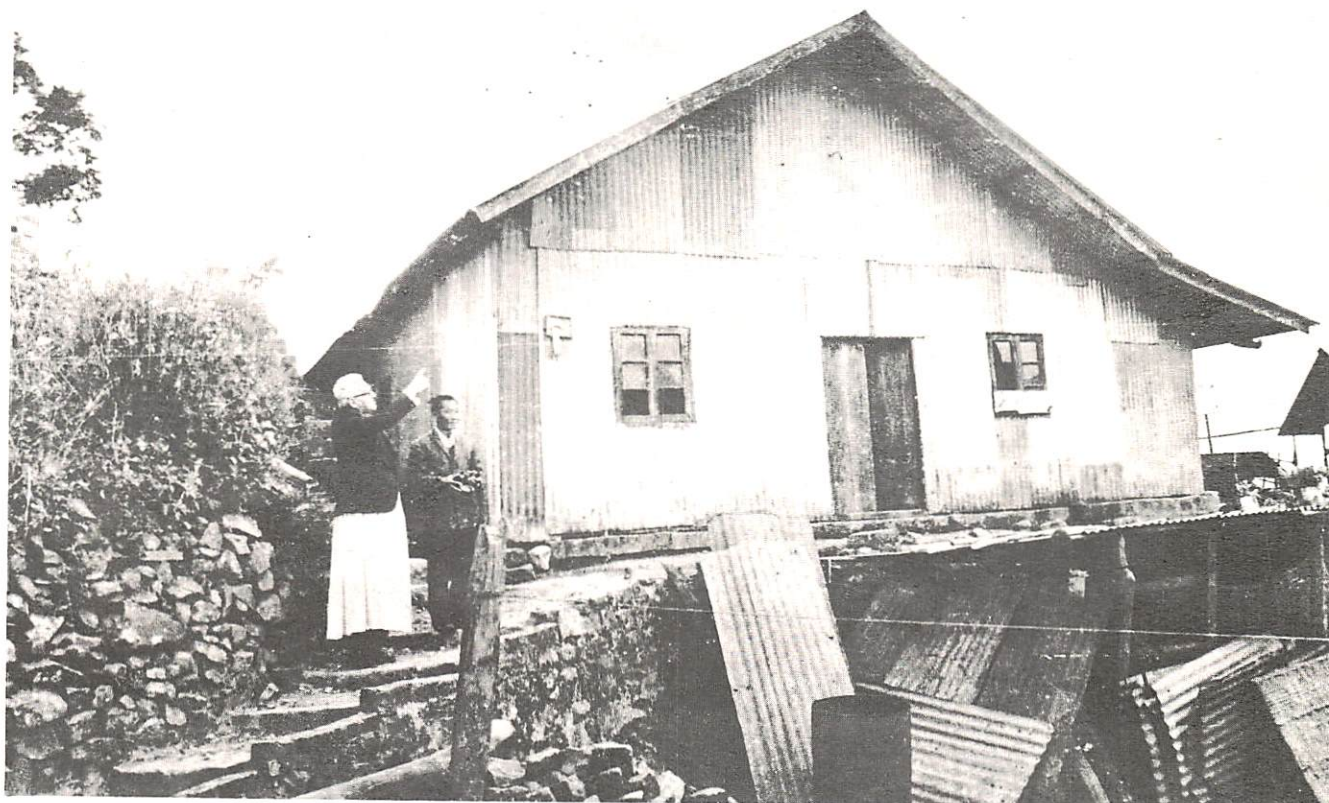
**THE
PROVINCE OF
DIMAPUR**





**THE
PROVINCE OF
DIMAPUR**





The first catholic church in Kohima. Fr Marocchino points to where the cross was. (now it belongs to a private person.)

The body of Fr Vendrame, lying in the Dibrugarh Cathedral. January 1957.

DIMAPUR

Bishop's House

A gateway to Nagaland and Manipur, Dimapur played host to Catholic missionaries as early as 1912. It however began to attract attention, once Fr Marocchino had his residence in Kohima in 1950. The first chapel was built by Fr. Marocchino sometime before 1954, close to the house of a certain Mr. Godenno, in the Burma camp of the town. Fr Joseph Felix, with the help of his father Mr. Felix started an L P school in 1965, which was later on developed into the present Holy Cross High School. In 1968 it was handed over to the diocesan fathers.





the confreres when they come for meetings and retreats.

Salesian College

From 1982 onwards, for two years, the students of Philosophy for the province were temporarily accommodated in the diocesan Good Shepherd Seminary. The foundation stone for the Salesian College was laid by Fr B Tohill, in 1984 on a plot of land which was completely a jungle. The entire complex is slowly taking shape, thanks to the tireless effort of the Economist Fr V.J. Sebastian. The Salesian community led by the Rector, Fr M P Thomas, is in the meantime exerting their influence around the area.

Don Bosco School

The need was felt to have Don Bosco High School in Dimapur and

Episcopal ordination of Mgr. H. D'Rosario by Card. Gracias in Bombay.

In 1972 when Nagaland and Manipur were made into a diocese, and Mgr. Abraham Alangimattathil appointed as its first bishop, he took up his residence in Holy Cross School, Dimapur, and a Salesian community was started once again there, looking after the school and the parish.

Once again in 1982, the Salesians moved out of Holy Cross and at present it is being run by the diocesan clergy and the Bishop House itself moved out to a new site on the Circular Road, Dimapur.

Provincial House

When the Dimapur province was created in 1982, there was no Salesian house at all in Dimapur and the present day Provincial House was started in 1981 November by the then Bro. B O Anthony. It is spacious enough to accommodate all the offices and also



Pope Paul VI receives Nagas, introduced by Mgr. D'Rosario during the Eucharistic Congress in Bombay.



Mgr. D'Rosario in North Lakhimpur with Fr Cerrato and the Apathani boys and girls who disfigure their noses in order not to be stolen by the other tribes.

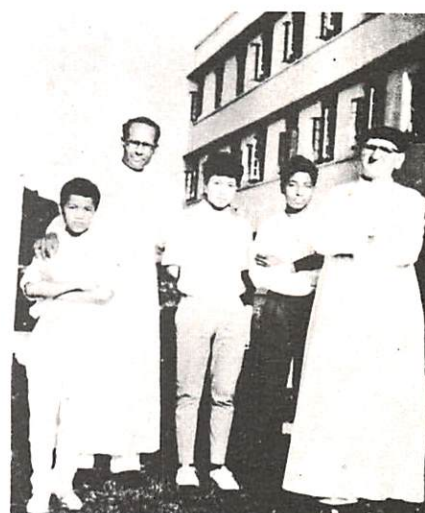
the school was started with a primary class in 1985. It has plenty of scope to develop into a full fledged high school.

GOLAGHAT

Golaghat is one of the oldest missions started in 1941 by Fr Neyens, who had been visiting the area from Dibrugarh Catholic mission. The Catholics in the area are mostly Adivasis who were originally working in the tea gardens. In 1945 a school was opened and the missionary sisters of Mary Help of Christians opened a school for the girls. In 1950 the first Lotha Nagas were also bap-

tised here, which was the beginning of the Church in Nagaland. The parish was divided many times and 14 parishes have sprung up where before there was only one! At present there is a beautiful church, a boarding for boys and a Don Bosco ME School. A host of fathers have worked there; Frs. Mellino, Bollini, Joseph Edakkudan, Chacko Kakkanatt, Leo Tirkey, Paul Felix and Theophilus Ganlari as parish priests. The others who worked there are: Frs. Nyso, Cerato, Bennet, Joseph Ekka, Butters, Marocchino, Paschael, Guidotto, Frassy, Felix Matta, Auguilar, Larrea, O'Hara, Harold Shrieves, Joseph Felix, Robert Perenia, Zanghellini,

The first Arunachal Pradesh boy, Rosario Tame who was baptised in Don Bosco Dibrugarh with Fr Abraham (later Bishop) and Fr Visentin.





Fr Dominic Barwa gives his first priestly blessing after the ordination in Shillong, 1960.

Mariaselvam, Nathaniel Topno and D'Silva Reginald.

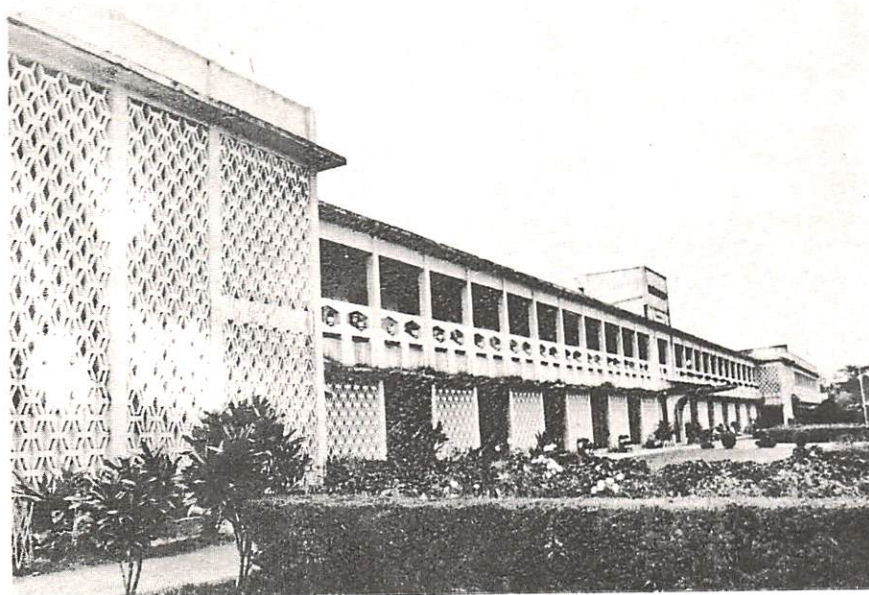
DOOM DOOMA

Doom Dooma is a small town about 45 miles from Dibrugarh, on the Tinsukia — Saikoah Road, nestling in the centre of tea gardens. During the Second World War a small plot was acquired, but it was found unsuitable, and so Frs. Boscardin and Louis Kerketta exchanged it for some tea garden land, where the mission is



Fr E Gutierrez who celebrated the Diamond Jubilee of his sacerdotal ordination, surrounded by Frs. P. Burns, Tonello, Vanni, Pulingattil, Gervasis and aspirants.

Don Bosco High School, Dibrugarh of today.



15 years and after him Fr U V Mathew became the parish priest. Under him the entire mission got a face-lift. Fr Mathew Narimattam and Fr Chacko Kakkanatt were the other parish priests. The present parish priest is Fr. Thomas Kannath. The other Fathers who worked there are Frs. O'Brien, Constantine Bili, J. Rubio, Broghi, Harold Shrieves, Zanghellini, Cyril Francis, M A Jacob, George Mukhala, P P George, Parakatt Joseph, Lakra Nazarius and Benjamin Tirkey.

HARMUTTY

Eyes were always turned to Arunachal Pradesh and there was a strong desire to be at the service of the people across the border, especially after the students from the Catholic schools in Assam and Meghalaya started baptising their people. As it was impossible to get across due to

Mgr. Marengo and Fr. Ravalico used to tour the Tangkhul area of Manipur from Dibrugarh between 1953 — 55 and they came to the conclusion that there has to be a mission centre in Imphal. On 5th March 1956 Frs. Ravalico and Peter Bianchi left Dibrugarh for Imphal and took up their residence in a rented house in



government rules, the only possibility was to be as near as possible to the state and Harmutty came into existence. Fr Mariaselvam started the centre with a boarding and a school for boys and girls from Arunachal Pradesh. At present Fr Jose Chemprathy with Frs. Louis Tirkey and Sebastian Thottipatt do a commendable job.

A house under construction — putting thatch on the roof.

the outskirts of Imphal. From here they carried on visiting villages and contacting new tribes, like Maos, Marams and Rongmeis. In 1957, the desire for a permanent residence was fulfilled when a retired Inspector of Police who wished to leave for Calcut-

IMPHAL

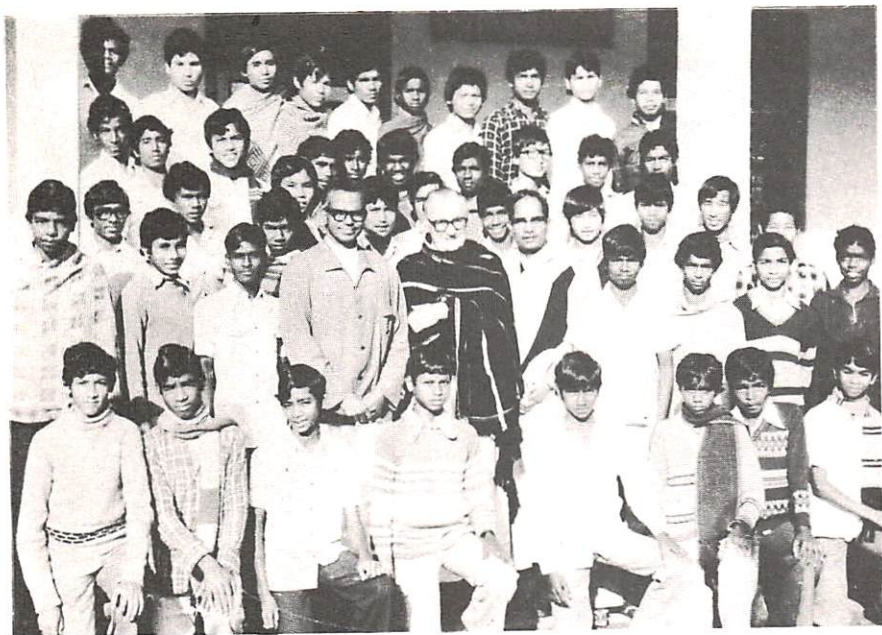


A Konyak Naga community hall. Tobu.

ta offered his 'Palit Bhawan' for sale and Fr Ravalico jumped at the offer and named it 'Nirmalabas'. In the same year, Frs. Bianchi and Joseph Felix took up residence in Hungdung; and from there toured Tangkhul, Maram, and Tamenglong areas. Fr. George Venturoli joined Fr Ravalico. With the arrival of more missionaries, Sugnu, Pallel and Churachandpur

Fr Wollaston in his last days at Don Bosco, Dibrugarh 1976.





Fr B Tohill, the councillor for the missions, with Fr Pulingattil and Fr Narimattam and the aspirants.

were opened. In 1960 they acquired the present plot of land where the Don Bosco school and boarding and parish are. Fr Bianchi gave his attention to Mao-Maram area and in 1966 he started St Mary's, Mao.

In 1962 Fr Ravalico left Imphal and Fr Wolleston was put in charge with Frs. Daniel and Bianchi to assist. In 1963 Fr Wolleston was transferred and Fr Daniel took over. At the departure of Fr Daniel, Fr Joseph Edakudan and Fr Mathew Tharakan worked together. In 1967 Fr O.V. Abraham was appointed parish priest, with Fr Bernick and Fr C.A. George as assistants. Fr Sebastian Manianchira was appointed rector and parish priest in 1970. During his days, Fr Mariaselvam developed Tamenglong into a centre.

In 1980 Imphal was made into a diocese. At present Fr M.C. George is guiding the destiny of a very good Don Bosco High School with a boarding for about a 100 boys.

JORHAT

Jorhat parish was a sub-division of the Golaghat. In 1966 Mgr. H.

D'Rosario and Fr Ignatius Rubio bought a plot of land on the outskirts of the town, in an area called Lichubari. By this time the Apostolic Carmel Sisters from Mangalore had been invited by the Regional Research Laboratory to run an English medium school for their children, and they took up residence there and Fr. Harold Shrieves was appointed chaplain. But the condition of the quarters was so bad that they had to leave the place after a month, till better improvements were made; and Fr. Harold moved into the new plot of land that was purchased where the Father's residence was being built.

Adi women in their traditional dress (Arunachal Pradesh).





The head-gear of an Adi girl from Arunachal Pradesh.

In quick succession a number of priests were in charge of the mission. Frs. Robert Perenia, Zanghellini, Basil, G. Monteville, Jacob Malayatty, Thomas Kolacheril, Tom Karthik, Thomas Vattoth, Thomas Arackal. Till the school was started in 1974, the mission centre had no influence in the locality, as it is in the middle of Assamese, and the Catholics are spread in tea gardens and villages far away. It is the first mission station to make an attempt to approach the Assamese people and present them

with the message of the gospel, and we are still far from the target.

Rua Home

After the establishment of the Province in 1982, the pre-novitiate aspirants have been moving from one house to another. At first they were with the philosophers in Dimapur, but due to lack of accommodation they had to be housed in Golaghat, thinking that it would be a permanent solution. Even here, it was difficult for two communities to function properly, with the school, boarding, parish, girls' boarding and convent. Finally in 1985 a plot of land was purchased in Jorhat, close to the parish, a temporary shed was put up and the pre-novitiate aspirants moved in there with Fr Joseph Chittiserry as the rector.

KHOUPUM VALLEY

The parish of Tamenglong extended to the whole district and it was practically not possible to visit all the villages. The picturesque Khoupum valley, a plateau of rice fields surrounded by undulating hills, with a river running through the middle of

On 24.9.1976 Mgr. Kerketta visited Chowkham village in Arunachal Pradesh with other fathers from Dibrugarh and are crossing the Lohit river on a ferry.





it with a dam and irrigation canals, was chosen for the starting of a new centre. Fr Joseph Ngamkhuchung did the pioneering work and in 1986 Fr Chacko Thazhoor took over.

During the 'Sekrenyi' feast, the Angami girls have their wooden mugs full of 'zu' (rice beer) as a sign of abundance during the year.

Plucking tea leaves with the basket balanced on the head.

KOHIMA

Christ King Parish

The history of the Catholic church in Nagaland started here.

The British government built the first hospital in Kohima as a sign of gratitude to the Nagas for their service and help during the Second World War. The then Assam Governor Mr. Akhbar Hydari invited the Spanish Sisters to be the nurses, and Mgr. Bars came along with them as chaplain on 31st December 1948, and took up their residence in the Naga Hospital, but they were not allowed to do any evangelisation work. In 1951 Fr. Marocchino took the place of Mgr. Bars, and he slowly began to contact people and tell them about the Catholic faith. The first baptism was given in the hospital itself to a



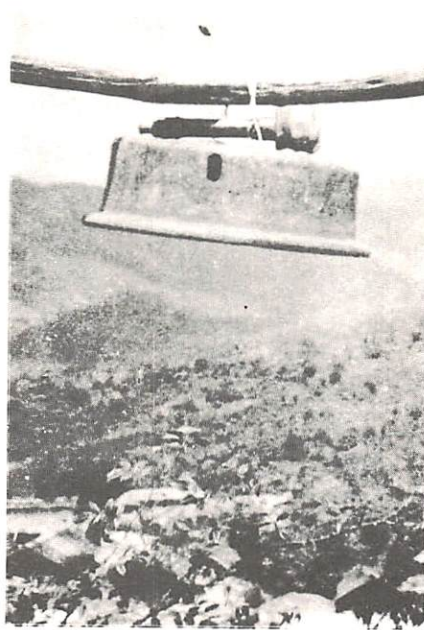
baby on 14th December 1952. Soon the sisters withdrew from the hospital and Fr. Marocchino, not having a place to stay, shifted from one place to another, staying with one friend or other till 1958 when the first church was built in Kohima village. In 1963 when Fr Marocchino was transferred from Kohima, his place was taken by Fr Joseph Felix and Fr Bernick. Fr Felix started a number of schools in Nagaland, most of which have developed into future mission stations. The next ten years of the mission was a period of instability, characterised by a tug-of-war between consolidation and expansion. Fr Ittiachan Manjil deserves special mention as he consolidated the centre and laid the foundation for a future Don Bosco school. The last eleven years were characterised by the missionary zeal of Fr Michael Mundathanath, who has been transferred to Akhuluto to do pioneering work among the Sema Nagas. At present Fr. Tom Karthik and Fr PK Mathew are running the centre.

Don Bosco School

Even though there was a parish school at Christ King parish Kohima, the foundation for a Don Bosco School was laid in 1971. A separate plot of land was acquired close to the parish church and the middle school section was shifted to Don Bosco School, while the primary section remained in the parish, and till 1983 they functioned as one unit, when Don Bosco High School was separated and made into a Salesian House. It is one of the best schools in the town having excellent academic performance, and the credit goes to Fr Kuriakose Palathinkal who was headmaster for a number of years. At present the same tradition is continued by Fr Mathew Chollamadathil and his assistant Fr Jose Karimpai.

Catholic Publication Centre

In 1980 Kohima town was made into a separate parish along with a centre for promoting Christian literature,



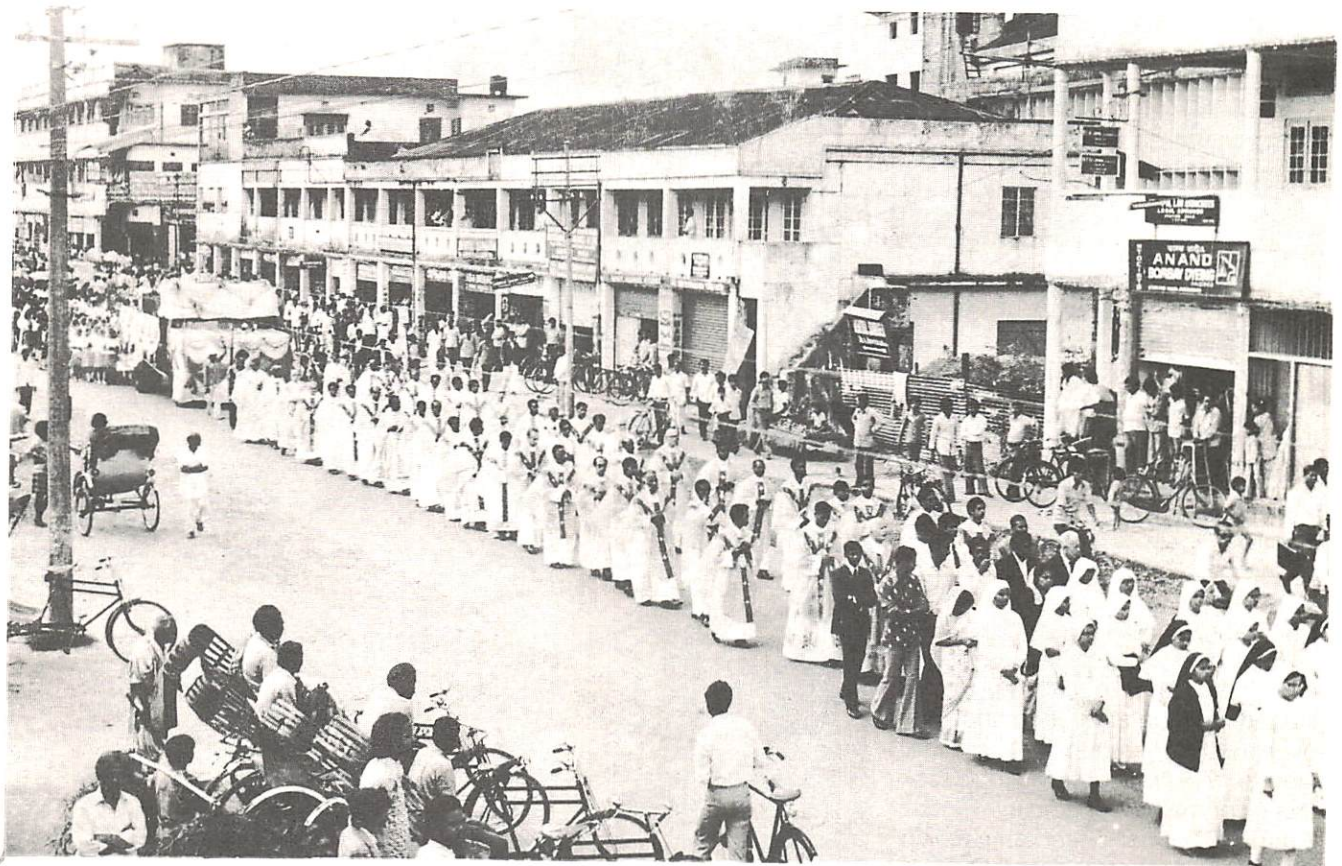
The first church bell of Hungdung village, Manipur 1959.

Dibrugarh Diocese silver jubilee Eucharistic procession on 28.11.1976.

and a bookshop for Christian books was opened in 1981. Slowly the Centre was developed to prepare audio visuals for the diocese. A small press also was installed to facilitate the printing of catholic books. Frs. Thomas Vattoth, Peter Paul and Vernal Paul Felix have worked in the centre.

MARAM

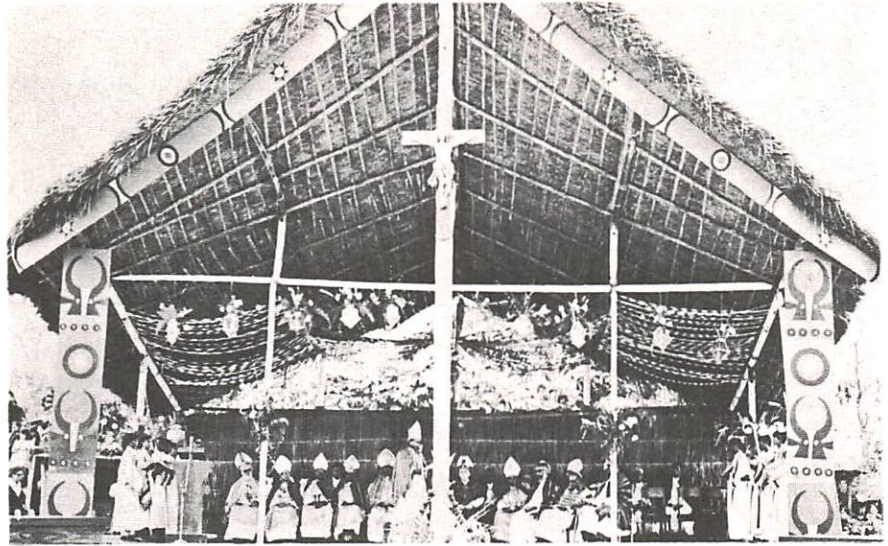
The Marams were evangelised by Fr. P Bianchi from the early 1960s when he was staying in Imphal. In 1966 he established himself in St Mary's Mao, and from here catered to the needs of the Marams. Even though a good number of Catholics were in the Maram villages there was no separate centre for them. In 1971 a plot of land was acquired in Maram Centre, but soon it fell into the hands of the military and nothing could be done. In 1983 the military evacuated from the land, and immediately it was thought as the proper place for the



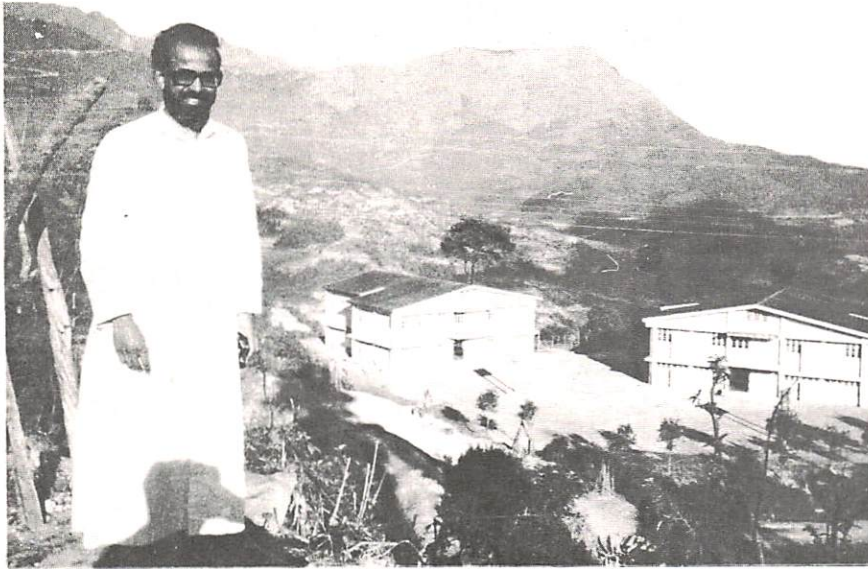
aspirants. Fr N.J Joseph was put in charge of the primary school and a few aspirants. As Maram is far away from any commercial centre, it was difficult to cater to the needs of the aspirants, and after a year of experience, they were shifted from there, and attention was given only to the school. Once again Fr P Bianchi went back to his once familiar people in Maram. Fr Joseph Edakudan also worked there for some time.

MARGHERITA

The catholics of Digboi were mostly employees of Assam Oil Company. They used to have a weekly service



A typical Naga style rostrum was prepared for the Episcopal ordination of Bishop Abraham in Kohima, October 1972.



Fr Varghese proudly stands above the new school buildings in Punnonamai, Mao, Manipur.

Fr John Med, in Senapati with few of his Maram boys.

from Dibrugarh and in 1947 the company provided a plot of land for a church building. In 1949 Fr. Fossati started residing at Digboi, and took over a school started by a catholic lady. In 1958 Fr. George Mukhala took charge of the mission and in 1966 the Apostolic Carmel sisters came to run the school. As there were no Catholic

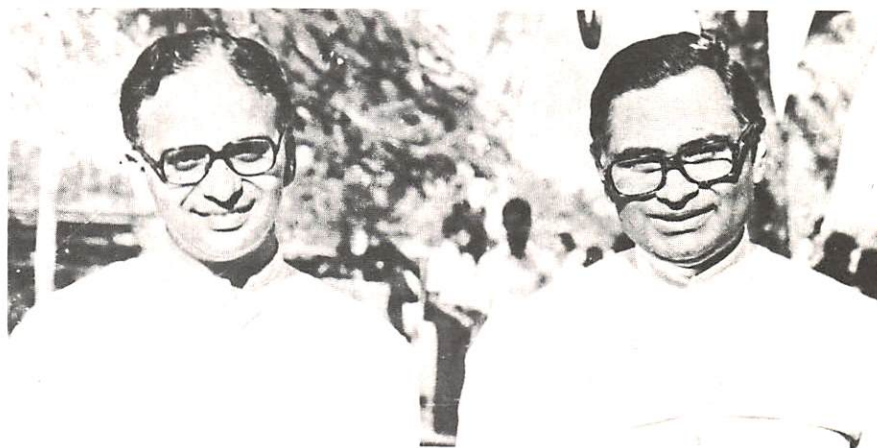
communities around Digboi, the residence of the fathers was shifted to Margherita, where there was more scope for development. It is only some 10 KM away from Digboi. At present Fr. Joseph Parakkatt and Fr. Benjamin Toppo are in charge.

MON

One of the most backward tribes in Nagaland are the Konyaks of Mon district. Very primitive in their ways, addicted to opium, they are very illiterate. Some of the leaders from Mon



were interested to have a Don Bosco School, and a certain Mr. Chingai offered to hand over a small school that he had started. Accordingly in 1980 Frs. Peter Bianchi and Justin Lyngkhai were sent there to start the mission and run the school. Fr. Justin studied the Konyak language and toured the completely new area and was opposed everywhere by the Baptists. Fr. Bianchi gave his time to the building of the Fathers' residence, the convent and a small boarding. Fr. Chacko Edamalai took over from Fr. Bianchi, but within a year he passed away, in



Two future bishops pose for a photo, not knowing that they will be brother bishops. Mgr. Thomas and Mgr. Mathai.



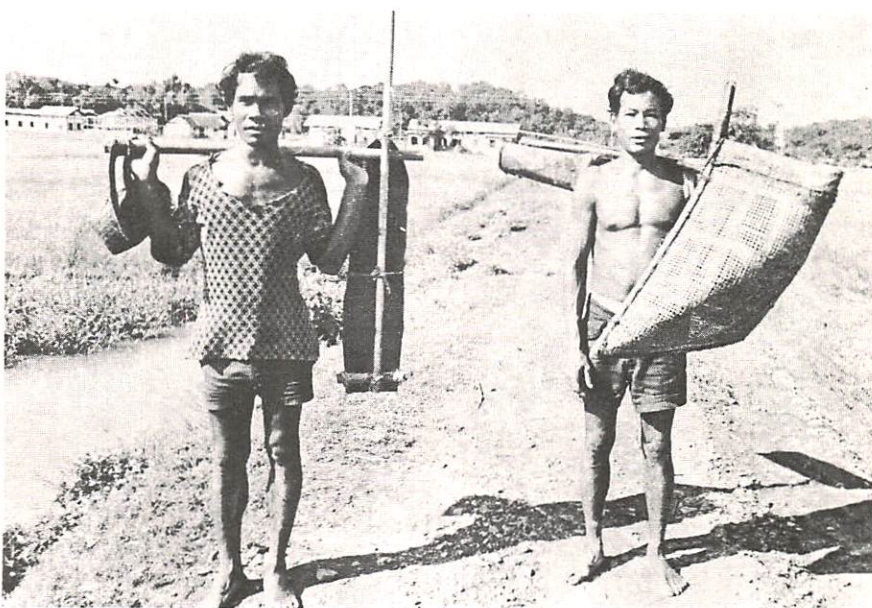
An elderly Ao Naga couple in their traditional dress.

On a fishing expedition.

1985. At present Fr. Devasia Kollenkunnel is trying to run the centre single-handed.

MAO, PUNNONAMAI

At the invitation of some of the students from the Mao area who were staying in Imphal, Fr. P Bianchi visited Punnonamai, where he was given a very warm welcome by the village elders under the leadership of Mr. A Lorho, the village M. E. School headmaster. In 1958 a small church was built for the growing communi-



among the Maos. Today the centre consists of a beautiful church, a boarding which can accommodate more than 100 students and a high school and more than 10,000 catholics scattered over about 60 villages. At present Fr. Varghese Palathingal and Fr. Jose Akkarapatty are in charge.

SENAPAT

Before 1977, Senapati was a part of Mao parish and Fr. John Med started the centre in a thatched hut, with a school and boarding in the same condition. In between the village tours, he has managed to build the convent, the dispensary, boarding for boys and girls, Father's residence, a church and a school. Senapati was declared the district headquarters and this has made the place important and in a place where there were no students now there are more than 700 students. Fr. Med has almost transformed the place by planting trees on the hills which were completely bare. Frs. Peter Paul and Joseph Ngamkhuchung worked here.

Mother Rose Thapa, the Mother General of the Missionary sisters of Mary Help of Christians, with some of their tribal sisters. (Founded by Bishop Ferrando, in Shillong.)



The facade of Don Bosco Church in Tamenglong.

TAMENGLONG

In the early 1950s a group of Baptists from Toubam village was excommunicated by the Pastors for taking a sip of rice beer and the guilty ones reverted to the old paganism again. During those days they heard that 'European missionaries of the true religion had come to Imphal' in the persons of Frs. Ravalico and Bianchi. A delegation of the elders met the fathers and explained to them the reason for their visit and they in their turn said that there was nothing wrong to take a little rice beer. The

fathers were invited to visit their villages. In 1958 Frs. Felix and Venturoli visited Tamenglong and many families became Catholics. Till 1972 the area was looked after from Imphal and Fr. Mariaselvam was in charge. During the rectorship of Fr. Sebastian Maniachira in Imphal, great pains were taken to develop the centre with Frs. C.A George and Bernick touring the area. In 1978 Fr. Mathew Tharakan was sent over there, and he has done a yeoman's work.

Tamenglong is situated in the most inaccessible area, and after 14 hours of jeep drive to reach Imphal, the jeep

Stop bothering me with those numbers and lessons.



St. Mary's Church, Punnonamai, Mao, Manipur.

has to be welded and repaired for the return journey. During the rainy season the area remains cut off, except for the Catholic church jeep which ploughs through the remnants of road eaten by erosion. With sheer determination and perseverance, pucca buildings have been built for the convent and boarding and the fathers have moved to a new house, and the last construction was a big church.

TINSUKIA

Bosco Bible School

It is a residential youth centre for the poor youth. It came into existence in July 1983. So far youngsters from 26 tribes belonging to the age group of 13 to 26 have been trained here. The centre provides facilities for studying the Bible and Christian doctrine in detail with church history, liturgy and some of the Vatican II documents. Once they experience the love of God, they just cannot keep quiet and seek out opportunities to tell people about it. Fr. George Palliparampil is the director.

Parish

The parish is dedicated to St. John Bosco and was started in 1981 with





A traditional Rongmei Naga house, with paintings to show the wealth of the owner.



Wooden jars of rice beer are kept in a row during the village feasts among the Rongmei. All the people drink from these at their discretion.

late Fr. Zachary as the first parish priest. It caters to the adivasi catholics scattered in the tea gardens and villages all around the industrial town of Tinsukia. The centre runs a middle school and a dispensary looked after by the missionary sisters of Mother Teresa. Fr. George Mukhala and Fr. Jerome Minj are in charge at present.

TSEMINYU

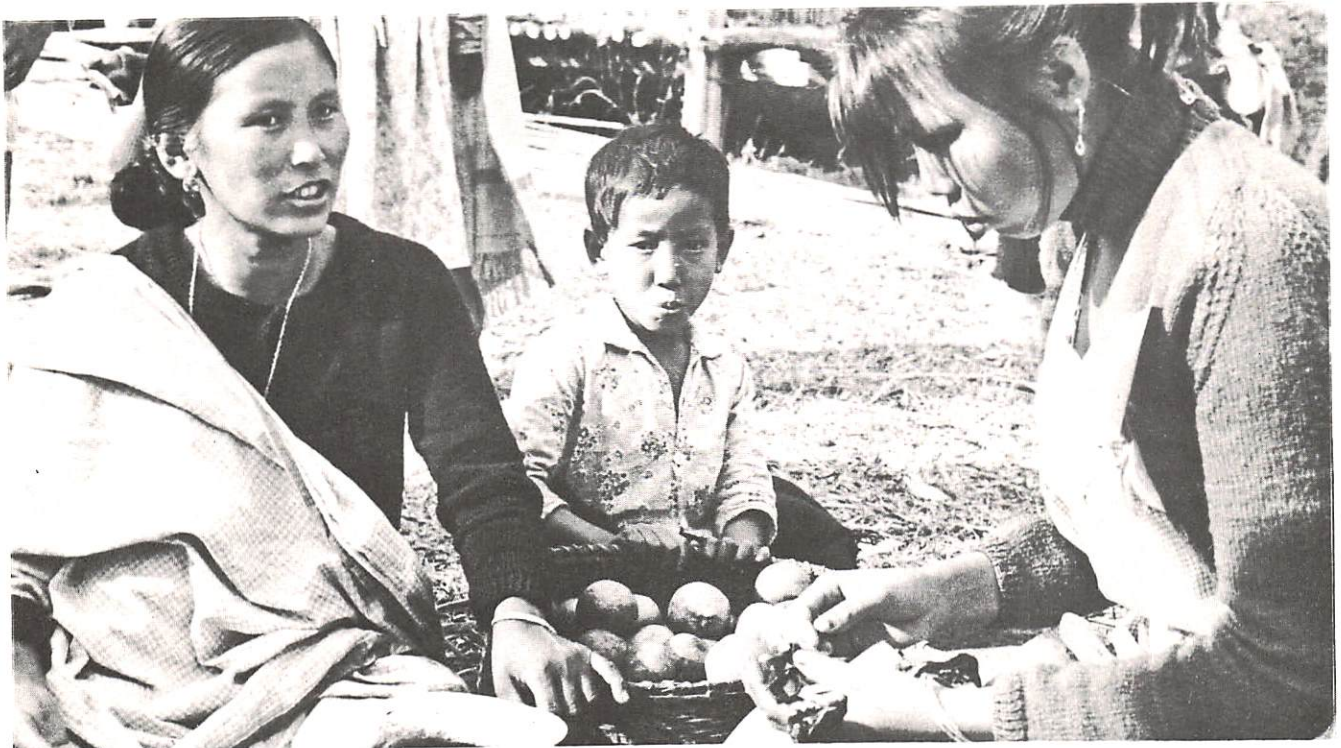
Tseminyu area is inhabited by the Rengma Nagas and some of those



A typical Assamese (Ahom) face, who is a teacher in one of our schools.

Women and girls do most of the buying and selling.

villages were evangelised by some catholics and Fr. John Med from Kohima. Being an entirely different tribe than those of Kohima, it was difficult to see to the needs of the infant Catholic community from Kohima, and so Fr. George Padinjaraparampil, when he was assistant parish priest in Kohima, started the Centre in Tseminyu in 1979. Over 50 KM away from Kohima, it is a small village, where everything is scarce, and he



started staying in an abandoned government house. A small Don Bosco school was started and a boarding for boys and girls from the villages. Perched on the crest of a ridge, the centre provides a magnificent view on all sides. The first Sema village is also under this parish. Those who worked in this centre are, Frs. K.P Paul, C.V Mathew, Mathew Manianchira, and at present Frs. Joseph Edakudan and Nathaniel Topno.

TULI

Tuli is in an area where there are no catholics and the establishment of a Don Bosco school was thought to be an ideal means to make the first approach to the Ao Nagas and others

who are in the area. A plot of land was acquired a little away from the small town of Tuli on the Amguri-Mokokchung road and in 1978 Fr. Thomas Karthik was sent there to start the school, where land was not even cleared of the jungle. Braving all difficulties, and with the support of a few people, the school started though initially rather apprehensive, the people began to send the children to the Catholic school. Today it has over 600 children upto the seventh standard. Fr. Devasia Kollenkunel ran the school for a few years and now Fr. N.J Joseph is the principal.

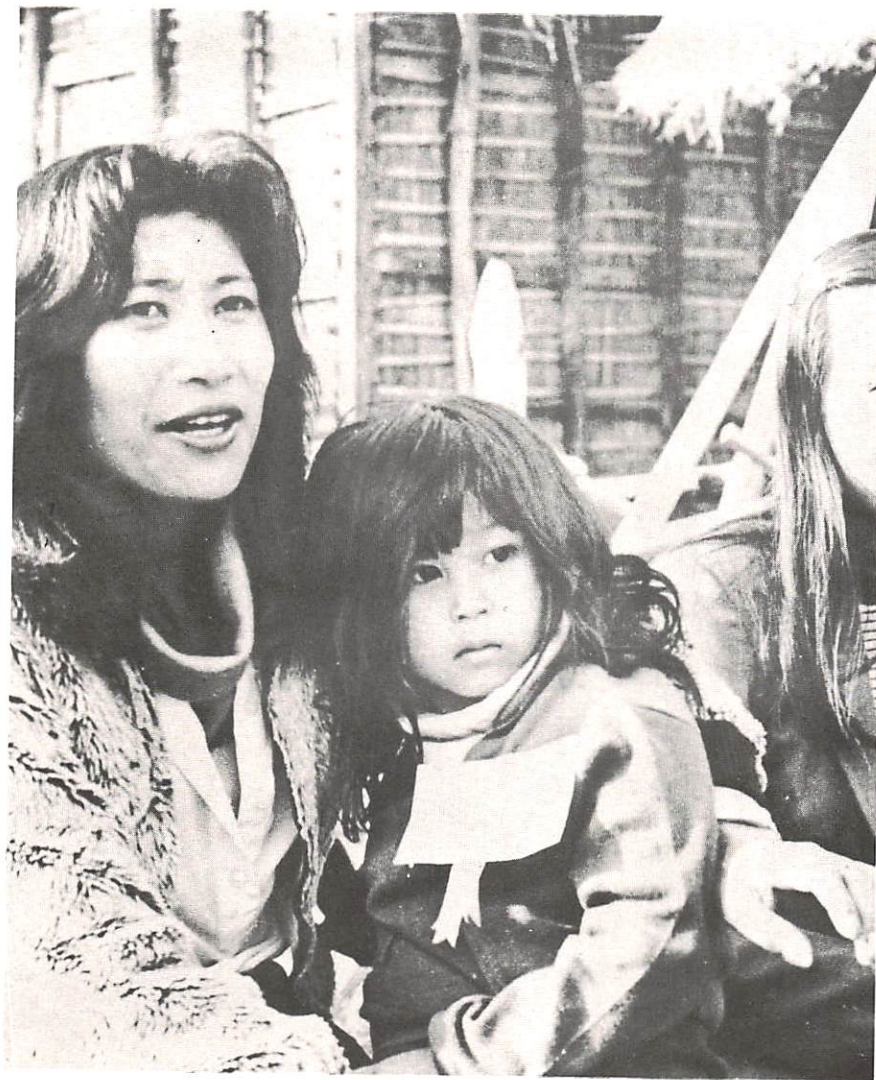
Snug and cosy in the mother's arm, the child watches a village function.



Mgr. R. Kerketta with an Adi youth from Arunachal Pradesh.

WOKHA

The Lotha Nagas from Lakhuti village were baptised in Golaghat in 1950 and Fr. Bollini used to tour the villages. In 1954 Fr. Larrea was put in charge of the Lotha area, and for some time he toured from Dibrugarh, and in 1958 shifted his residence to Golaghat and started a school, along with the assistant. But no lasting work could be done as the fathers had no residence in the hills. With the underground trouble going on in Nagaland, Fr. Larrea could not get permit to visit the villages. There were requests to start an English medium school in Wokha, the headquarters of the area, but about 40 km away from the nearest catholic community. Besides there was stiff opposition from the Baptists who almost forced the land-owners to give back the money. In 1965 Fr. O'Hara was made the parish priest and he took up his residence in Wokha, and started with a small Don Bosco School. Within a few years the Mission had to face unusually difficult days. Frs. P.K Anthony and Michael Mundathanathu gave new vitality to the mission. Frs. Devasia Kollenkunel, P.K Mathew, V.J Paul Felix and K.P Chacko have contributed their share to the development of the mission and the school. Today the school has developed into a High School and Fr. Sebastian Manianchira and Joseph Thettayil are in charge.

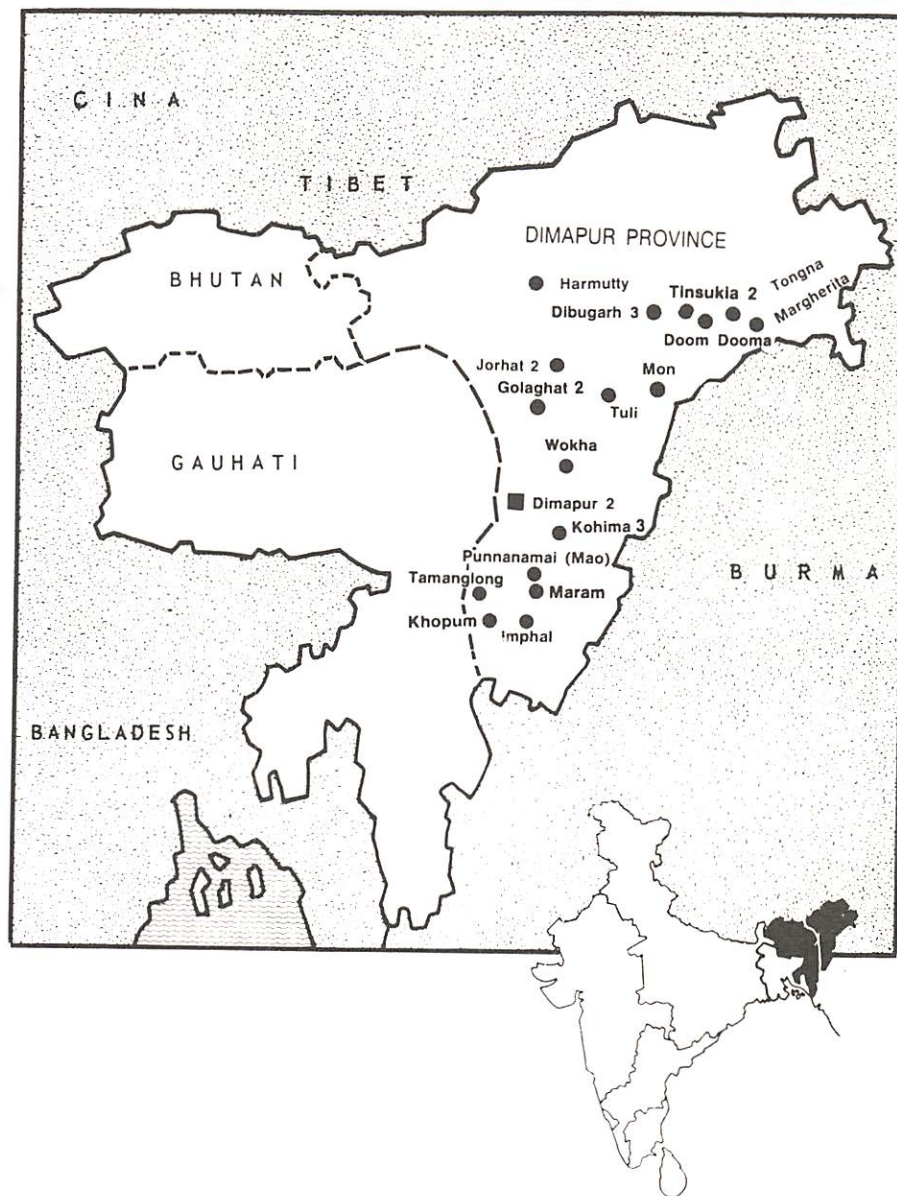




**The Cultural Diversity
of
Northeast India**



PROVINCE OF GUWAHATI



Patron Mary Help of Christians
Erected October 17, 1959

Clerics	85
Brothers	34
Priests	144
Centres	44

Salesian Contribution to Culture in North East India

Dr. Sebastian Karotemprel, sdb

Culture may be broadly described as the soul of a people expressed in multiple ways such as philosophy, religion, worship, ethics, morality, arts, social organization, government, architecture, science, technology, etc.

The encounter between an existing culture and the Gospel always brings about cultural changes. The Gospel transforms cultures by enriching them, and not by destroying them. Simultaneously the message of the Gospel comes to be expressed in new cultural forms and thus, once more, the catholicity of the Gospel is proved.

The Salesian contribution to the cultures of Northeast India is at two levels: first, at the level of preservation which amounts to strengthening of cultures from within to resist the onslaughts of whatever might destroy

their particular identities; second, at the level of enrichment which ensures growth and freedom from narrowness.

We want now to examine very briefly the impact of the Salesians on the cultures of the people of Northeast India.

AREAS OF IMPACT

1) Evangelization

Perhaps the greatest contribution of the Salesians to the cultures of Northeast India consists in bringing to them the cultural leaven of the Gospel. Gospel is one of the most powerful factors that ennoble man and renew his soul. It has an innate power of its own to reform and refine man from within. With the spread and the penetration of the Gospel

values in Northeast India, there is a major cultural change towards a better understanding, appreciation and consequent attitudinal change in man's self-understanding, dignity, equality and freedom. As a result of this an idea goes home powerfully that no ethnic group, however small it is, needs to experience any sense of inferiority at social or cultural levels. This realization resulting from evangelization is what guarantees the preservation of cultures in Northeast India which is so rich in its cultural diversity.

2) Education

Along with evangelization, and equally significant, is the Salesian contribution towards education that has radically altered the cultural patterns of the people of Northeast India.

With two colleges, over 2 dozen high schools, and numerous middle and primary schools in nearly all towns and in many remote villages, the Salesians have fought illiteracy, and raised the level of College and University education.

In the field of technical education the Salesians have made a pioneering and unique contribution.

As a result of education, there is now a growing number of local writers, dramatists, journalists, teachers and professors and thinkers in Northeast India. These form the intelligentsia who are capable of taking a critical look at their culture, free it from those elements which sprang up



Don Bosco Technical School — Shillong

from and thrived on ignorance, and suggest guidelines for discerning those elements that will contribute to the enrichment of their culture.

3) Language and Literature

Culture finds verbal expression in language and literature. Culture is recorded in literature and is thus assured a sort of permanence.

It is heartening to note that from the very beginning of Salesian work in Northeast India, the Salesians have shown great interest in the local languages and literatures. This interest has been steadily growing from the stage of individual interest to a stage of concerted and collective effort. Of all Northeastern languages, the Khasi language spoken by the Khasis of Meghalaya has received the greatest contribution from the Salesians in terms of quantity, quality and variety. A major contribution to Khasi is the monumental Khasi Bible prepared under the leadership of Fr. Fantin. The literary works of Fr. Elias Hopewell (himself a Khasi) which range from Primers to University text-books, the Khasi Dictionary of Mons. E. Bars with more than forty thousand entries, the works of Fr. J. Bacchiarello and Fr. I. Ricaldone which are both religious and literary, and the writings of Fr. R. Dal Zovo, Fr. Albert Correngia, Fr. J. Costa, Fr. C. Vendrame, Fr. T. Resto, Fr. Sylvanus Lyngdoh and others are pioneering and substantial contributions to Khasi literature. (For a fairly complete list of Salesian contribution to Khasi language one can consult the article of Prof. R. S. Lyngdoh, then Speaker, Meghalaya Legislative Assembly, in the Golden Jubilee Souvenir brought out in 1972 by the Salesians of Northeast India.) The Greek-Khasi Dictionary of Fr. Sylvanus Lyngdoh is another unique contribution.

In the words of Prof. R. S. Lyngdoh, "Among the luminaries of the Salesians who have made indelible contributions to Khasi literature, Rev. Fr.

H. Elias, SDB, is the most versatile and towering genius. He is the author of more than thirty-four books, besides a great variety of literary works published in Khasi journals and periodicals."

The contribution of the Salesians to the Garo language is mainly along the lines of religious literature and grammar. Fr. A. Pianazzi, Fr. A. Bucieri, Fr. G. Stadler, Fr. Curto, Fr. J. Costa and Mons. Bars are the main contributors. A Garo Dictionary compiled by Mons. Bars still awaits publication.

Fr. Balavoine has done pioneering work in preparing the basics of Karbi and Tiwa languages and producing the only religious literature of these languages, the latest being the Sunday Missal in Tiwa.

The contribution of the Salesians to the Assamese language consists of a few religious books published mainly by Fr. Anthony Del Col, and a Grammar by Fr. O. Paviotti.

Commendable work has been done by the Bengtoli Mission under the leadership of Fr. Zubizarreta to promote Bodo literature. Prayer books, hymnals, catechism etc. have been brought out practically in each and everyone of the languages spoken by the Catholics of the area. Religious books have been brought out in Angami, Lotha, Mao etc.

4) Scholarly Studies

In the field of scholarly anthropological studies, Fr. J. Costa, is an outstanding figure. His manuscripts on the Garos and the Khasis are of primary importance.

Sacred Heart Theological College and the Vendrame Missiological Institute attached to it bring out scholarly studies which deal, among other things, with the problems of culture and evangelization in Northeast India.

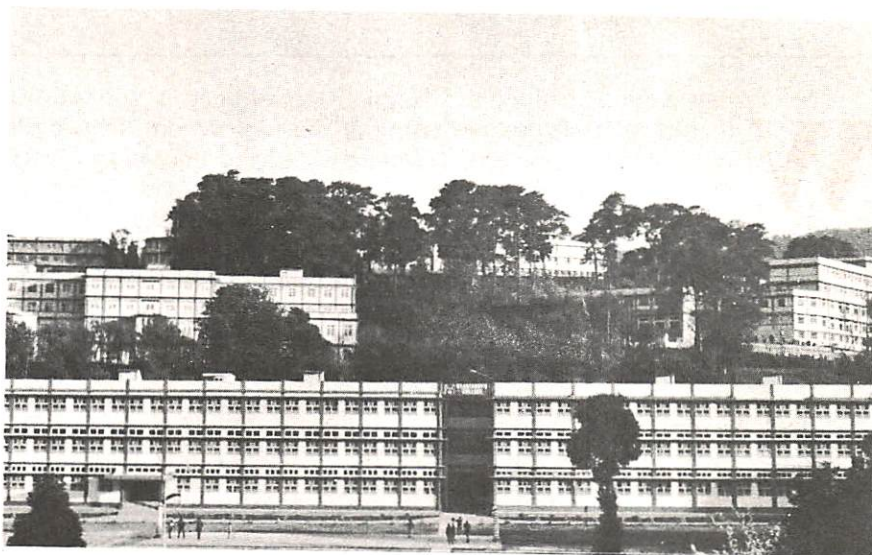
Popular publications like Ka Sur Shipara in Khasi and Ghariya Guith in Sadri have a role to play in cultural enrichment.

5) Seminaries

Ecclesiastical and Salesian training centres, such as seminaries, Philosophical and Theological colleges etc. started or staffed by the Salesians, impart 'in loco' formation, a formation that is not alienated from the local culture. The libraries of Salesian College, Dimapur, and especially that of Sacred Heart Theological College, Shillong, are enculturative factors and have rich potential for contributing to the culture of the region.

6) Music and Dance

The cultural montage of music and dances of the region presented during Pope John Paul II's visit to Shillong



St. Anthony's College — Shillong

on February 4, 1986, was a clear manifestation of the love the Salesian has for local music and dance, and the pride he takes in them.

When some Christian denominations were condemning Khasi music and dance, Salesians like Mons. Mathias and Fr. A. Maschio not only approved them but made use of them. In fact, Mons. Mathias took some young Khasis in their traditional dress to Rome to dance on the occasion of the canonization of Don Bosco in 1934.

Currently some experiments are going on in Guwahati to present the Christian message in Assamese music and art forms.

7) Social and Developmental Works

Apart from the involvement in social and developmental works in general by the Salesians, individuals have contributed to social development by popularizing certain types of



Mons. Mathias — Champion of local culture

crops like tapioca and maize, and teaching village people the commercial value of broom-plants, cattle and poultry farms, fisheries and pig-farms.

CONCLUSION

While commendable contribution has been made by the Salesians for the promotion of culture in Northeast India, much more could be done along these lines.

Lack of qualified personnel in Anthropology and Sociology, and absence of a Salesian centre for the study of cultures in Northeast India are serious handicaps.

Inculturation of Liturgy, Theology, and religious art and architecture are practically unexplored areas.

It is hoped that Pope John Paul II's appeal for inculturation, made by him during his Indian Visit in 1986, will meet with with good response in Northeast India which is indeed a paradise of the anthropologist and a veritable mosaic of colourful cultures.

Salesian Formative Tradition in North East India

Fr. Leo Heriot, sdb



When we look deeply into the history of the congregation, we find that Don Bosco gave great consideration to the persons who would be responsible for the formation of others. The basic philosophy of Don Bosco on formation was that we form the younger generation more by our presence than by mere theories. At the Oratory of Valdocco, the system of education followed was far from being just theoretical; rather, it was based on the practical experience of Don Bosco. His helpers were there among his own

pupils. He educated his pupils through persons whom he himself was forming and educating. There were no theoretical treatises on how boys should behave, but just the simple example of the boys themselves. The formation of his clerics was something of great concern for Don Bosco and he very carefully nurtured the lofty ideals of his young followers through the example of the educators.

With this background, we now turn to the Salesian Missions of Assam and see how the young Salesians

were formed. When the first Salesians arrived in Northeast India, they found themselves in an altogether new world, a new situation, and they knew that the formation of their followers had to take into account this new situation. Mons. Mathias, their leader, was a man who lived with a plan and a vision ahead of him. In one of the first letters he wrote to the superiors in Turin, he stated that he wanted the future Salesians for the missions in Northeast India to be formed right here in Northeast India so that they may be able to accept the life and the culture of the people for

whom they will be working. The superiors grasped the point, and the first group of novices arrived in Shillong in 1923. They began their novitiate under the direction of Fr. Stephen Ferrando. He would be the novice master only for a few years. After him came Fr. Joseph Foglia who would continue to be the novice master for a number of years.

The best way to discover the salient features of the formative tradition of the Provinces of Northeast India is to study the lives of the outstanding formators of the region. One of the things that strikes us as we go through the early history of the missions of Assam is the fact that the formation personnel were very carefully selected.

Fr. Edward Gutierrez

We have just celebrated the centenary of the birth of Fr. Edward Gutierrez, the formator who perhaps has had the greatest formative influence over Salesian India.

To anyone who met Fr. Gutierrez it was evident that he was really and truly a humble man of God. He had

Savio Juniorate — Shillong

superior qualities of head and heart, but there was nothing arrogant about him. Simplicity of life and a deep love for the Congregation were hallmarks of his character.

Having completed his novitiate in 1906, it was his strong desire to go to the missions, and for twenty-three years he had to wait for his chance. His own friends Fr. Emmanuel Bars and Fr. Uguet preceded him to the missions of Assam.



Pre-Noviciate (House) Bosco Mount Rongkhon — Tura

His chance came in 1929. Having come to Turin, on his way to India, he met one of his greatest friends, and one of the great names among the 'formatori' that the missions of Assam could boast of — Fr. Alvin Comba. What did these missionaries bring with them to their new homeland? They brought with them the beautiful gift of their 'salesianity', with its beautiful dimension of love for the Church and for the Congregation.

Fr. Anthony Doro, speaking about the years of his own formation under the direction of Fr. Gutierrez, was able to say, "I learnt more from the man and his life, than from any book on 'salesianity'!"

Fr. Gutierrez had a deep love for his Salesian vocation, and that love manifested itself in an extraordinary manner in the way he linked himself and his whole life with Don Bosco. He would often dwell on the fact that he had received the clerical habit from Don Rua. He always spoke in glowing terms about the Congregation.

One of the things that Fr. Gutierrez loved most was the Sacred Liturgy. He had inherited this love for the liturgy



from Fr. Eugenio Visamara who assisted him at his first Mass. He had made a deep study of liturgy. When 'Sacrosanctum Concilium', the decree of Vatican II was promulgated, he immediately took pains to study it thoroughly. In his days, when Deacons were getting ready for their priestly ordination, Fr. Gutierrez carefully taught them to celebrate the Holy Mass. He was meticulous about the rubrics, and it was his delight to see the young priests saying Mass with great fervour.

When we think of this Salesian, we also notice his strong orientation towards the missions. On Sundays he would go with the brothers to say Mass in the various village oratories. The people of Lawohtung can still remember the great bearded man, coming to be with them on Sundays to offer the Holy Mass. What an example he was to the young clerics accompanying him! This was indeed formation at its best.

On one occasion he and a cleric were heading towards a remote village called Kut. To their bad luck they lost their way and reached the

Sunnyside — Noviciate (House) Upper Shillong



Sacred Heart Theological College — Shillong

village very late. The villagers asked Fr. Gutierrez to stay overnight in the village. Fr. Gutierrez in a true spirit of dialogue conferred with the cleric as to what they should do. The cleric promptly told him that they should be in class on the following day. Without further hesitation they left the village late at night and reached back home well after midnight. Next morning, Fr. Gutierrez was in the class punctually. So too was the cleric though he slept most of the time during the class!

Fr. Gutierrez was noble and gentle in his dealings with people. He had great respect for others. He showed an amazing degree of deference for his superiors. His behaviour was polished. These were the very qualities he tried to inculcate in the young Salesians he was responsible for forming.

After many years of leadership in the community, when Fr. Gutierrez was asked to take up a role that was of lesser importance, he did so readily. We find in the life of this great missionary a school of complete and trustful obedience. Salesian India has been privileged to have men of the calibre of Fr. Gutierrez who have helped to form the future leaders of the Congregation in the country.

Fr. Alvin Comba

Fr. Alvin Comba too played a major role in the field of formation in Northeast India. He was the great confessor in the theologate at Shillong where he was also a professor. Fr. Comba was always available and helpful to the numerous young Salesians in formation who sought his spiritual help. His only desire was to be available for the guidance of others, and this really



had a tremendous formation influence in the lives of the Salesians.

Fr. Joseph Bacchiarello

While reflecting over the formative tradition of the Salesian provinces of Northeast India as handed over to us by the great 'formatori' we cannot forget Fr. Joseph Bacchiarello. This great Salesian was really a 'quality formator'. He joined the missions in 1923. After many years of pastoral experience he was asked by Fr. Anthony Alessi, the Provincial, to take up the task of Novice Master. He formed the novices with an eye on the better sentiments of human nature. His method was formation through the heart. He was deeply in love with the congregation and tried to make his young Salesians aware of the great gift of a Salesian vocation. Fr. Bacchiarello was a true charismatic, gifted with the ability to dialogue especially with the young. He was able to direct many young Salesians along the way of personal sanctity. Immense was his influence over the young; and even those who did not join the congregation came under his spell.

CONCLUSION

It is the principal work of the Salesian provinces for the future well-being of Salesian India, to maintain the traditions of the past and form 'formatori' for the future. The salient features of the formative tradition of the Salesian provinces of Northeast India are that it was inculturated, personalized, mission-oriented, youth-oriented and practical. It was not something abstract; it was something concrete, something exemplified in the lives of the great 'formatori'. Right from the beginning of Salesian work in the Northeast, the stress was on raising up a band of Indian Salesians, and as the Church grew in numbers recruiting of local vocations received great emphasis. We thank God for the formators of the past. We look to the future with confidence and prepare men who will impart formation to the young Salesians according to the heart and mind of Don Bosco.

The Salesian Missionary in Meghalaya and in the Brahmaputra Valley

Dr. Paul Vedakumpadan, sdb

The Northeastern region of India is one of the most charming areas of the globe. It presents an unbelievable spectrum of tribes, cultures and languages, breath-taking in variety, astounding in human richness. The scenic beauty of the land is absolutely enchanting. The mighty Brahmaputra, winding its course from east to west, roughly divides it into two halves. To the north rise the great Himalayas in majesty. Meghalaya, home of the clouds, is situated to the south-west of the region, bordering on Bangladesh. To its north and northeast is the fertile Brahmaputra Valley. Meghalaya is the home of the Khasis, the Garos and the Jaintias; the Brahmaputra Valley is the home of the Assamese, the Bodo

Kacharis, the Adivasis, and several other people.

These people, especially the tribals, are open to the Good News of Jesus Christ. The Baptists and the Presbyterians were the first to evangelize the Northeast and they have reaped rich harvests. Catholic missionaries arrived late, but the delay was made up by zeal and dedication. In the forefront of this missionary advance of the Catholic Church were the Salvatorians sent to N.E. India by the Holy See in 1890.

THE SALESIANS ARRIVE

The flame of faith which the Salvatorians brought was further car-

Adivasi Dancers of Assam tea gardens



ried by the sons of Don Bosco. The Holy See entrusted the Assam Missions to the Salesians in 1921. The first group of Salesians, eleven in all, under the leadership of Fr. Louis Mathias, later to become the Archbishop of Madras, reached Shillong on January 13, 1922. During the first years after the arrival of the Salesians, the growth of this Church was like the growth of the early Church described in the Acts of the Apostles. Fr. Constantine Vendrame was the Apostle of the Khasi Hills and Fr. Leo Piasecki, of the Brahmaputra Valley.

If today we have two vibrant Salesian Provinces in Northeast India, try-

Salesian missionaries take special care of the young Mons. Mathias with the boarders of Don Bosco, Shillong.

ing to realize the mission of Don Bosco, it is thanks to those first Salesians who arrived here in response to the Church's call to spread the Good News of Christ. The phenomenal growth of the Church has been effected by the Holy Spirit, using the Sons of Don Bosco who have been working according to the charism of their founder.

THE SALESIAN MISSION METHODOLOGY

The missionary method used by the Sons of Don Bosco in Northeast India was, indeed, Salesian. Faithful to Don Bosco's words, "On the missions we must take special care of the young, particularly the poor and abandoned", the missionaries first

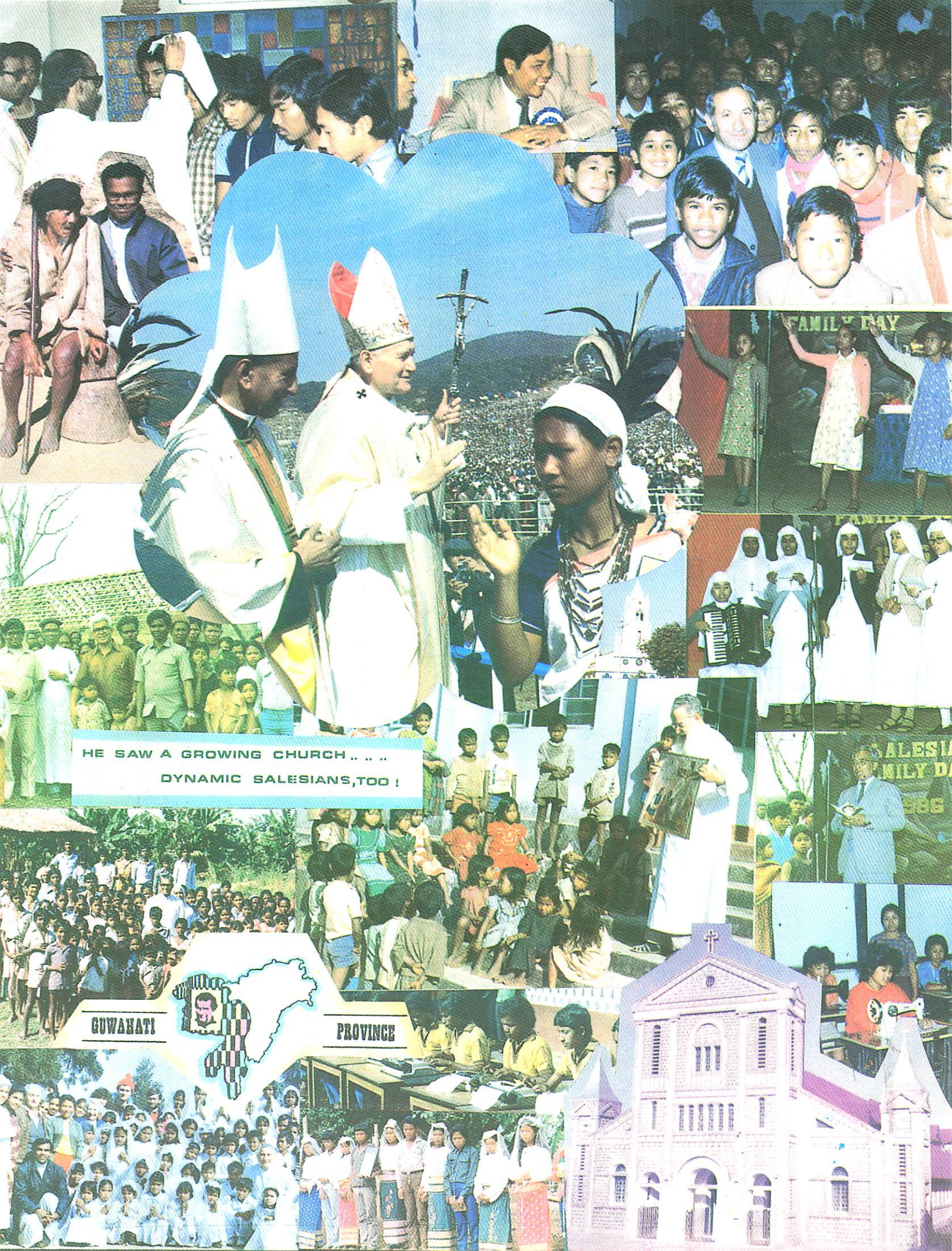
turned their attention to the young; and the young paved the way to the hearts of the adults.

The young Salesians under formation ran many a 'festive oratory' in the villages. They gathered the young, entertained them, instructed them and led them in prayer. Many entered the Church through the doors of the festive oratories!

Whenever a centre was established, there was always a school-cum-hostel for boys. Similar facilities were provided for the education of girls under the care of the sisters. These facilities were crucial for the progress of the mission.

The laity have played a major role in evangelizing Northeast India. The evangelized are conscious of their duty to share their faith with others. The





HE SAW A GROWING CHURCH...
DYNAMIC SALESIANS, TOO!

GUWAHATI

PROVINCE

SALESIAN
FAMILY DAY
1986



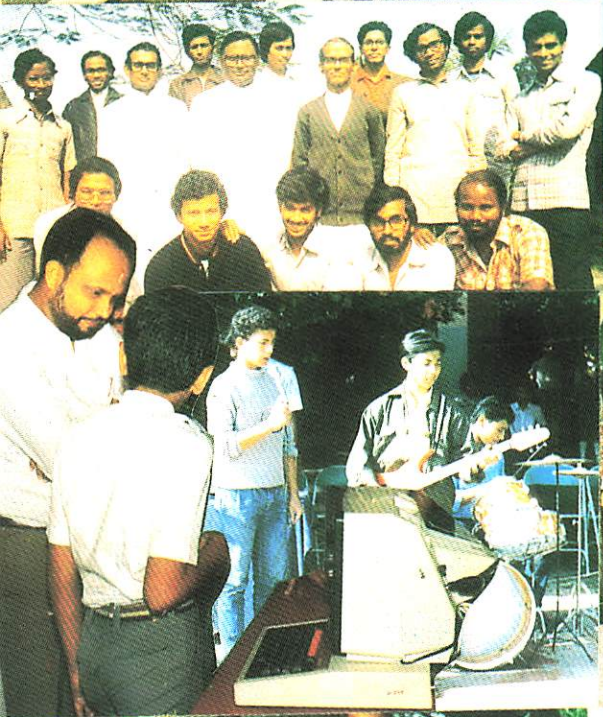
friends of youth



GUWAHATI



PROVINCE





A Jaintia dancing troupe

boarding schools at the mission centres have turned out numerous lay leaders and teachers of religion. The lay catechists who devote themselves full time to the proclamation of the Gospel have come from such schools. Practically every mission centre has a setup of Head Catechists and Village Catechists, some of whom have shown astonishing pioneering ability in evangelization.

The extraordinary growth of the congregation itself was the result the missionary challenge offered to youth in the region. The Salesian preference for the young and commitment to their education also endeared the missionaries to the people, who found them dedicated and interested in their welfare. Soon after the first missionaries arrived in Shillong, Msgr. Mathias opened a boarding school. That method has been preserved even to this day, with highly encouraging results.

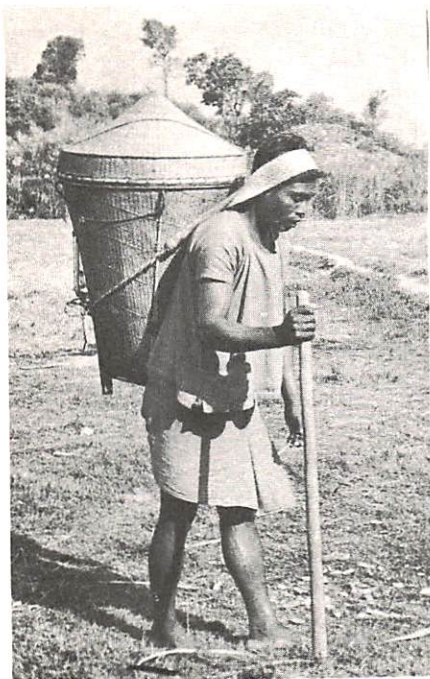
Another characteristic of our missionary methodology has been constant mission tours in order to have as much contact as possible. Getting to know people and making oneself available to them in whatever way one can, especially in times of illness

or sorrow, have drawn many to the faith. It is this availability that made the Good News they preached appear good and thus credible. Striking up personal contacts is essential to prepare people to receive the Gospel message. The frequent mission tours are tiring and painstaking, but the missionary feels rewarded in the good will and affection he receives from people and from their willingness to listen to the message of Christ. The schools and other social services run by the mission provide him with numerous opportunities for personal contact.

In the evangelization of Northeast India, the presence of sisters belong-

A Lalung mother and child





A Garo Villager

ing to various congregations adds a new dimension to the methodology. By their village tours, catechetical classes, and special care for the womenfolk and children they contribute a lot to the deepening of the faith. Thus they assist and share the responsibilities of the priest. Often-times they are the ones who make contacts with those who are open to the Good News and prepare them for baptism. Usually they go ahead of the priest and prepare the faithful for the reception of the Sacraments which will be administered on the arrival of the priest.

The First Friday Devotion, Monthly Recollection and Meetings for catechists, Prayer Meetings, Bible and Youth Camps, annual festivities and processions are all means employed by the missionary for faith education and promotion of devotion. These also have proved to be opportunities for the proclamation of the Good News to non-Christians.

With literacy level in the region going up, the Gospel message is being proclaimed through the printed word



Boros of Assam love to weave their own clothes

more and more. However, from the earliest days, the missionaries used audio-visual aids like the magic lantern, film strips, slides and cinema for spreading the Bible message.

Genuine appreciation for local languages and cultures and contribution towards the preservation and promotion of these have made the Salesian missionary acceptable in the region.

CONCLUSION

It is to be stated in conclusion that though the Salesian missionary methodology of the Northeast has many typical characteristics, it will be a mistake to think that a uniform methodology is being followed by the missionaries all over the region. The diversity of cultural contexts calls for modification and adaptation of methodology from place to place. Above all, the personal charism of the missionary adds a unique dimension to the typical methods followed in the region.

The Salesian missionary is, above all, a man of prayer. He believes firmly that it is God who touches the hearts and converts. So, we see him reciting the rosary while moving from village to village; we see him at prayer before the blessed Sacrament bringing the cares of the apostolate to the Shepherd of the flock. Herein lies the secret of his strength and success, the core of his missionary methodology!

A Khasi archer of Meghalaya



Down the Memory Lane

Dr. George Kottupallil, sdb

It was 12th January 1922. An autobus was slowly winding its way up the serpentine mountain road from Guwahati to Shillong through the woods. It came to a sudden halt and the driver jumped off with a handle-bar in his hand. The passengers looked out curiously. The sight of a large python with a goat halfway down its throat greeted their eyes. The driver killed the snake quite easily. Among the horrified passengers were eleven 'sahibs'. Six of them were 'padre sahibs'. The eleven were Roman Catholic missionaries. Five were Italians, four Spaniards and two French. They were the first Salesians to set foot on the sacred soil of Northeast India. Their leader was a dynamic 35-year-old French Salesian priest, Louis Mathias.

The Salesians were practically commanded by the Holy See to accept the missions of Assam (Northeast India) when the zealous German Salvatorian missionaries were unceremoniously expelled from here by the British Government at the outbreak of World War I. A handful of Belgian Jesuits from Bengal were in Assam since 1916. But their superiors were all too impatient to get them back to their own missions.

The first group of Salesian missionaries bound for Assam started their journey from Turin, Italy, on 20th December 1921. After the tedious journey when they arrived in



Shillong Oratory Boys 1926

Shillong, they were welcomed by the Jesuit missionaries and the people. To their great surprise and joy they realized that the statue of Our Lady over the side altar of the church at Shillong was that of Mary Help of Christians. Their Madonna, they felt, had preceded them to the missions! They recalled the words of their Father, Don Bosco, "Have faith in Mary Help of Christians, and you will see what miracles are!"

To keep the vast and promising missions of Assam progressing more than financial resources, sufficient personnel with a good knowledge of the land, its people, languages and customs were needed. So, Fr. Louis Mathias, who was in the meantime appointed the Prefect Apostolic of Assam, Manipur and Bhutan, appealed to Turin to send young novices to

Assam. These would be formed 'in loco'. Soon young Italian clerics started arriving in Shillong. With their arrival 'festive oratories' sprang up in and around Shillong.

Through the efforts of these young Salesians a number of Khasis were received into the Church.

During the holidays the young clerics went on long and laborious trips into the interior areas. They carried with them the magic lantern, gramophones and a variety of musical instruments and audio-visual aids to attract crowds of young and old people alike, and to preach to them the message of salvation. This, in turn, was the best of formative experiences for them.

Growing numbers enabled the Salesians to diversify their activities. In 1924, besides the formation house at Shillong, and the Don Bosco Technical School, boarding schools were opened at Guwahati and Raliang. In 1925

the Salesians took charge of the Catholic Orphan Press, the Procure house and the Cathedral Parish of Calcutta, and the new mission of Jowai, the head-quarters of Jaintia Hills. In 1928 they accepted the Archdiocese of Madras and the Mission of North Arcot in South India, the Diocese of Krishnagar and the Shrine of Our Lady of Happy Voyage at Bandel in Bengal, and a school in Bombay. Moreover, every year brought in its wake new and daring foundations within the vast prefecture of Assam.

Soon the catholic population of Khasi Hills and the Brahmaputra Valley registered a record growth. In 1922 they were just 5,844, but by 1932 they were about 20,000. Two outstanding missionaries, namely, Rev. Fr. Constantine Vendrame, a frail and saintly Italian in the Khasi Hills, and Rev. Fr. Leo Piasecki, a hard-working and zealous Pole among the Adivasis

Shillong Novices — 1927-1928





of the Brahmaputra Valley, were mainly responsible for this growth. Moreover, their pastoral zeal greatly influenced the young Salesians under formation at Our Lady's House in Shillong. From 1931, we find young Salesians venturing out to do pioneering work in new areas. Fr. Vincent Scuderi took charge of the Boros, Garos and the Adivasis of Kamrup and Goalpara districts of Assam, while Fr. Piasecki opened the new mission of Dibrugarh in Upper Assam. Fr. Anthony Alessi and Fr. Aloysius Ravalico started the centre of Tezpur to take care of Darrang and Nowgong districts, while Fr. Pianazzi and Fr. Rocca were the pioneer Salesian missionaries of Garo Hills. They operated initially from Dhubri. In 1933 they took up their residence in Tura, the headquarters of Garo Hills. The mission of Cherra was reopened in 1931. Fr. Raygasse with other Salesians opened the centres of Saharanpur and Rourki in Uttar Pradesh.

By 1934 the Church had grown so much that the need for a Bishop at

Shillong was felt. The lot naturally fell upon Mgr. Louis Mathias. In the same year Mgr. Stephen Ferrando took over as the Bishop of Krishnagar. Fr. V. Scuderi was appointed as the Provincial of North Indian Province with its headquarters transferred to Calcutta. 1934-35 were very eventful years for Salesian India. Mgr. Mederlet of Madras passed away in 1934. Mgr. Mathias was transferred to that See. In 1935 Mgr. S. Ferrando was brought back to Shillong as its second Bishop.

The great progress made by the Salesians in Assam was to a great extent due to the able leadership of Mgr. Louis Mathias. He knew his men well and could get the best out of them.

Mgr. Ferrando ably guided the destinies of the Church in Northeast India for the next four decades. A great fire burnt down the Cathedral, the Bishop's House, the presbytery and the Studentate at Shillong in 1936. During the World War II many missionaries were interned in the concentration camps. Not even Fr. Scuderi, the Provincial, was spared. Fr.

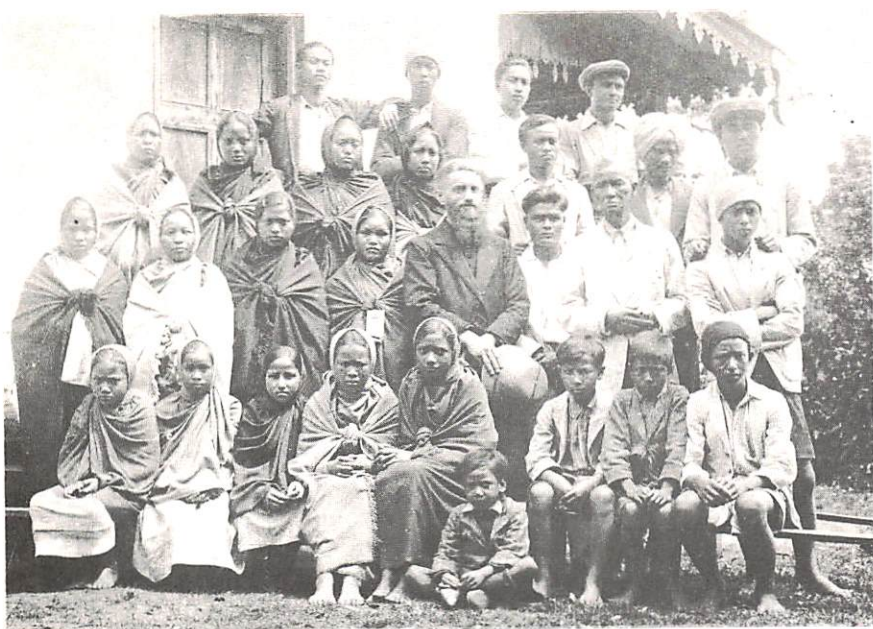
Our Lady's House Community

Mariano Uget, a Spaniard, active and constantly on the move, was then appointed Provincial.

Astonishingly the Catholics in the Assam mission increased from 10,000 to 70,000 by the end of the war. During the war Fr. Neyens, a Belgian, held on to the new mission centre of Golaghat.

In 1945 Fr. Cerato founded the mission of N. Lakhimpur, but the great earthquake of 1950 razed all the buildings to the ground. He patiently rebuilt the centre.

After the Independence, the zealous Salesians were able to enter the hitherto forbidden hilly areas of Assam. Fr. Ravalico along with Fr. O. Marengo started touring Manipur systematically in 1953. Three years later, the former, along with Fr. Peter Bianchi, opened the mission centre of Imphal. In the meantime Fr. Larrea and Fr. Bollini had started working



Fr. Vendrome with a group of converts

successfully among the Lotha Nagas from Golaghat. The mission centres in Khasi Hills too continued to grow steadily after the Independence.

Dependence on foreign vocations had proved to be an unwise policy especially during the war. Hence an intense drive for recruiting local (Indian) vocations started soon after the war. By 1950, of the nine novices, eight were Indians. There were two aspirantates at Bandel and Sonada with about sixty boys each.

In 1952 the new diocese of Dibrugarh was carved out of the vast diocese of Shillong. Mgr. Orestes Marengo, one of the most dynamic missionaries of Northeast India, was appointed bishop of the new diocese. The mission centres of Digboi and Naharkhatiya near Dibrugarh were started in 1950. Three years later another centre was set up in Doom Dooma beyond Dibrugarh.

Meanwhile the mission centres were progressing on the Northern bank too. Thanks to the untiring efforts of Fr. Guido Colussi, Tangla had a beautiful church and school by the middle of the fifties. Simultaneously Fr. Remus Morra was going ahead

with construction works at Barpeta Road, a mission station started by Fr. Bonomi in 1936.

Good progress was also being made in Nagaland and Manipur. The catholic missionaries were welcome everywhere as the people began to appreciate the services rendered by them in the field of education and religion. They were looked upon as agents of progress and messengers of

peace and salvation. One can guess the extent of their services considering the fact that by the end of 1957, scarcely a year after the opening of the Imphal mission, it had a network of 36 primary schools, two middle schools and a high school, not to speak of two weaving schools, besides.

The fifties were years of tremendous growth. Large churches and boarding schools for boys and girls were built in every mission centre. With the collaboration of the people who, though poor, were generous, numerous chapels were built in outlying villages. New mission centres were opened. This phenomenal growth led to the division, in 1959, of the Salesian Province of North India into two, namely, Assam (with its headquarters in Guwahati) and Bengal (with its headquarters in Calcutta).

Even more accelerated growth followed the division of the province. A Salesian aspirantate (Savio

The fire of 1936 which burnt down the Cathedral, the Bishop's House, the Presbytery and the Studentate (Our Lady's House) at Shillong.



Juniorate), a diocesan Minor Seminary (St. Paul's Seminary) and a diocesan Major Seminary at Shillong (Christ King College) are important landmarks in the growth of the congregation and the Church in Northeast India during this period.

The Chinese invasion of northeast Indian borders in 1962 and the ban on the presence of foreign missionaries in the plains of Assam hampered the progress of the work to a great extent.

Salesian volunteers from Calcutta, Madras and Bombay provinces helped the Province of Guwahati and the young Church of Assam to tide over these difficulties.

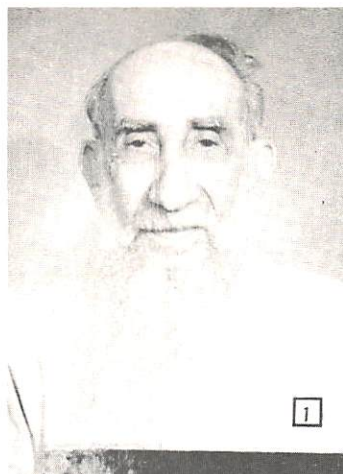
Under the provincialship of Fr. Orestes Paviotti (1964-66) and Fr. Maurus Casarotti (1966-72), the Province continued to make great progress in all directions despite manifold difficulties.

The appointment of Fr. Mathew Pulingathil as the provincial to succeed Fr. Casarotti marked the handing over of the leadership of the province into Indian hands.

In 1976 the Sacred Heart Theological College was reopened at Shillong. This Theological College was established in 1938. It was closed down in the middle of the sixties and for a decade the students of theology from the Province had their theological formation in South India (Kotagiri and Bangalore). The reopening of Sacred Heart Theological College is an important milestone in the history of the Province.

By the end of 1981, the Province of Guwahati had 63 centres and 390 Salesians. In the seventies 23 new centres were opened and the number of Salesians in the Province increased by 127. Evidently the time had come for a further division of the Province.

In 1982 the new Province of Dimapur was carved out of the Province of Guwahati leaving the latter with 43 centres and 238 Salesians. With the division of the province the stage seems to be set for a period of dynamic consolidation.



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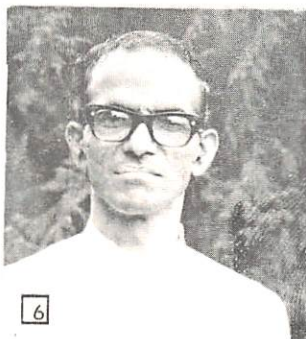
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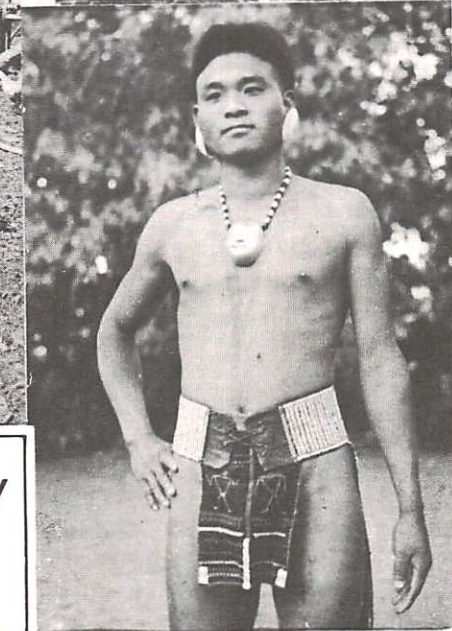


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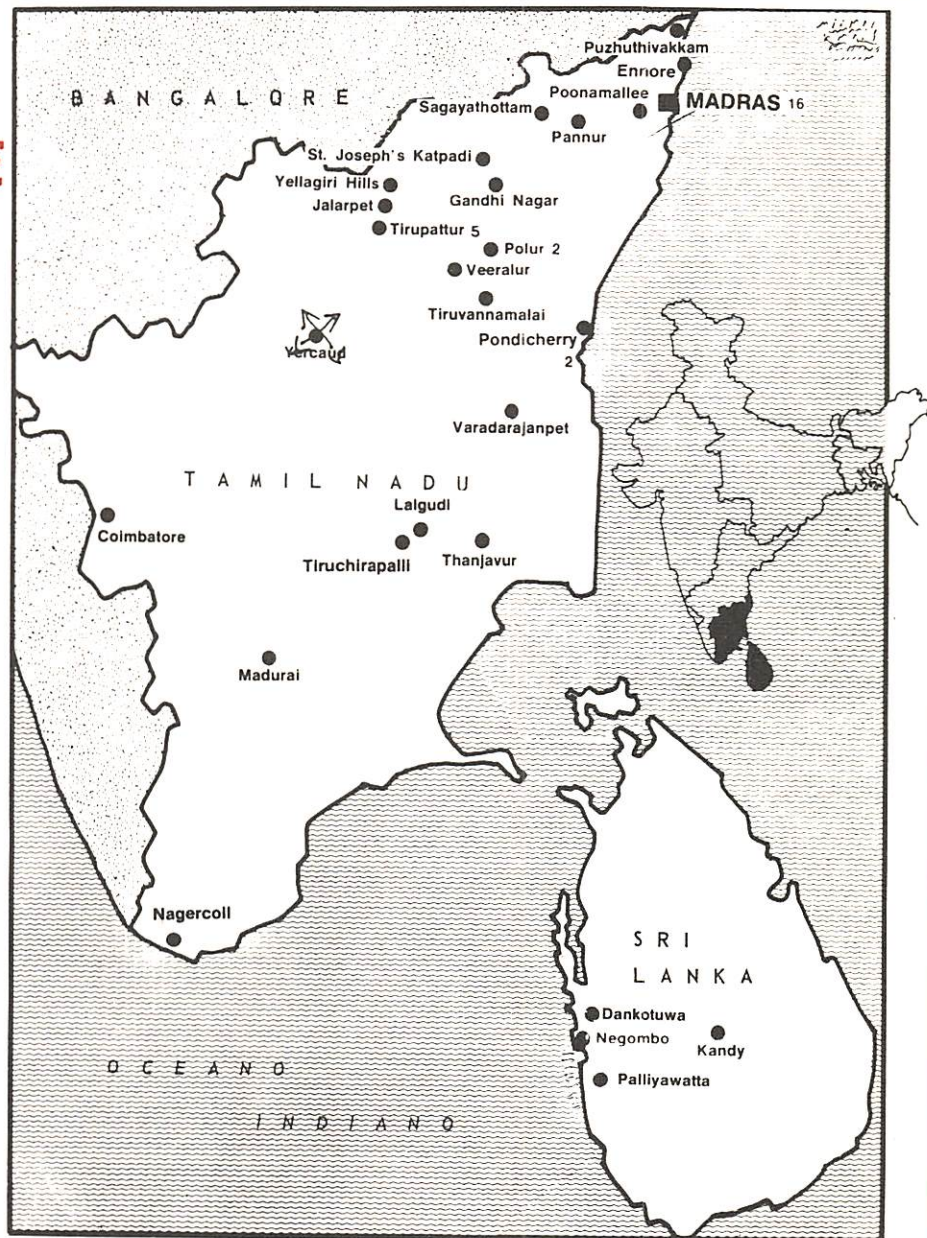
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1. Fr. Anthony Alessi (1959-64)
2. Fr. Orestes Paviotti (1964-66)
3. Fr. Maurus Casarotti (1966-72)
4. Fr. Mathew Pulingathil (1972-78)
5. Fr. Mathai Kochuparampil (1979-83)
6. Fr. John Kalapura (1984-)



**The Cultural Diversity
of
Northeast India**

PROVINCE OF MADRAS



Patron St Thomas the Apostle
Erected January 24, 1934

Clerics	163
Brothers	33
Priests	155
Centres	51

Under the Loving Gaze of the Apostle



The Salesian Province of India was divided in 1924 to create a new province in the south. The Province of South India, canonically erected on January 24, 1934, was given St. Thomas the Apostle for its patron. Fr. Eligius Cinato was appointed provincial and took up residence at Vellore. The new province had only four full-fledged houses — Bombay (Matunga), Madras (St. Mary's), Vellore, and Tirupattur — besides seventeen other centres.

The journey towards the new province had begun in 1906 with the arrival at Thanjavur of the first batch of Salesian missionaries. The group comprised Fr. George Tomatis (leader), Fr. Ernest Vigneron, Fr. Richard Biebyuck, Bro. John Rostangno, Maria Balestra (scholastic), and Adrian Rovetto (aspirant). They took charge of the St. Francis Xavier's Orphanage and in less than a month's time, started the St. Francis Xavier's Industrial School which gained government recognition in 1908. A young centre, a night school and an elementary school were soon added. The parish of the Sacred Heart with its nearly fifty substations was also entrusted to the Salesians.

In 1907, Fr. Eugene Mederlet, on his way to China, stopped over in India

to visit his friend Fr. Vigneron who was ailing. The death of Fr. Vigneron a few days later led Fr. Mederlet to stay on at Thanjavur.

In January 1909, Tomatis left Fr. Mederlet in charge of Thanjavur and moved off to Mylapore to take up the San Thome Orphanage—our second foundation in India. Under Salesian care the orphanage grew from strength to strength. When Fr. Tomatis died in 1925, Fr. Hauber took his place.

In 1928, however, owing to circumstances explained elsewhere in this volume, the Salesians relinquished their works at Thanjavur and Mylapore. The confreres from Mylapore went to Shillong and from there to Bombay, to take charge of the school at Tardeo Castle, while Fr. Mederlet, with four others, went to Assumption Church, Vellore, to begin work in the new mission of North Arcot.

Fr. Mederlet was hardly three months at Assumption Church, Vellore, when news came that he was to be the archbishop of the see of Madras which Rome wanted to entrust to the Salesians. At the same time North Arcot was to be detached from Pondicherry and joined to Madras.

The appointment of Mgr. Mederlet as archbishop of Madras, and after his untimely death in 1934, the transfer of Mgr. Louis Mathias to Madras, were significant factors in the development of Salesian works in the South.

Fr. Eligius Cinato 1933-1945
Fr. Jose Carreno 1942-1951
Fr. Archimedes Pianazzi 1951-1958
Fr. John Med 1958-1964

The new Province of South India had its headquarters at Vellore. **Fr. Eligio Cinato**, the first provincial, had come to India in his early twenties. Under his able direction, the province witnessed further developments in Bombay, Vellore, Madras and Tirupattur.

In 1939 Fr. Cinato was reappointed provincial. However, in 1942, when he volunteered to accompany his confreres into concentration camps, **Fr. Joseph Carreno** was appointed substitute Provincial. From 1945 to 1951, however, Fr. Carreno was provincial. During his tenure, despite the lack of personnel, centres mushroomed in Kotagiri, Yercaud, Panjim, Valpoi, Basin Bridge, Wadala, Sagyathottam. At the same time, several existing centres witnessed substantial developments. More than all these, he bequeathed to the province a glorious tradition of family spirit and Salesian optimism.

In 1951 **Fr. Archimedes Pianazzi**, "a man as acquainted with the depths of the Summa Theologica as with the hardships of firsthand missionary pioneering", was appointed provincial. Under his guidance the province witnessed both developments and consolidation. Notable centres opened were at Katpadi, Gandhinagar, Cochin, St. Bede's, Madras, and Sri Lanka.

When the General Chapter in 1958 elected Fr. Pianazzi Prefect General of Studies, **Fr. John Med**, took up the region of the province. His six years saw a proliferation of new centres at Egmore, Coimbatore, San Thomes Minor Seminary, Varadarajanpet, Irinjalakuda, Kurla, Guntur, Sulcorna, Lonavla and Kodiveri.

In 1964 **Fr. Aloysius Di Fiore** appeared at the helm with his uncommon fund of dynamism and serene optimism. His stewardship meant, among other things, a new wave of expansion. The imposing Kristu Jyoti College in Bangalore, the Provincial House at The Citadel with its own enviable premises, the DB Aspirantate at

Tirupattur, Vysarpadi, Don Bosco Shrine at Ayanavaram, parishes at Ennore, Udayandiram, and Sholurmatam are some of the important centres opened during his tenure.

By 1969 the provincial had grown so much that the houses of Bombay—Goa region were formed into a visitory, headed by Fr. Dennis Duarte. Three years later Bombay became a province.

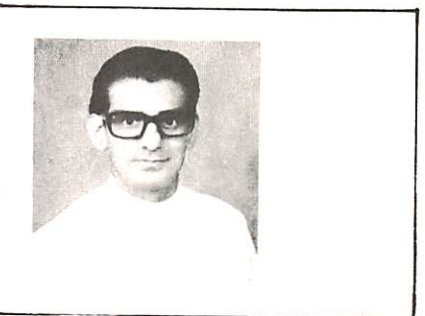
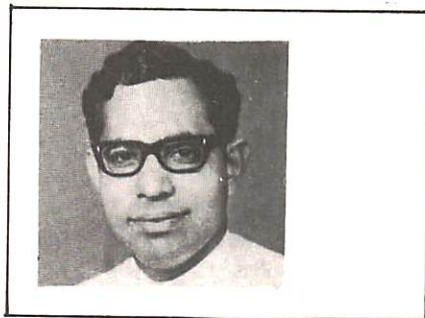
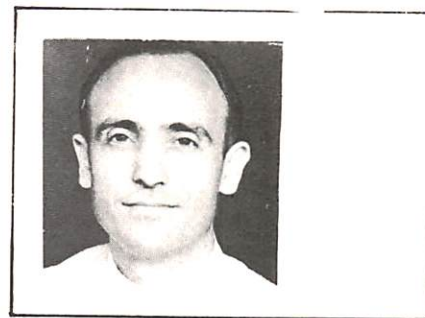
With **Fr. Thomas Panakezham**, a man of learning and dedication, the thrust towards expansion continued. Palluruthy, Cuddapah, Mannuthy, Madurai, Quilon, Hyderabad, and Triuvannamalai were the major foundations added to the province during his six-year term.

A rare blend of dynamism and organizing capacity was displayed by **Fr. Benjamin Puthota**, during his term as provincial from 1976 to 1982. There was brisk activity in the animation and publication sectors. New foundations sprang up at Kandy, Yellagiri Hills, Pondicherry, Ennore, Perambur, Thanjavur and Erukkancheri. The province was now ready for another division. In 1979 the Province of Bangalore was created comprising the houses of Kerala, Karnataka and Andhra.

During 1982-87, with **Fr. John Peter Sathiaraj** as provincial, the province witnessed new presences at a number of places like Combatore (novitiate), Anbu Illams at Broadway and Park Town for the benefit of the rag pickers and street children, Nagercoil, Trichy, and others.

Under the leadership of **Fr. Vincent Durairaj**, who was appointed provincial in 1987, the province marches ahead opening new presences and exploring new initiatives. There is enough talent and resources in the province to continue its glorious traditions.

Fr. Luigi Di Fiore 1964-1971
Fr. Thomas Panakezham 1971-1976
Fr. Benjamin Puthota 1976-1982
Fr. John Peter Sathiaraj 1982-1987
Fr. Vincent Durairaj 1987-



In the City of St. Thomas

Salesian Works in and Around Madras

Madras, the city of St. Thomas, is also a city of Salesians. With twenty different centres of activity, engaging more than 100 Salesians, Madras can rightly claim to be the most Salesian city in India. Salesians started work here in 1909 with an orphanage named after the apostle Thomas. Today, Salesian activities in this city embrace diverse areas like pastoral care in parishes, social welfare works, youth centres, professional and academic schools and youth animation. What follows is a brief presentation of the various centres and their activities.

San Thome Orphanage, St. Bede's Higher Secondary School & St. Dominic Savio School, San Thome

Beneath the shadow of the lofty spire of San Thome Cathedral stands St. Bede's Higher Secondary School and Orphanage. The orphanage, meant for Anglo-Indian children, is more than 150 years old and the school is in its 82nd year. From 1909 to 1925 the Salesians looked after the orphanage. In 1956 the archbishop of Madras invited the Salesians to take over the school and the orphanage, now combined into one institution. Over the years St. Bede's has grown from strength to strength. In 1957, the Dominic Savio Preparatory School was started, and in 1959 a lovely school auditorium was completed. In 1978 the school adopted the higher secondary pattern.

St. Gabriel's Higher Secondary School, Don Bosco Youth Centre, Broadway

Rev. Joseph Carew founded a Minor Seminary and Day School in 1839 for educating the Catholic boys of the area. In 1906, the school was bifurcated into two sections, one for the European and Anglo-Indian boys and the other for the Indian boys. The European/Anglo-Indian section moved into new buildings on Armenian Street (St. Mary's) while the Indian section remained in the old premises and was named St. Gabriel's. When Fr. Eugene Mederlet became the archbishop of Madras, the school was handed over to the Salesian Congregation in April 1929. Fr. Filemon Manrique was appointed the first headmaster. He found the premises unsuitable and new construction for the school began in May 1932.

In May 1942 the military commandeered the school buildings but re-opened in June 1942 with a reduced strength of 350 pupils. However, by 1949 there were 1200 students and the school had to work on a shift system. As the years passed, St. Gabriel's had many rectors and headmasters who left their inimitable mark on the institution and helped it to grow. On May 24, 1975 St. Gabriel's was amalgamated with the parish. It celebrated its golden jubilee on January 30, 1978 on a grand scale. Starting with 300 pupils in 1925 when the Salesians took charge, the school has currently over 1600 students on its rolls.

On September 12, 1945 the Refuge House added a new dimension to its

St. Bede's boys wave to the Pope — Feb 1986





The Refuge complex

existing works — the Don Bosco oratory. The youth centre showed impressive progress under Fr. Francis Schlooz, its founder and first director. He formed sodalities, started a choir and gave an impetus to scouting. Fr. Joseph Baracca who succeeded him built the Dominic Savio Hall in 1951. The oratory had a succession of directors, among whom was Fr. Sean McFerran who combined the posts of rector and director. Over the years the oratory membership has varied from 300 to 800 and has produced outstanding sportsmen in football and table-tennis. Thanks to the great work of Fr. McFerran, more than 20 boys have joined the Salesians.

St. Francis Xavier Parish, Broadway

The parish, over 150 years old, was entrusted to the Salesian Congregation on July 3, 1928. Fr. Paul Mariaselvam, who later became the first bishop of Vellore, was the first parish priest. Fr. Ignatius Muthu took over the parish in 1929 and, during his 17 years of pastorate, he constructed the presbytery and a beautiful grotto of Our Lady of Lourdes. Down the years other parish priests have built up St. Francis Xavier's to its present magnificence, and a special mention must be made of Fr. Orpheus Mantovani. The parish today has become a place of

pilgrimage to Marian devotees and it also publishes "Favours and Graces" which has a circulation of 16,000 copies.

St. Mary's Co-Cathedral and St. Mary's Higher Secondary School, George Town

A tourist attraction, St. Mary's Co-Cathedral was in 1642 a tiny chapel surrounded by graves! The chapel took slow, painful steps forward and in 1886 became the seat of the first archbishop of Madras, Msgr. Joseph Colgan. The Salesians were entrusted with the parish in 1928 when Msgr. Eugene Mederlet became the first Salesian archbishop of Madras. Fr.

John Mora was the first Salesian parish priest. At that time the parish had two sub-stations: St. Antony's Church, Park Town, and St. John's, George Town. With the demise of Bishop Mederlet, Dr. Louis Mathias, Bishop of Shillong, was made Archbishop of Madras and he was the force behind the construction of the Catholic Centre in 1949. November 1952 ushered in major changes as the diocese of Mylapore was amalgamated with the archdiocese of Madras. San Thome became the seat of the archdiocese and St. Mary's became a co-cathedral. The Catholic Centre, now completed, became the nerve centre of youth activities with Fr. Peter Maggioni as its first director. The co-cathedral was given a facelift in 1982 and the sanctuary was entirely remodelled with a happy blend of traditional and modern art.

St. Mary's Higher Secondary School boasts of a proud tradition that goes back almost 148 years. Founded in 1839 by Rt. Rev. Joseph Carew, the school had the purpose of offering a liberal education to the Catholic youth of Madras. With the handing over of the archdiocese of Madras to the Salesian Congregation in October 1928,

Francis Xavier's Church in the background





School Sports Meet in progress at St. Mary's

the management of the school passed into Salesian hands. Among the illustrious principals who served this school, we must single out Fr. George Whyte who assumed charge in 1945 and remained at the helm till May 1972. In the premises of St. Mary's is St. Paul's Private School started by Fr. Whyte in 1957. Originally known as 'Don Bosco Private School', the name was changed to St. Paul's in honour of the visit of Pope Paul VI to India in 1964. This school is also under the care and direction of the principal of St. Mary's and serves as its feeder school.

Our Lady of Lourdes Parish, Perambur

A chapel dedicated to Our Lady of Lourdes was blessed in 1880 to serve the needs of the Catholics in Perambur and around. In 1903 this became an independent parish and came under the charge of the Salesians in 1928. They nurtured the parish zealously and today Our Lady of Lourdes Shrine is a well-frequented place of pilgrimage. Fr. Michael Murray with true Irish inspiration and Salesian zeal, and later Fr. Alfred Mariotta, with Swiss doggedness and tenacity, worked hard to raise up a magnificent shrine. However it was

left to Fr. Joseph Sandanam to complete the task of raising the necessary funds affirming that 'Mary would build her shrine!' Fr. Alcide Seeber helped with the money he raised from foreign donors. The shrine rose gracefully and gradually and the archbishop blessed the upper church and consecrated the altar on February 11, 1960, the feast of Our Lady of Lourdes. Many other parishes have been carved out of Our Lady of Lourdes parish and yet today it has over 12,500 Catholics and over the years has produced more than 100 priests.

Sacred Heart Seminary, Poonamallee

From a decrepit military hospital to a major seminary — that was the origin of the Sacred Heart Seminary in Poonamallee, near Madras. Archbishop Louis Mathias, the architect of the project, bought a 25-acre plot with buildings on March 26, 1936. Amidst great jubilation, he blessed and dedicated the seminary to the Sacred Heart of Jesus a few months later on September 8, the feast of the Nativity of Our Lady and the seminarians from the minor seminary on Kondi Chetty Street moved into the new premises. World War II intervened and the seminary was shifted temporarily to Yercaud as the army requisitioned the buildings. Msgr. John Mora was the first rector of the Poonamallee seminary and the first five candidates were ordained priests in December 1943. The seminary moved back to Poonamallee in January 1947 and assumed a national and international character. For some years there was also a steady flow of Siamese seminarians. In order to train the seminarians in dealing with young people, the first oratories were started in September 1952.

Our Lady of Lourdes Shrine, Perambur — a side view





Fr. Sean McFerran is introduced to the team during Don Bosco Football Tournament at Basin Bridge

A new chapel dedicated to the Sacred Heart was blessed on February 2, 1955. The seminary grew in stature and a new library started functioning from November 1978. Seven months later, the seminary reached another milestone: it was affiliated to the Urban University, Rome. Over the years the Sacred Heart Seminary has distinguished itself in the formation of candidates to the priesthood from various dioceses of India and elsewhere in tune with the true aspirations and ambition of the founder of the Salesians. Over 500 priests from India, Thailand and Sri Lanka have been gifted by the seminary to the Church at large.

St. Joseph's Technical Institute, Basin Bridge

St. Joseph's Technical School suffered various vicissitudes before it found its present location in Basin Bridge. The Salesians were outbitten when they decided on a plot of land with some superstructures in Basin Bridge. They purchased a plot in Shenoyanagar but the Corporation of Madras refused permission to start a technical school there. Meanwhile,

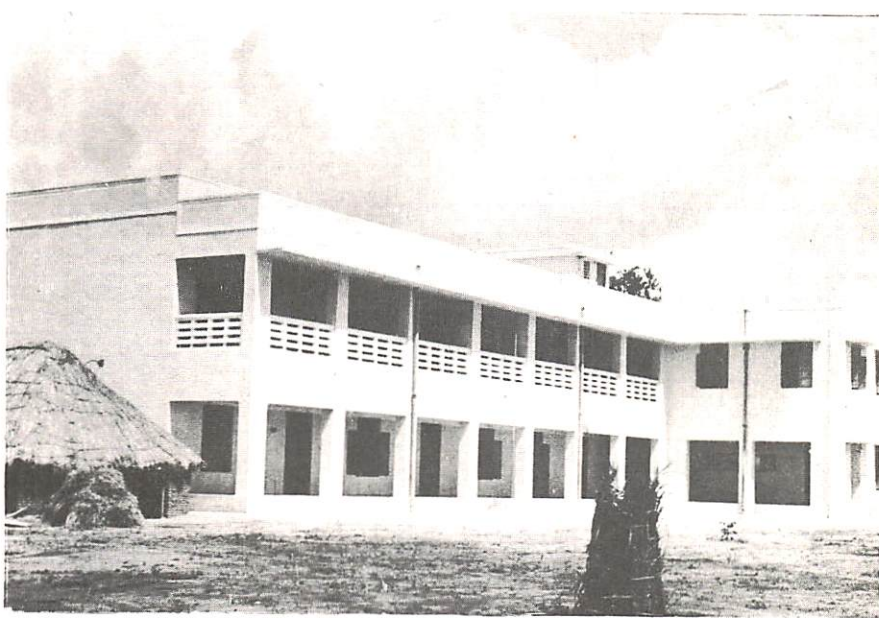
Archbishop Louis Mathias, during one of his trips abroad, bought all the necessary equipment for the school. The machines were lying idle and, in desperation, the Salesians opened the school in Tirupattur in 1947. Appeals and representations to the Madras Corporation continued and finally the Corporation relented and consented to exchange the Shenoyanagar plot for a property in Basin Bridge — the very same place they had earlier bidden for!

In 1950 St. Joseph's Technical Institute, Basin Bridge, was ready and the machinery and equipment were transported to Madras from Tirupattur. In 1952, the printing and graphics section were begun. With a short span of a few years, the institute had grown considerably that in 1968 the printing school moved into more spacious premises at The Citadel and given the name, 'Salesian Institute of Graphic Arts' (SIGA).

Besides the technical institute, the present Salesian house at Basin Bridge shelters the youth centre, and the parish. The Don Bosco Youth Centre, a major activity, has excelled in sports. The parish, under the patronage of Mary Help of Christians, looks after more than 3,000 economically poor Catholics in the area.

Founded in 1973 in Basin Bridge, the Don Bosco Social Service Society (DBSSS) devotes itself to the uplift of the poor and the downtrodden of the locality. In collaboration with the Madras Metropolitan Development Authority (MMDA), DBSSS has constructed over 1,100 houses as a part of its slum improvement programme. Now the DBSSS has been separated from St. Joseph's Technical Institute and operates independently.

The house of Pannur



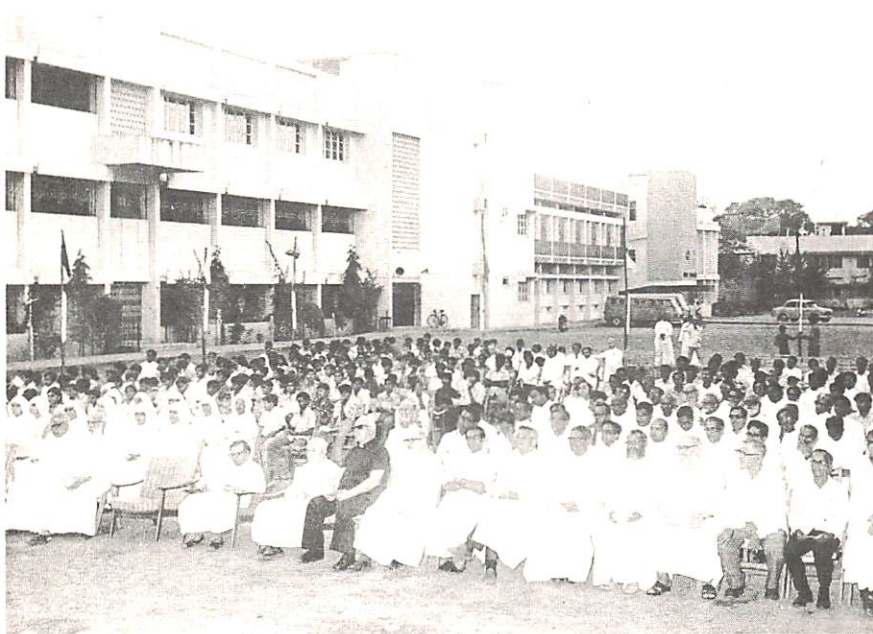
Don Bosco Apostolic School, Pannur

Founded in 1958, this apostolic school was established for the nurturing of vocations for the Salesian Congregation as well as for the dioceses of Madras-Mylapore, Vellore and Bellary. A period of trial and tribulation had to be borne patiently by the confreres before the government sanction for the school was received. The school finally opened on June 20, 1968 with 25 boys on the rolls. Starting out as a high school, it has since then been upgraded to higher secondary status, and continues to distinguish itself in studies as well as sports. The apostolic school, with its emphasis on spirituality, academics and sports, seeks to turn out well-rounded candidates for the priesthood. The recent addition to the school is a well-equipped computer centre that will educate not only the students but also the outsiders to make them computer-literate.

Don Bosco Matriculation Higher Secondary School, Egmore

A matriculation school for boys was originally the brain-child of the Jesuits; however, the project was

Salesians attend a function at Don Bosco Primary School, Egmore.



Fr. Sebastian Vayalipara supervises the Mid-day Meal at Don Bosco, Perambur

handed over to the Salesians for fulfilment. Fr. Archimedes Pianazzai, Salesian provincial, placed Fr. John Mallon in-charge. Initially housed in Dominic Savio premises in San Thome, the school started functioning from July 1, 1958 with 141 pupils. Don Bosco Matriculation Higher Secondary School shifted to its present premises in Egmore in June 1959. Construction of new buildings continued and the new building was officially declared open by the vice-chancellor of Madras University on May 5, 1960.

Now acclaimed as one of the premier educational institutions of the city, the school has over 2,500 students. While the erection of new buildings for the primary school continued on one side, academic excellence as well as all-round formation of the pupils has been consistently emphasised. In recent years, efforts have been made to give priority to the admission of Catholic students.

Don Bosco Higher Secondary School, Perambur

Initially a Tamil medium school, with standards VI and VII, Don Bosco Higher Secondary School was started in 1963 with Fr. Thomas Selvam as principal in-charge. In the academic year 1966-67 an English medium section was added and the school had 582 pupils on its rolls. The Don Bosco Private School (English medium) was added in 1967 with 125 boys. By 1971 there were 1,000 students in the school and 255 in the private school.

In 1972, following a mandate from the Provincial Chapter of 1972, Don Bosco Private School moved to the parish compound in Perambur. Don Bosco High School maintained its



Fr. Ittyachen Manjil with recovering leprosy patients at Vyasarpadi

momentum and vocations began to blossom and the Don Bosco boys consistently made their mark in athletics and sports. Midday meals was a boon to the needy. In contrast, the private school was on the wane and was finally wound up. In 1978-79, the Don Bosco High School was upgraded into a higher secondary school. In 1980 a boarding was added. The private school was revived in 1983 and now has over 210 pupils. Today the Don Bosco Higher Secondary School claims an enrolment of over 1,900 and Don Bosco Boys' Home looks after the needs of 65 deserving boys.

Beatitudes and Parish, Vyasarpadi

The Perambur parish was bursting at its seams and Archbishop Louis Mathias decided to make Vyasarpadi a new parish. The work was entrusted to Fr. Orpheus Mantovani and Holy Mass was celebrated for the first

time in a temporary chapel in 1965. The parish was situated in a slum area and stood in dire need of improvement. A crying need of the people of the place was a good Christian education and Fr. Mantovani started the Don Bosco Elementary School on

June 24, 1965. The mission work attracted many lepers and sick people who flocked to obtain succour and relief. A medical team was appointed and within a period of four months a total of 9176 cases were treated of which 7211 were Hindus.

Fr. Mantovani began his social apostolate with eight activities housed in eight thatched sheds and he called them "Eight Beatitudes". In 1965 a 16-acre plot was bought in Madhavaram and the first batch of ten lepers was admitted to the "Jesus, Friend of the Lepers' Colony".

At the untimely death of Fr. Mantovani, his cloak fell on the able and dedicated shoulders of Fr. Francis Schlooz who guided the Beatitudes and the leper colony to great growth and development. When Fr. Schlooz moved on to Polur in 1980, the leadership of the centre was assumed by many others who have proved to be equal to such great stalwarts.

Don Bosco Shrine, Ayanavaram

The dream of the Salesians of Madras province to build a temple to their founder became a reality on July 16, 1978 when Archbishop Arulap-

Perpetual Profession ceremony at Don Bosco Shrine, Ayanavaram





Provincial Chapter 1986 at The Citadel

pa consecrated the shrine of Don Bosco at Ayanavaram.

Originally attached to Perambur parish, Ayanavaram received its independent identity on December 4, 1966. The shrine was completed after many hardships in 1978 and the same year it was entrusted to the Salesian Congregation 'pleno jure'. The many parish priests who have shaped its history have converted this shrine into a popular converging point of Salesian devotions. Today the parish has about 4,250 Catholics and runs also a private school. As a part of the

DB88 celebrations, preparations are afoot to set up a permanent Salesian exhibition in a building adjacent to the shrine.

The provincial house at The Citadel is the centre of Salesian activities for Tamil Nadu, Pondicherry and Sri Lanka. A former film studio, The Citadel with its green lawns and tall trees is today an oasis of peace and tranquillity. The acquisition of The Citadel by the Salesians is a saga of

Bro. Julian Santi at the Hand-Composing Section, SIGA



perseverance and fervent prayers to Mary Help of Christians. Our Lady worked a singular grace by inspiring the owner of the studio to sell it to a religious congregation and by a strange turn of events in which both Don Bosco, Matunga, and Madras were involved, the Salesians became the favoured ones of Mary once again.

The Citadel was given a face-lift and in 1968 the provincial office moved into its new, permanent home. The printing section was shifted from Basin Bridge to The Citadel, and SIGA was born. In 1971 SIGA became part of Rinaldi Juniorate, situated on the same campus.

The Citadel comprises the office of the provincial and those of his many helpers. Over the last two decades, many rectors, most of whom were vice-provincials, contributed to The Citadel's rapid growth. In 1979 the Salesian Publications Centre was opened and this new edifice houses the offices of Salesian Co-operators and Past Pupils as well as those of the provincial publications. A documentation centre serves as a library to preserve Salesian history and tradition for posterity.

The province publishes "Intercom" (the provincial newsletter), Don Bosco (Salesian Bulletin) in English, and Arumbu and Salesia Seithi Malar in Tamil. The Citadel plays host to many provincial, inter-provincial and international conventions and meetings. It also is the hub of animation for the religious of Madras city.

Salesian Institute of Graphic Arts (SIGA), Rinaldi Juniorate Kilpauk

The Salesian Institute of Graphic Arts began as a tiny printing press in the technical/vocational school complex in Tirupattur in 1947. Two years later, thanks to the characteristic Salesian foresight of Msgr. Louis Mathias and Fr. Joseph Carreno, provincial, a site suitable for a large technical school was acquired at Basin Bridge, Madras. In 1952, the press started functioning as a printing school with a batch of twenty boys on its rolls. As

the years rolled by, machines were procured and more and more students graduated.

The growing demand for seats in the printing school and the steady expansion of the institution prompted the superiors to move the press out of Basin Bridge to its present site in Kilpauk. Thus in 1968, the Salesian Institute of Graphic Arts was born. Till 1971, SIGA stood as an annexe to The Citadel. The same year Rinaldi Juniorate, an institute for training candidates to Salesian brotherhood, was started on the same campus. SIGA became a part of this house. In May 1973 the Government of Tamil Nadu granted recognition to the course given by the school. It was affiliated to the Board of Technical Education and Training, thus entitling the institute to present candidates for the Diploma in Printing Technology (D.P.T.). The phenomenal development has been made possible largely through the self-sacrifice and silent efforts of one man who has worked behind the scenes: Bro. Julian Santi. Attached to the house of Rinaldi Juniorate is a very active Don Bosco Youth Centre that attracts almost 200 poor youngsters daily.

Risen Christ Parish, Peravallur

Our Lady of Lourdes parish, Perambur, has given birth to many new parishes; the Risen Christ parish, Peravallur, is one of them. It came into existence on June 6, 1976, the feast of Pentecost. Under the zealous ministry of parish priests like Fr. Sournaraj Lazar, Fr. Mathew Orathel and Fr. Joseph Neendicherry, the parish has sprouted and grown like the mustard seed of the gospel parable.

In 1976 a new unit of Salesian Co-operators was established in the parish and given charge of the "Anbu Illam", a home for poor children. Besides providing for the spiritual needs of many sub-stations, this parish today runs many activities such as a primary school and a matriculation school, a health care centre, social work and a parish magazine. This parish is situated in a poor locali-



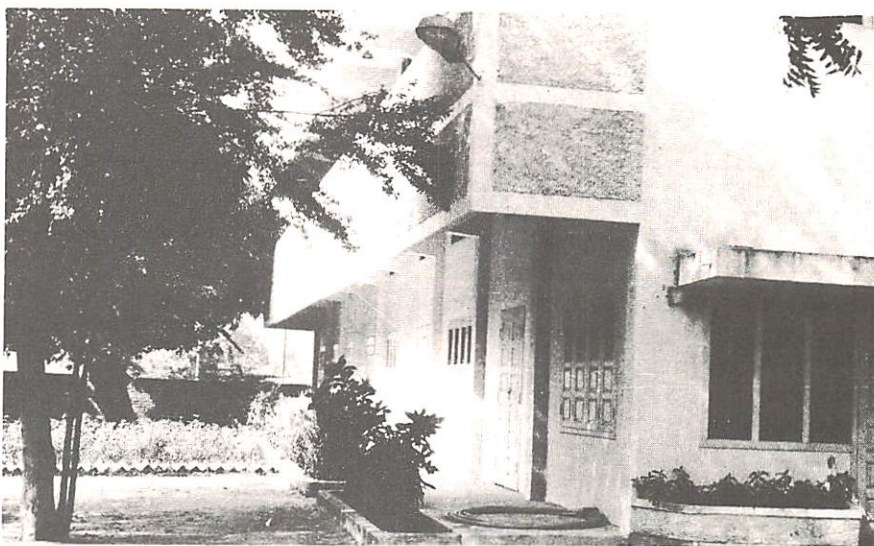
ty and there is much work for the sons of Don Bosco. Risen Christ Church, Peravallur

Don Bosco Youth Animation Centre, Ennore

Conducting retreats for young people has always been a commendable Salesian apostolate. It had long been the cherished dream of the Province of Madras to set up a youth animation centre to serve the youth of city and those who work for them. That dream became a reality on April 24, 1982 when Fr. Benjamin Puthota, the then provincial, inaugurated the Don Bosco Youth Animation Centre at Ennore.

The new block at DBYAC, Ennore

Situated on the beautiful Ennore creek, eighteen kilometres from the heart of Madras city, DBYAC is a 'veritable gift to the youth of the city. Under the resourceful leadership of Fr. Felix Koikara, director, the centre has made its presence felt in Madras. True to its motto, "BE ALL YOU CAN BE — THE GLORY OF GOD IS A PERSON FULLY ALIVE", it reaches out to youth and educators through a variety of developmental and growth programmes. Over the seven years of its existence, it has managed to reach out to thousands of young people and their educators.





Saleians reach out to the Rag Pickers of Madras

Don Bosco Anbu Illam, Broadway

The Don Bosco Anbu Illam Rehabilitation Centre Project, registered on February 27 1986 at

Broadway, is designed to rehabilitate vagrant rag/paper pickers and station boys of Madras and integrate them into the mainstream of social life. These young boys in most cases have run away from home because of poverty,

home-violence or such other causes. Due to the initiatives of Fr. Vincent Xavier, director, the home has been able to launch many welfare schemes to aid these boys. The first stage of contact has been completed and now the home looks forward to greater things.

In the meantime as the need for a similar service near Madras Central arose, another Anbu Illam was opened in Park Town. Just recently a third Illam has been opened in Salem with Fr. Francis Schlooz at the helm. The Rector Major, during his trip in November 1988, congratulated the province for reaching out to boys such as these.

Don Bosco Home, Perambur

Realising the acute need for shelter for class boys, Don Bosco Home was started in October 1987. The uniqueness of this venture is that a Salesian past pupil is in charge of 40 working young men while a Salesian priest, the director, caters to their spiritual needs and gives them career guidance.

The Desert Blossoms

Salesian Works in North Arcot



When the Salesians withdrew from Thanjavur and Mylapore in 1928, they were invited to take up the mission of North Arcot. To the casual observer, North Arcot was just an arid and uncompromising terrain. But Fr. Mederlet and his men had faith enough to see beyond the immediate horizon. They were men who believed in a God who makes the deserts bloom. They

saw in the bleak desert of North Arcot immense possibilities for God's work.

Salesian work in North Arcot started at Vellore in 1928 in the parish of the Assumption (now cathedral), under the leadership of Fr. Mederlet. By instinct they reached out to the poor children of the area. An elementary school, an orphanage and an industrial school were started, all in the same church compound. Soon Fr.

Mederlet was made archbishop of Madras. The work started by him was continued by his successors. Gradually, far-flung villages were made into independent parishes. By 1952, the region had developed sufficiently to be formed into an independent diocese. The new diocese, with headquarters at Vellore, was entrusted to the Salesians, and Msgr. Paul Mariaselvam was appointed its first bishop. Bishop Mariaselvam, the first

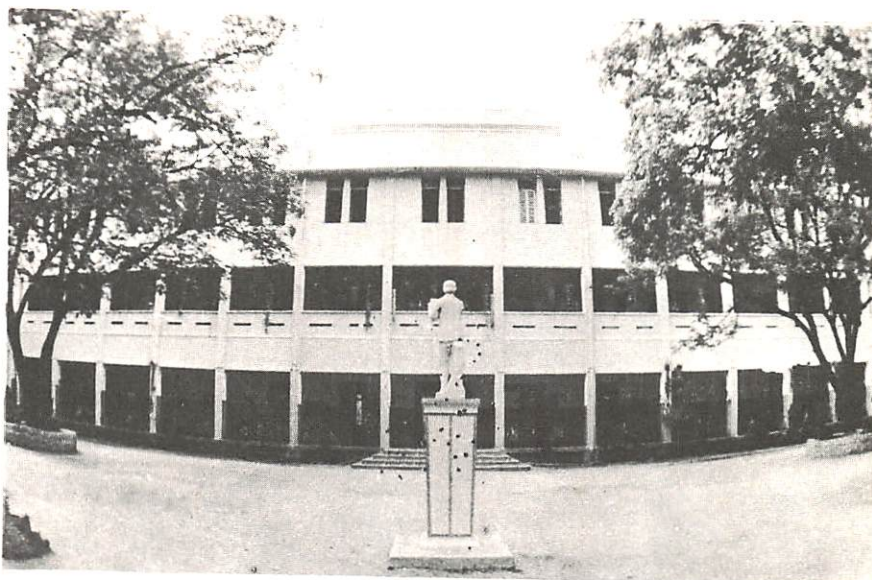
Indian Salesian to be raised to the episcopate, was a product of St. Xavier's, Tanjore — the first Salesian house in India.

At the untimely death of Bishop Mariaselvam, his vicar general, Msgr. David Marianayagam, was appointed to succeed him. During the thirteen years of his reign, the diocese experienced all round growth. After his death in 1969, Msgr. Lazar Sournaraj guided the diocese as Vicar Capitular. In 1971 the Holy See decided to hand over the diocese to the local clergy.

Salesian work in North Arcot developed with astounding speed. Churches and institutions were established in all important centres. Polur, Arni, and Pallikonda were opened in 1930. Jalarpet, Wandiwash, Koviloor and Chetpet were also started in the thirties. In the course of time, many more parishes and missions were erected. Everyone of these centres had numerous sub-stations.

Now at a distance of half a century we see in better perspective the plan visualised by the pioneers: the missionary fully backed by a network of institutions — orphanages, academic and trade schools, and two full-fledged university colleges. It was a

Band practice at Don Bosco, Tirupattur



Don Bosco Boys' Home, Gandhi Nagar

holistic approach to evangelization that took into account the faith, the education and the livelihood of the people, an approach that has played a vital role in the transformation of the entire district.

GANDHI NAGAR

Don Bosco Higher Secondary School, Boys' Home

Don Bosco Higher Secondary School had its origin as a lower elementary school about seventy years ago. When the Salesians arrived in Vellore in 1928, it was housed

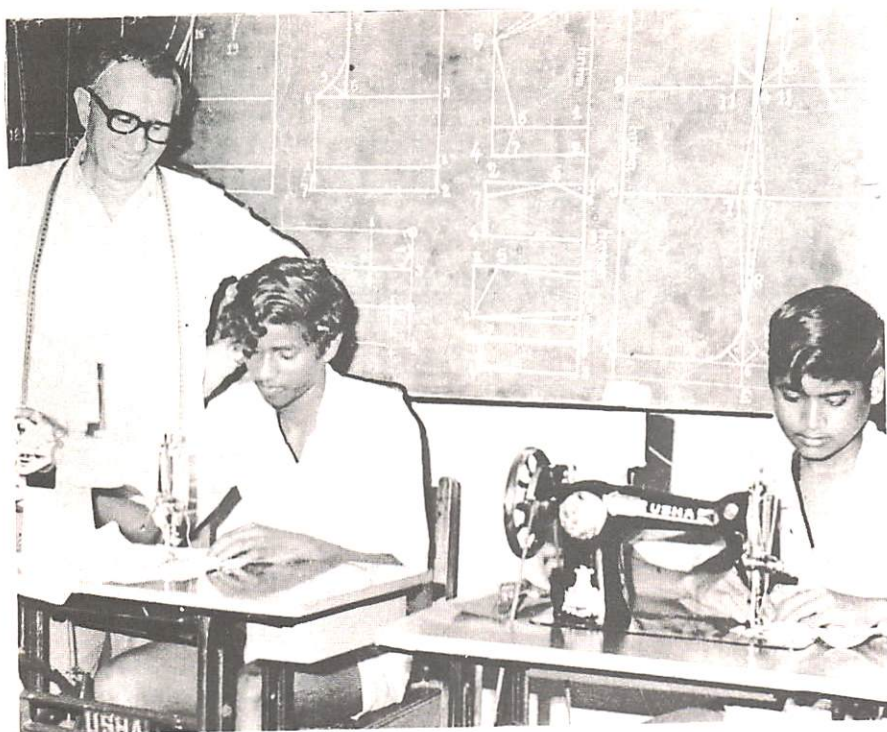
in the Assumption Church compound. By 1930 the Salesians upgraded it to a higher elementary school and orphanage with 300 students. It became a high school in 1943. Fr. Hugh Tuena, rector, planned to shift the school and orphanage to Katpadi. Fr. Renato Ziggotti, Rector Major, blessed the foundation stone of the new Don Bosco High School building when he visited Vellore.

The official opening ceremony took place on September 7, 1957. In January 1962, the church was completed. Fr. George Chemmarappallil opened a daily oratory in 1966 and a new youth centre was completed in 1971. The school has taken giant strides over the years and today the number of boarders has risen to about 270 making it one of the biggest Salesian boys' homes in India.

KATPADI

St. Joseph's Home and Industrial School

The Salesians took over the North Arcot mission on May 31, 1928. Fr. Eugene Mederlet, assisted by five missionaries, established themselves in the parish house of the Assumption church. They started a small industrial



Bro. John Toffoli smiles at a tailor trainee at St. Joseph's Home, Katpadi

school and an orphanage in the church compound. When a scheme for 'Greater Vellore' was thought of, Msgr. Mathias acquired some land nearby. Fr. Hugh Tuena became rector of this house in 1945 and he collected funds from his compatriots in Switzerland to build a fine house for the orphans. A strong and imposing structure rose and St. Joseph's was blessed on June 1, 1953. The institution has made rapid progress, thanks to the zeal and verve of the rectors and the other Salesians who served it in various capacities. Today it offers courses in auto mechanics, electronics, electrical engineering, tailoring and other commercial subjects. About 115 students graduate annually and there have also been a few vocations to the Salesian Congregation.

POLUR

Sacred Heart Church

Originally under the French mission and attached to the diocese of Pondicherry, Polur had a long and che-

quered history. The advent of Salesian presence to the area started with two Salesian sisters taking charge of the dispensary and hospital. The Salesian fathers came to Polur in 1930. Msgr. Eugene Mederlet served as parish priest for two months before he was elevated to the episcopacy.

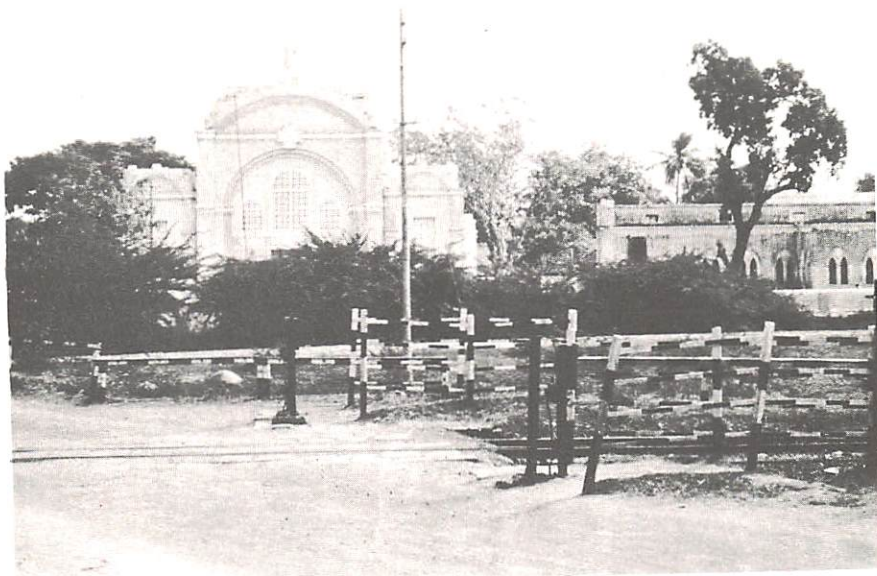
Fr. Venantius Villanova assumed charge of the parish in 1949 and distinguished himself as an educator and builder; in addition, he also initiated several welfare schemes. In 1969, Polur was left to the care of diocesan priests. But after a short interval the parish reverted to the care of the Salesians, and in 1976 it was handed over to the Salesian Congregation in perpetuity. Polur now looks forward to even greater achievements in the future with dedicated Salesians at the helm.

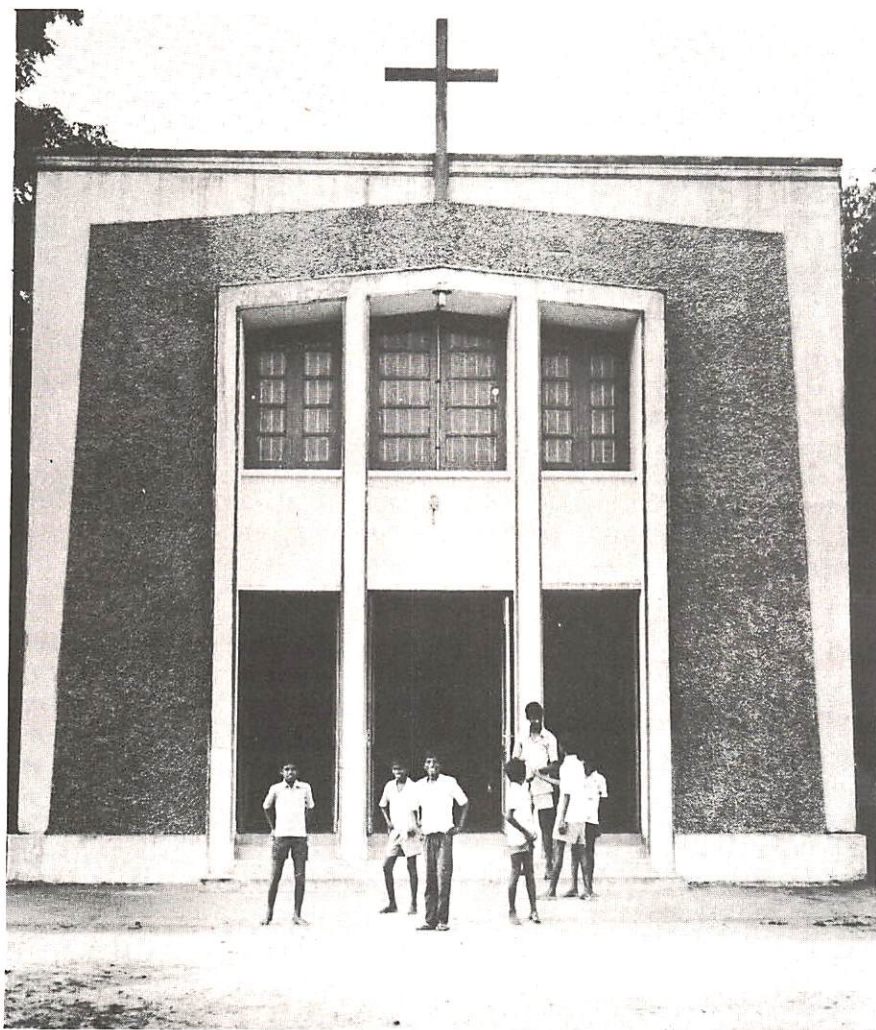
SAGAYATHOTTAM

Don Bosco Agricultural School and Boys' Home

World War II brought in its wake much distress. Acute food shortage aggravated the painful situation. Vulnerable to the vagaries of rationing and the whims of the rationing officers, religious bodies like the Salesians became sadly aware of the need to have their own rice fields. So in May 1960 a hundred acres of desert land situated near Uriurkuppam were

Sacred Heart Church, Polur





ed. On February 26, 1976 the agricultural training given in the school was recognized by the government as an Agricultural Demonstration Maestri Course. The course is conducted in Tamil and lasts two years. As a further aid to the poor of the locality, a boys' home was started. Here orphans and destitute boys above the age of ten are admitted.

VEERALUR

St. Anthony's Parish

This parish was previously a sub-station of the historic Polur mission which was founded by the French Foreign Missionaries. After having passed through many vicissitudes, it became an independent parish in 1969 when it was given to the Salesians with Fr. Venantius Villanova as its parish priest. With the assistance of Bro. John Toffoli, Fr. Villanova plunged into the work of caring for the spiritual and material needs of the people entrusted to their care.

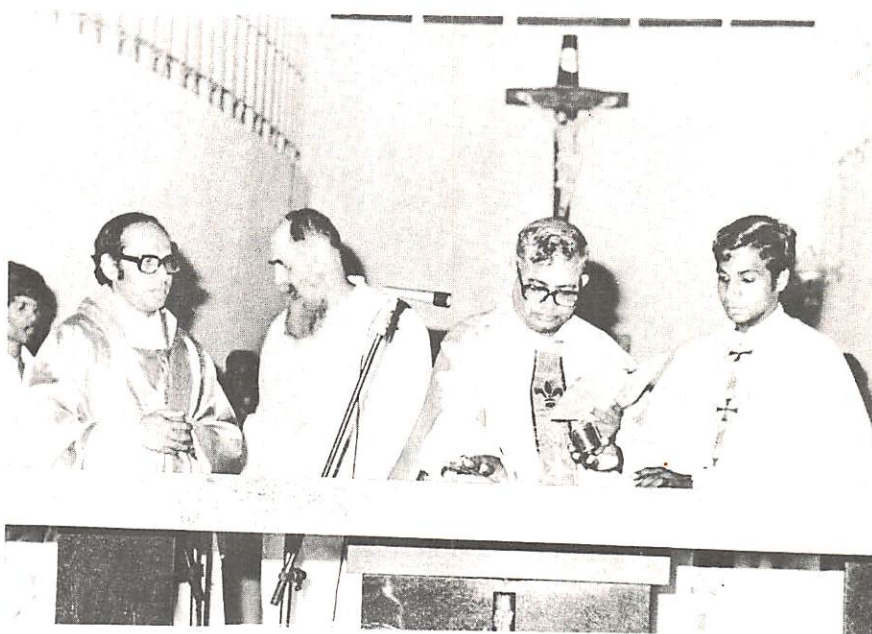
These two confreres witnessed not only an increase in the number of Catholics but also a progressive

Blessing of the new church at Veeralur by Bishop Michael Augustine of Vellore

Sagayathottam chapel

bought to start an agricultural school. At the end of the year another sixty acres were purchased for the school.

Through the untiring efforts of men like Fr. Angelo Codello, Fr. Mario Zocchi and Bro. Ludwik Zabret, wells were dug, the land was levelled and thirsty fields were brought under cultivation. And the first encouraging crop was harvested. This land, which was once a desert, soon became the granary of the Salesian province. The Salesians called this place "Sagayathottam", the garden of Mary Help of Christians. June 15, 1959 was a memorable day in the annals of Sagayathottam, for on that day the new agricultural school was launch-



'greening' of Veeralur. In order to cater to the educative needs of his flock, Fr. Villanova began the Don Bosco Private School in 1980 and by 1983 the strength of the school had risen to sixty students. Fr. Villanova's zealous and generous ministry came to a rude halt when he died suddenly in a road accident. Today others are carrying on the good work that he began and carried out with great enthusiasm.

THENIMALAI

Infant Jesus Parish

The Queen of the World parish at Tiruvannamalai, built by the Salesians, was handed over to the diocese of Vellore on May 24, 1987. Just a year earlier the congregation established and accepted the Infant Jesus parish at Thenimalai which had been carved out of the parish at Tiruvannamalai. The present parish priest is working very hard to establish this church as a shrine to Infant Jesus, a devotion that is slowly gaining ground. Besides the parish, the pastor is looking after a boarding school for poor boys, a festive oratory, a housing and drinking water scheme and non-formal education.

Breaking new ground in Polur by Fr. Francis Schlooz

Don Bosco Agro-Tech

The Don Bosco Agro-Tech is the latest venture in Polur. Non-formal training is imparted to a number of youngsters through the agro-tech. There is a boarding school for poor boys and school dropouts. This year 48 young men, 40 of them Catholics, are undergoing courses in carpentry, electricity, auto-mechanics, electronics and welding. Efforts are now on to get recognition for the electrician and carpentry trades from Tamil Nadu government. Boscotronics is the new trade mark for the articles produced by the institution. These include wall clocks, table clocks and modern amplifiers.

TIRUPATTUR

Sacred Heart College

The history of this "Cradle of the Madras Province" trails into a very remote past. The 18-acre barren land bought in 1928 by Archbishop Eugene Mederlet SDB has undergone metamorphosis of an uncommon nature. What began as an novitiate in 1933 soon took in students of Philosophy and in 1939 also students of Theology. No wonder, Salesian House became all-important for the province of Madras.

An orphanage sprang up in 1942, and the following year, owing to the

POLUR

vicissitudes of World War II, also an aspirantate. When gradually the novices, and students of Philosophy and Theology left for other pastures, the aspirantate emerged as the centre of focus for the Salesians of Tirupattur.

But changes didn't stop there. The orphanage moved out in 1953 and fifteen years later the aspirantate too shifted to a new spot in the vicinity. Since then Salesian House became synonymous with Sacred Heart College.

Today the 37-year-old college, with 1086 students and 60 faculty members, is almost a university. The autonomous college boasts six undergraduates and three post graduate departments.

Undergraduate: Economics, Commerce, Physics, Chemistry, Mathematics and Computer Science.

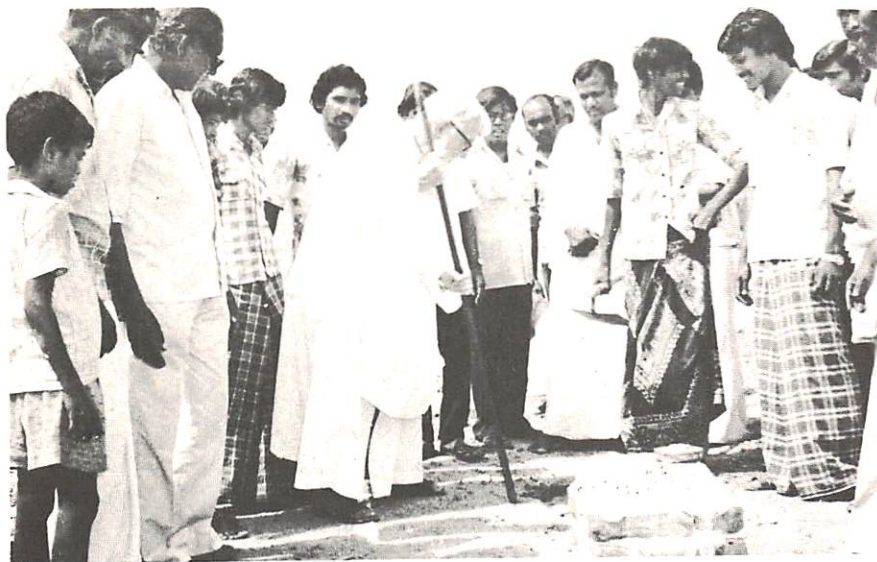
Post Graduate departments are three: Economics, Mathematics and Social Work. Sacred Heart's has a tradition of good performance in studies, sports, games, and other co-curricular activities.

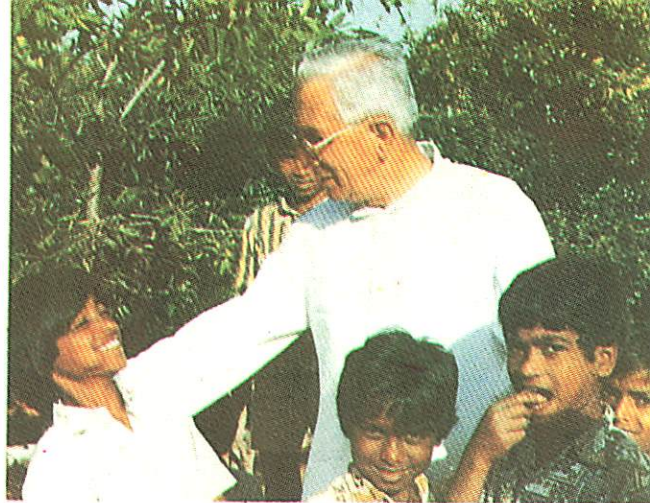
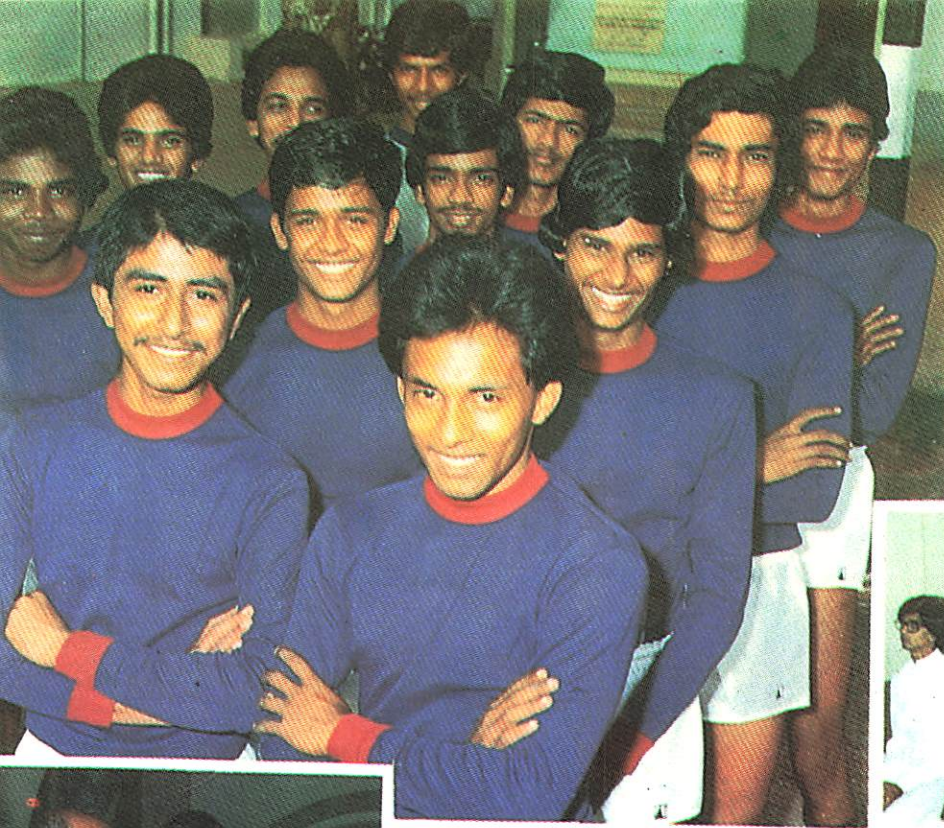
Student strength:

— Undergraduate:	
* Economics	183
* Commerce	191
* Physics	119
* Chemistry	110
* Mathematics	144
* Computer Science	30
— Postgraduate:	
* Economics	29
* Mathematics	37
* Social Work	49
— Evening College	

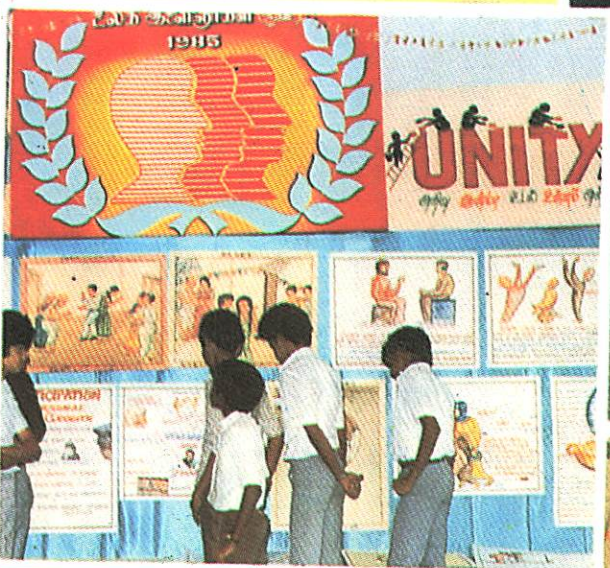
Sacred Heart College has more to it than these formal undergraduate and post graduate departments.

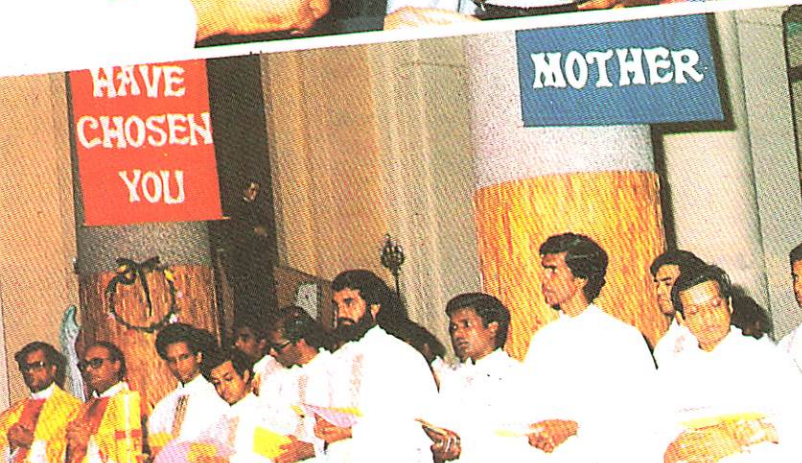
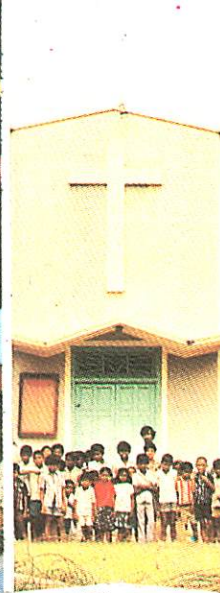
The Literary Club is a leadership centre, which with its library and continuing education programmes, sustains a continuous dialogue with the leaders of the town. The club has launched pioneering projects to assist the local population in several areas of life and activity. High School Student centre, School Dropouts Preven-



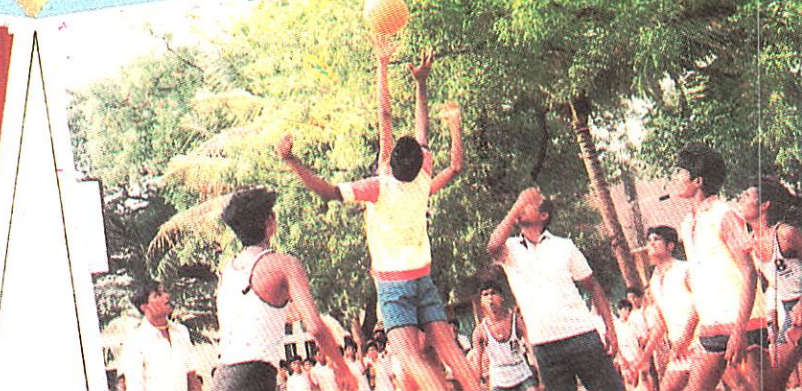


THE PROVINCE OF MADRAS





THE
PROVINCE OF
MADRAS





Sacred Heart College chapel, Tirupattur

tion Project, Health Project, and College School Complex, are widely acclaimed club activities that have made Sacred Heart a college with a difference.

The dynamism of the Social Work Department has given birth to several innovative and productive reach-out programmes: Tirupattur Rural Project, Child Labourer Welfare Project, Integrated Family and Child Welfare, and Helpage Rural Project are only some of the ringing names. In all their efforts to accomplish, they are driven by the departments motto: "To reach the unreachable star."

Sacred Heart Shrine is a centre of devotion to the Sacred Heart of Jesus particularly on First Fridays.

Past Pupils: There are 500 of them; 160 are life-members.

The young as well as the old at Sacred Heart College are still dreaming dreams and seeing visions of more laurels and greater heights. After all, the motto of the college "Ad Omne Opus Bonum Instructi" (Fit for every noble task) calls for the best from the young as well as the old.

Don Bosco Aspirantate and Pre-Novitiate

The story of this first aspirantate in India goes back to the troubled times of world war II. When Foreign Salesians from Tirupattur were marched off to concentration camps, Fr. Joseph Carreno dreamt of an aspirantate to train up Indian Salesians. And thus Sacred Heart aspirantate was established in 1943.

Till 1946 the recruits, never more than 40, were only from those who has completed the High School. Then they began to take in younger aspirants for whom the Sacred Heart Matriculation High School was established. It was affiliated to the Madras University only in 1951. And so the aspirantate and the high school went on for years serving Salesian India in a most remarkable fashion.

In 1968 this cherished nursery of vocations, was shifted to a new wide campus one kilometer way. Though the aspirantate was re-named "Don Bosco", the school was still called

Sacred Heart School. For several years it continued purely as an apostolic school.

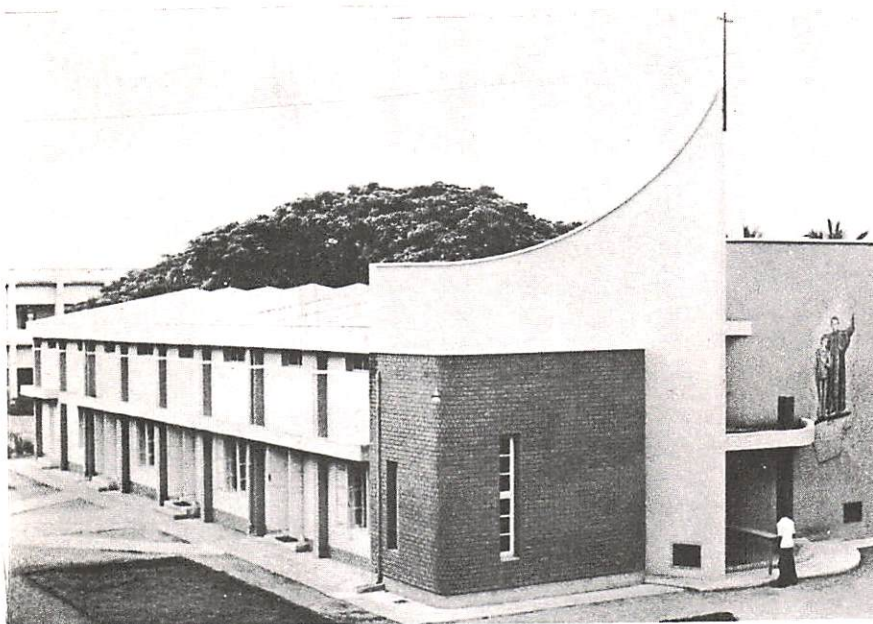
In 1978 it was upgraded to a Higher Secondary School and then several day-pupils too began to be admitted. It was in 1980 that the school changed its name to Don Bosco School.

The institution today is split up into 2 separate communities, one for aspirants and the other for pre-novices.

Don Bosco Community: 93 aspirants from standards 8th to 11th. There are 9 Salesians in this section which has under its umbrella also the school with its 402 students from standard 8 to 12.

Don Rua Community: It consists of 50 pre-novices (30 12th standard and 20 post higher secondary) and 6 Salesians. Attached to this community is the students hostel with 91 residents at present. Thus pre-novices run 15 youth centres boasting a total membership of 800 youngsters.

Don Bosco aspirantate will continue to be a major institution of the province because, as is evident, the



The beautiful chapel at Don Bosco, Tirupattur

future of the province is very tightly bound up with the future of this formation centre.

Dominic Savio Boys Home

Born in 1942, and christened as Sacred Heart Orphanage, Dominic Savio Boys Home formed part of Salesian House which until then was only a formation institute. The Home became a non-formal education centre, besides offering food and shelter to poor and abandoned youngsters.

In 1945 Sacred Heart Elementary School was opened to provide general education to the poor. Two years later it was upgraded to a higher elementary school well appreciated for its vocational programmes.

It was in 1952 that the orphanage with its 200 residents was detached from Salesian House and established as a new institution to function on the same campus. Dominic Savio orphanage was the new name for the Boys Home. The school to was renamed Dominic Savio Higher Elementary School. The new institution got a separate building and a separate

campus in 1954. Developments continued

The elementary school was elevated to high school in 1978. The following year a new building was ready to house the primary section. Dominic Savio High School continued to grow so well that in 1984 it was raised to a Higher Secondary School. Today Dominic Savio Boys Home comprises:

The Orphanage — 190
(Catholics) — 187
Higher Secondary School — 1,027
Elementary School — 600
Past Pupils — 70

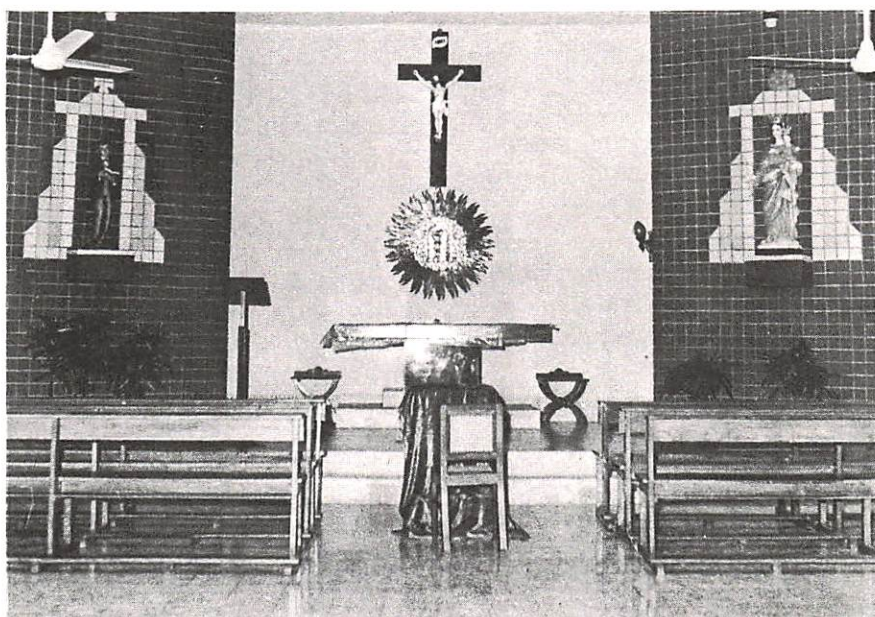
The undeclared motto of Dominic Savio Boys Home seems to be "Plus Ultra" (Still More). It is for ever building, for ever expanding — to the glory of God and to the welfare of the young and the poor.

Mary Help of Christians Parish

Tirupattur was just a sub-station of Koviloor parish until December 1933. It was entrusted to the Salesians in 1933 when the chapel of Salesian House, Tirupattur, began to cater to the spiritual needs of the Catholics around.

The new parish of Tirupattur came into being in 1943 but there was no separate parish church to serve the people, as the same chapel continued to be used. The present church and presbytery, blessed in 1961, are situated at the heart of Tirupattur town. The Catholic population of 250, in 1961 has today grown to 1,800.

The chapel of St. Dominic Savio Boys' Home



Since 1976 the parish is entrusted to the congregation in perpetuity.

At a glance:

Catholic Population ...1,800

Sub-Stations...2

Auxilium Institute

(Typing, Shorthand) ...70

Auxilium Technical Centre (ITI)...48

Non-formal auto-mechanics section

Semi Boarding House (Study, Tuition, Meals) ...100

Salesian Cooperators ...20

Youth Centre ...65

Religious working in the parish

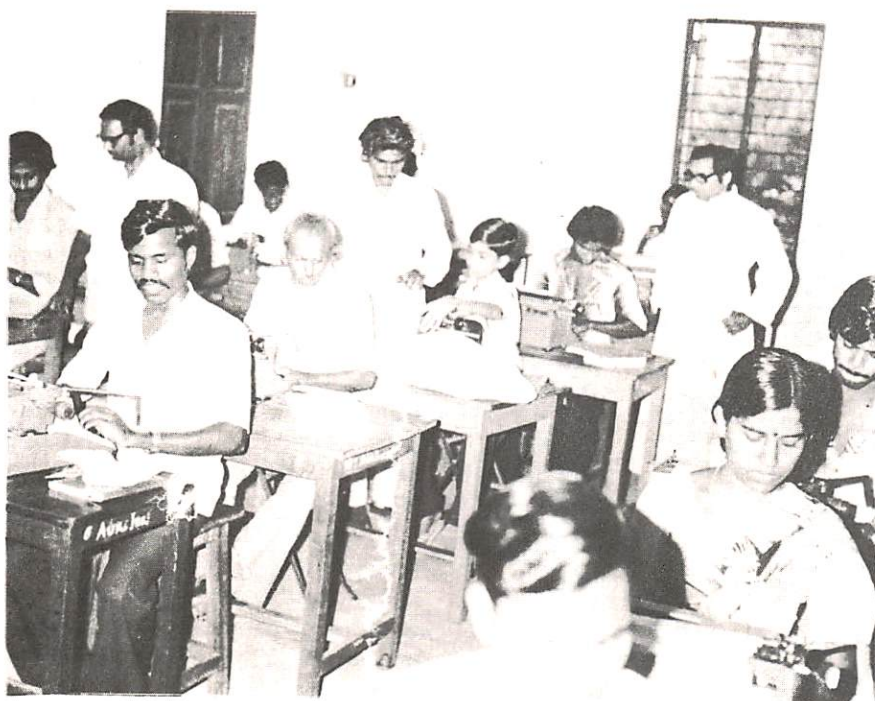
— Salesians of Don Bosco

— Salesian Sisters

— Sisters of St. Charles Borromeo.

Mary Help of Christians, the patroness of Tirupattur parish, is very much alive and active in it. It is Auxilium Parish, Auxilium Institute, Auxilium Technical Centre. Devotion to the same Auxilium will, no doubt, ensure the vitality of the parish, in accordance with the words of Don Bosco: "Spread devotion to Mary Help of Christians, and you will see what miracles are."

Typing classes at Mary Help of Christians Parish, Tirupattur



JOLARPET

The new school building at Jalarpet

Our Lady of Victory Parish

The parish of Our Lady of Victory, Jolarpet, came into existence thanks to the zeal of the Paris Foreign Missionaries from Pondicherry, about the year 1865. When North Arcot was

entrusted to the Salesians in 1928, Jolarpet too slipped into their care.

The first Salesian parish priest took charge in 1932. After that Salesians as well as diocesan priests served the parish at different times. But since 1964 it has been continuously with the followers of Don Bosco.

The parish took off in a big way during the stewardship of Fr. Francis Guezou: sub-stations, higher elementary school, Catholic information mobile unit, an English medium nursery school, a carpentry, a dispensary, a social service centre, and a mechanic shop.

He also re-built the church and constructed a presbytery. In 1976 the parish was entrusted to the Salesians in perpetuity.

Catholic Population = 1,600

Sub-stations = 4

Boarders = 30

Middle School = 771

Our Lady of Victory is there working with the Salesians and winning victories in the hearts of people.

Yellagiri Hills

From the parish of Our Lady of Victory, Jolarpet, Fr. Francis Guezou moved into the Yellagiri reserves in 1977 to establish a Mission Post there. His zeal and winning ways quickly began to transform the face of this hilly region, notorious for its slushy jungles and the malarial mosquitoes.

Living in very lowly circumstances he effectively reached out to the 4,000 - odd inhabitants living in 12 scattered villages. He sympathised with them, studied their problems and came out bodily to protect their bits of land and provide the people with useful work. In many ways Fr. Guezou sought to promise the welfare of the tribals and their cultural heritage. A social service centre was established and then came a non-formal education system with a night school, and a programme of on-the-job training agriculture. What else is the Yellagiri outpost today?

Boarding House : 100
Housing scheme for four areas
Care for Leprosy patients
Assistance to boys in difficulty : 60

In a seven year building plan, Fr. Guezou raised up also a chapel, a



presbytery, a retreat house, a multi-purpose hall, St. Charles convent, St. Charles Primary School and boarding house, and St. Charles dispensary.

Fr. Guezou's Yellagiri is an amazing network of pastoral, social and economic activities to benefit, in the first place, the tribals but also the less privileged in Jolarpet, Katpadi, Tirupattur and Cochin. He gives and builds constantly never counting the cost.

His love for the young and the poor is matched only by a superlative degree of energy and dedication. And the sisters of St. Charles and a couple of dedicated young hands are there, to share the dreams of Fr. Guezou and the hopes of the emerging Yellagiri folks.

Fr. Francis Guezou with friends



Fr. Codello

Jamnamarathur

Several of 45,000 and odd tribals of the Javadhi Hills began to receive sturdy support from the time Fr. Angelo Codello took up residence among them. That was in 1976 at a village called Jamnamarathur. The hills, over 2,000 kms in area, loaded with the finest brand of sandalwood in India, offers very little for the people inhabiting them. Several live in extreme poverty. Life expectancy is only 35 years. Infant mortality is shockingly high and so too illiteracy. But Fr. Codello has reached out successfully to improve the lot of many in Jamnamarathur.

With the help of *Come Noi*, a development-oriented agency in Turin, he swung into action. Thirty-four wells were sunk; two fairly large lakes and eight smaller ones were constructed. Next came a model farm. Training in carpentry, mechanics and diary farming was extended to several young men of the hilly region. The priest did not stop there.

To help the farmers, he established an agricultural co-operative farm. An elementary school sprang up soon after and then came a 20-bed hospital. Now a post office is functioning there, and close by also an extension counter of the Bank of India.

At present Fr. Codello, no more healthy and energetic as before, has withdrawn to another remote area on the hills. Retired? Not quite. He still dreams and plans.

Seeking Wider Horizons

Salesian Work in Other Parts of Tamil Nadu and Pondicherry

Upto the fifties the main thrust of Salesian activities in the south was directed to North Arcot and to Madras. Salesian presence in these two areas developed at an astonishing pace. An impressive cluster of institutions soon sprang up in these areas, institutions that, by and large, were all in the service of the poor and the needy. There was only one dark spot in the otherwise glorious picture: the almost total absence of Salesian work in the other districts of the state. This was understandable considering the fact that the Salesians were specifically en-

trusted with the care of North Arcot and Madras.

Since the fifties, the picture has been changing considerably. More and more works have been started in the other districts. Today we are represented in ten of the fourteen dioceses of Tamil Nadu.

YERCAUD

Salesian College

The Retreat was purchased by Archbishop Mathias in 1947 with the idea of starting an aspirantate. However, in May 1950 it became the

studentate of theology. In 1952 it began to house the novitiate with Fr. Egidius Sola as novice master. In 1958 it became also the studentate of philosophy. In 1978 the novitiate was shifted to Kotagiri to give more room for the philosophate.

In 1983 the studentate of philosophy (Salesian College) was affiliated to the Salesian Pontifical University, Rome, enabling the students to appear for the B.Ph. degree examination. Besides being a

Students of philosophy at recreation, The Retreat, Yercaud



centre of formation and study, Salesian College carries out a ministry of leadership in the region. A large number of youth are contacted through the Sunday oratories. The Social Service Guild of Yercaud is a concrete expression of their concern for the poor around. The staff and students also help out in the spiritual animation of youth in the area.

VARADARAJANPET

Don Bosco Higher Secondary School

The 400-year-old Christian community in this area realized that their aspirations for development would never materialize unless they had a good school to train their youth. That was how the Salesians were invited to Varadarajanpet in 1964. Today, Don Bosco School is the pride of the village and a haven of help to the people around, especially the poor. Apart from the school, there is a boarding for the poor children of the outlying villages.

Novices listen attentively to their Novice Master

There is a youth centre for the benefit of the youth of the locality. With the help of CRS midday meal is provided to a large number of students. Night study facilities are given to the local pupils. By and large, the school has been instrumental in transforming the entire area. The most salutary effect of Salesian presence in this area has been the considerable increase in the number of vocations.

COIMBATORE

Don Bosco

The early history of Don Bosco, Coimbatore, is an epic of human endurance and fortitude. This house was started for training Salesian brothers in 1964 and this work continued for some years until water scarcity and inadequate transportation and communication facilities forced the Salesians to close it down temporarily. The land with a few coconut trees was looked after by a caretaker for almost sixteen years. In 1980 this house experienced a re-birth when a home for poor and abandoned children was opened on this campus. However, just four years later, after much discernment, the Salesians

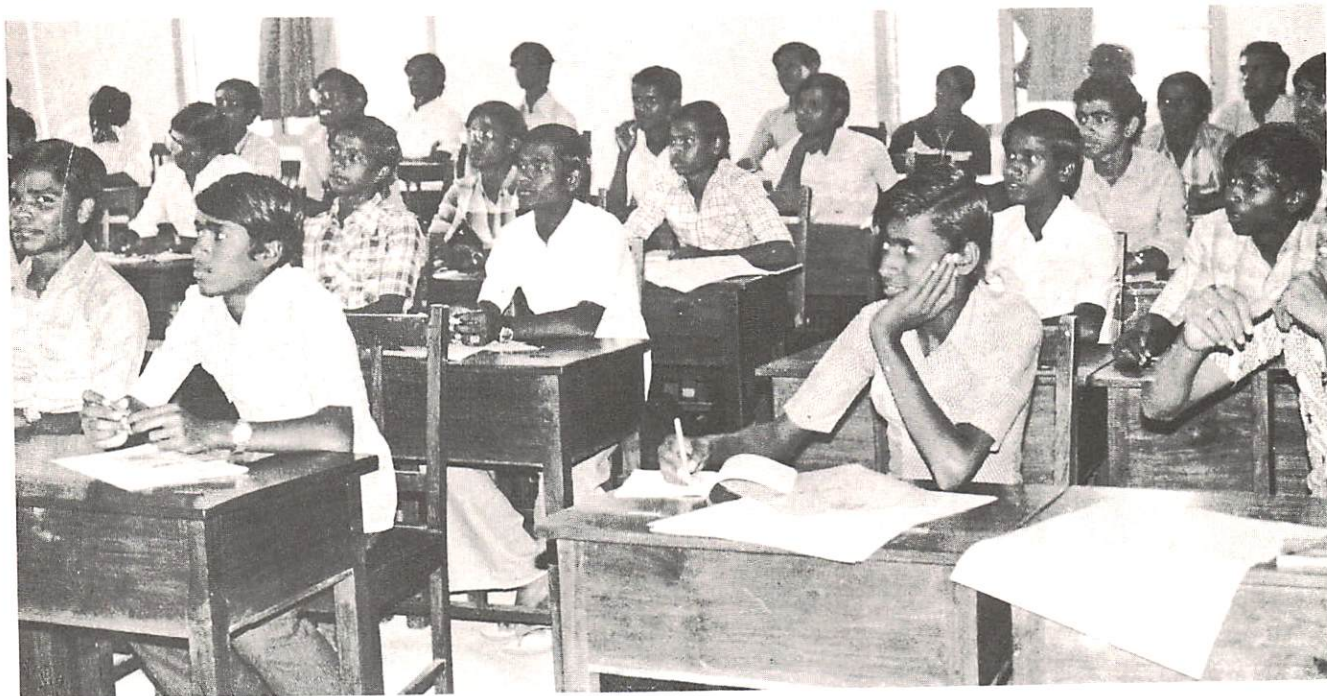
decided to convert this house into the novitiate. The early days were hard but a new building was erected in 1986 and today there is a sign of new life in Vellakinar.

K. PUDUR, MADURAI

Lourdes Shrine

Started by Jesuit missionaries, Lourdes Shrine, K. Pudur, became a cathedral in 1960. On September 24, 1975 Archbishop Justin Diraviam of Madurai entrusted the parish to the Salesian Congregation. The early pioneers had to work against many odds but they succeeded in actualising the Salesian charism in the Madurai region. The 'Lourdes Novena Mass' on Saturdays became a popular Marian devotion.

On September 26, 1976, the final day of the silver jubilee celebrations of the parish Fr. Thomas Panakezham, provincial, inaugurated the youth centre. Further to their ecclesial activities, the Salesians have made much headway in social work and community service. The Salesians of K. Pudur hit the headlines when they 'adopted' Yanamalai village in 1976. About 100 families of bonded-labourers were





Lourdes Shrine, K. Pudur

liberated with the help of the government. For the village children, Don Bosco Primary School was started. The latest addition to the Salesian works in the parish is a non-formal technical training centre which was inaugurated in 1987.

PONDICHERRY

Holy Spirit Parish

Holy Spirit Parish in Tagore Nagar came under the Salesian mantle on August 24, 1982. Situated about eight kilometres from the town, the parish serves over 3,000 Catholics and three mission stations. The parish boasts of a host of well-run pious associations and parish activities. The Credit Union, peculiar to Pondicherry, collects deposits from members and advances loans at a low rate of interest. The Salesians have added one more to the existing works: the youth centre so very dear to them as followers of Don Bosco.

THANJAVUR

Don Bosco

Thanjavur is associated with the very origins of Salesian work in India.

It was here that the first batch of Salesian missionaries from Europe, under the leadership of Fr. George Tomatis, arrived in 1906 to plant the Salesian charism on Indian soil. From 1906 to 1928 Salesian works flourished in this ancient Tamil town. By the time they left the place in 1928 there was a well-established orphanage, an industrial school, a youth centre, a night school and an elementary school, and a parish with some 50 sub-stations.

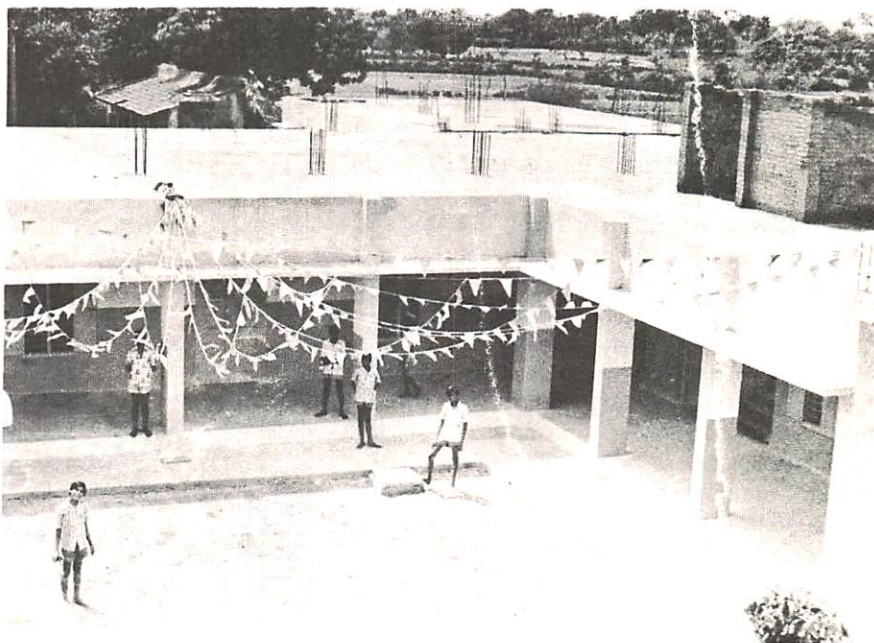
More than half a century later, in 1982, the Salesians returned to Thanjavur with an apostolic school at Yagappa Nagar. Activities include a primary school, a matriculation school, night study, vocation promotion centre, and the care of the parish of Madhakkottai.

THIRUCHIRAPPALLI

Don Bosco Boys' Home

In 1985 the Salesians were allowed to establish a work in the diocese of Tiruchirappalli for the first time when they were asked to take up a mission station at Navalur Kuttappattu, about 16 kilometres from the heart of the city. The locals are predominantly Catholic peasants whose spiritual needs had been neglected for a long time. Thanks to the untiring efforts of the Salesians today on this property there stands a boys' home that is a home to poor youngsters. Besides catering to the poor children, the Salesians run a dispensary, carry out certain social welfare projects and launch youth reach-out programmes. This house has also become the home of

New building at Don Bosco, Varadarajanpet





Salesian Parish at Tagore Nagar, Pondicherry

Salesian students, both clerics and priests, who pursue their university education in the colleges around.

LALGUDI

Don Bosco

On November 15, 1979 a request was made by Bishop Paul Arulsamy of Kumbakonam to the Salesians to open a youth centre at Lalgudi, a town located at about 19 kms from the city of Trichy. Lalgudi is the headquarters of the taluk which is 40% Catholic. The Salesian superiors in Rome granted permission to take up a parish in Lalgudi on March 6, 1984. However, when the parish of St. Joseph, Lalgudi, was bifurcated, the sub-station of Manakkal was entrusted to the congregation in perpetuity in 1986. The parish caters to the poor backward people of the region. In addition to running an elementary school, a Marian centre and social service centre, the Salesians are working towards the completion of a non-formal technical training centre which is under construction. The parish exudes a typically Marian aroma since the Sons of Don Bosco

have tried their best to spread devotion to her, who was the teacher and guide of Don Bosco.

PONDICHERRY

Don Bosco Boys' Home

The Don Bosco Boys' Home at That-tanchavady was started in 1985 to cater to poor boys by giving them shelter and some non-formal technical training. A hundred acres were donated by a generous benefactor with the blessings of Archbishop V.S. Selvanathar of Pondicherry. Most

of the inmates of this home are school dropouts and hence poor. The parish of Our Lady of Fatima, a former sub-station of Tagore Nagar, is also attached to this institution.

NAGERCOIL

Carmel Higher Secondary School

History repeats itself. The Salesians returned to Nagercoil which they had left nearly 36 years earlier. They were requested in 1985 by Bishop Arokiasamy of Nagercoil to assume charge of the school which the Jesuits had been running for several years. After several meetings and consultations, the superiors finally permitted the Salesians of the Madras province on January 2, 1986 to take up this school. The presence of the Salesians and their novel system surprised both the staff and the students who were accustomed to rigorous discipline and mere academic pursuits. But soon they came around to realize that for healthy growth a young person should harmonize the spiritual and the material in an atmosphere of joy and optimism. Besides sheltering a huge higher secondary school, this venture comprises a boarding, a hostel for non-Christians and a vocation promotion centre.

The original school and boarding at Tanjore



On the Emerald Isle

Salesian Work in Sri Lanka



Some of the Salesians working in Sri Lanka

Ceylon was one of the earliest foreign missions which Don Bosco planned to reach out to. In August 1876 a missionary priest working in Ceylon, Fr. Louis Piccinelli of Bergamo, visited Don Bosco at the Oratory. After listening to him speak at length about the missions, Don Bosco assured him that by 1878 he hoped to send some missionaries to Sri Lanka. However, this dream of Don Bosco did not come true during his lifetime. In its own time Divine Providence acted through Fr. Renato Ziggotti, the fifth successor of Don Bosco, who granted permission to Fr. Henry Remery to open a house

in Sri Lanka. Don Bosco Technical Centre was first established at Colombo in 1956. Following the government take over of the premises, the institution was shifted to Negombo, about 35 kms north of Colombo.

NEGOMBO

Don Bosco Tech.

Negombo came under the Salesian spell and Fr. Remery started work on a small oratory and a workshop with a few aspirants on the rolls. A minor seminary was started in 1962. In ap-

preciation of the Salesians' work, the Municipal Council of Negombo renamed Ettukal Road as Don Bosco Road. A new and large workshop was added in 1967. Fr. Remery received France's highest honour, "Knight of the Order of Merit", in 1969 and as a result money began to flow a little more easily. When Fr. Remery was forced to return to France in 1973 because of ill health, his successors have tried their best to continue the sound traditions he had set up. In spite of a rather keen shortage of vocations, the Salesian Congregation continues Don Bosco's work for the poor and the young in and around Negombo.

KANDY

Don Bosco Seminary

The Don Bosco Seminary moved from Negombo to its present premises in Kandy in 1978 although the Salesians had come to Kandy already in 1976. Youth work started in right earnest with the introduction of two Sunday oratories and a Catholic youth organization at Katungasthota parish. The official opening of the seminary was on February 25, 1978. Today this house has become the centre for school dropouts and vagrants, for non-formal education and pastoral activities. The seminary moved to Dankotuwa in 1988.

PALLIYAWATTA

Our Lady of Mount Carmel Church

For a long time it had been the desire of the Salesian Province of Madras to take up parish work in Sri Lanka so as to reach out to the youth better. However, only in 1987 this desire came to fulfilment when the Archbishop of Colombo handed over the parish of Our Lady of Mount Carmel, Palliyawatta, to the Salesians for a period of five years. Within a short span of a year, the parish priest has been able to infuse great enthusiasm into this mission. This parish also serves as a weekend youth animation centre.

DANKOTUWA

Dominic Savio Aspirantate

Though the land was bought and the house was founded in 1982, the construction of the aspirantate buildings began three years later. As soon as a part of the building was completed, the aspirantate was shifted from Negombo to Dankotuwa. It is hoped that St. Dominic Savio, the young Salesian saint, will inspire many young men to join the ranks of the Salesians and fill this newly-founded apostolic school.



Don Bosco Tech, Negombo

The Aspirantate at Kandy, now a centre for school dropouts





THOSE WHO HAVE GONE BEFORE US

Thumb-nail Sketches of Deceased Salesians

Death for the Salesian is made bright by the hope of entering into the joy of his Lord, and when it happens that a Salesian dies working for souls, the Congregation has won a great triumph.

The memory of departed confreres unites, "in a love that will not pass away", those who are still pilgrims with those who are already resting in Christ.

Salesian Constitutions, article 54

BANGALORE

FR. JOHN ANTHRAPER

Born : April 8, 1914 Shertalai, Kerala

Ordained : March 25, 1944

Professed : May 24, 1951

Died : October 26, 1986



Fr. John joined the salesian congregation as a priest from the diocese of Quilon. It was his ardent love for religious life that brought him to the congregation. He had worked in Salesian House Tirupattur, Sagayathottam, Don Bosco Katpadi and Don Bosco Vellore in various capacities. He was in Don Bosco, Vaduthala for 17 years as confessor. Since 1978 till April 1980 he was also the confessor of novices in Kotagiri. Since May 1980 till he died he was at Don Bosco, Alwaye.

True to his calling and a faithful son of Don Bosco he was a most zealous apostle of the confessional.

FR. JOHN BARUCCI

Born : July 18, 1905 Cesarao, Italy

Professed : November 8, 1926

Ordained : July 6, 1930

Died : April 26, 1985

John Barucci joined the salesian novitiate in Bologna from the Pontremoli seminary (Italy). After com-



pleting his theological studies at Crocetta (Turin) his life's dream of becoming a priest was realised on July 6, 1930 in the Basilica of Mary Help of Christians.

He spent a selflessly dedicated fifty-five years of missionary life in India. The 'sporadic assignments' (as he used to call them) allotted to him included the posts of secretary to the archbishop of Madras-Mylapore, parish priest at Perambur and Vepery (Madras), Ranipet, Vellore, Polur and Arni. He was also a much appreciated teacher of canon law and moral theology for nearly twenty years, both at Yercaud and Poonamallee (1952-'70).

By all standards, Fr. Barucci was extremely intelligent, self-taught, precise in his works and very witty. His knowledge about 'sun-dials and the reckoning of time' is seen around even today and also in a booklet of sixty pages. The riches of his personality are revealed in the two-volume diary he faithfully kept: 'The Bhadravati chronicle' and the 'Random reflections of an unsuccessful missionary'. These books of his reminiscences contain revealing insights into his personality and include chapters like 'situations of conflict' in which as a priest he found himself and 'vocation'.

FR. ANTONY HICKMAN

Born : June 13, 1912 Kerala

Professed : December 8, 1936

Ordained : January 30, 1946

Died : June 9, 1983



Fr. Hickman received his early education at St. Bede's High school, Madras. Fr. Tomatis, the first rector of the San Thome Orphanage took a keen interest in this fun-loving boy. At the age of 22 he entered the aspirantate at Tirupattur - the first salesian aspirant from Kerala. After his priestly ordination he served with greatest zeal and dedication in North Arcot district. Later he was rector at the Refuge, Madras. His last days were spent at Don Bosco, Mannuthy.

CL. PINTO KARAPARAMBIL

*Born : February 5, 1967
Pavaratty, Trichur, Kerala*

Professed : May 24, 1985

Died : August 16, 1985.



Bro. Pinto joined the aspirantate at Mannuthy in 1978 as a class 7 student. His dream to work for the young was flourishing when he went to the novitiate in 1984 and made his first profession in May 1985. Bro. Pinto was sent to Sonada for his B.A., and Philosophy. It was there that the

tragedy occurred on 16 August, 1985. He got drowned in a pond near the novitiate at Siliguri while swimming with some of his companions of the Sonada Philosophate.

Indeed Bro. Pinto was a promising young salesian whom Jesus found prepared to take away with Himself. Great was the shock all experienced at his sudden and tragic death. But we are consoled at the thought that he was not unprepared. He was always serene and active. He was never idle but was willing to give a helping hand to anyone in need. Bro. Pinto was buried on 19 August, 1985 in Sonada. May his example be a source of courage and perseverance to many young people.

FR. VARGHESE MENACHERRY
 Born : February 24, 1930
 Valluvally, Kerala
 Professed : May 24, 1954
 Ordained : May 1, 1963
 Died : May 6, 1986



Fr. Varghese (as a cleric) was one of the pioneers of salesian works in Kerala. After the ordination he worked about 10 years in Don Bosco, Vaduthala with youth. In 1973 his loving eyes were turned to the vagrant boys of Cochin city. 'Sneha Bhavan' at Palluruthy is the fruit of Fr. Varghese's tireless work and cherished dream for the poor and abandoned youth. The next 12 years (from 1973 till his death) were spent there for the poor youth, teaching them a trade, sending them to school, finding jobs for them and settling them in life as useful citizens.

Bosco Nagar (housing scheme), Bosco Nilayam (young workers hostel) and Don Bosco welfare centre, all at Palluruthy are concrete expressions of Fr. Varghese's love for the poor. He worked to improve the life situations of the poor; and himself lived poor. The hard works and suffering in silence brought a massive heart-attack to put an end to this tireless worker of Don Bosco.

FR. LOUIS PANIKULANGARA
 Born : November 14, 1931
 Professed : May 24, 1954
 Ordained : May 1, 1963
 Died : January 12, 1987.



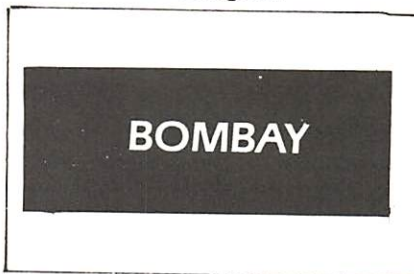
Fr. Louis, in all sense, was a tireless worker of Don Bosco. His 58 years of life proved the selfless zeal he had for the youth — the poor in particular. After the ordination he worked 12 years in Don Bosco Youth Centre, Vaduthala, since 1969 till 1980. Very sensitive to the social life of the poor, he always worked for their social welfare. He organized youth, wherever he went, to uplift their life and through them the society. Humility was his strength. He never shied or hesitated in public to plead for the poor.

As a good artist and an admirer of art, he took to cultural media like film and drama as means for the social and cultural conscientization of the people, especially the youth.

In 1980 when he went to Don Bosco, Quilon (St. Stephen's Church, Quilon) his apostolic life took a greater social dimension. He opposed

all that is evil in the society. He organized the poor fisher folk of Quilon coast for their social rights. Since 1981 till he died, he worked as president and in other capacities in the Fishermen's Union of Kerala (Swathanthrya Malsya Thozhilali Union of Kerala). He fought in the court and in public for the cause of the poor.

In 1983 Fr. Louis was appointed the rector of Don Bosco, Palluruthy, where he spent his last days with the poor and abandoned youth. Though short a life, but spent in full for the poor in a deeply salesian way — was Fr. Louis Panikulangara.



FR. BENEDICT FURTADO
 Born : December 2, 1930 in
 Bombay
 Professed : May 24, 1953
 Ordained : June 29, 1962
 Died : June 13, 1986, in
 Bombay.



He worked in both Madras and Bombay provinces. A great lover of the young and the poor, he served the Congregation in many capacities as rector and headmaster. He promoted vocations to the Salesian Society and spent his last days in sanctified suffering.

FR. JOHN GIACOMELLO

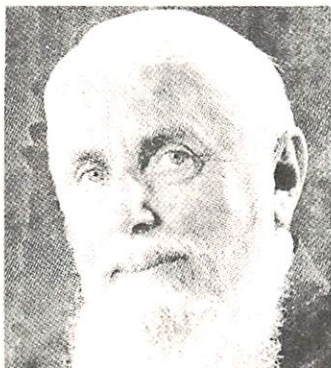
*Born : November 11, 1911 at
Almisano, Italy
Professed : September 14, 1933
Ordained : June 5, 1941
Died : June 26, 1985 at
Legnano, Italy.*



Besides serving as rector, he worked zealously for the pastoral care of souls in parishes. When the new Province of Bombay was set up, he was its first vice-provincial. Many Salesians know how great a part he played in their vocation to religious life.

FR. ALFRED MARIOTTA

*Born : April 3, 1911,
Switzerland
Professed : January 6, 1931
Ordained : September 30, 1939
Died : October 22, 1987.*



A great lover of the poor, Fr. Mariotta built houses and went about helping the needy. He is remembered in a special for the long service he rendered to the Past Pupils Federation in India.

BRO. CONSTANTIUS PO

*Born : January 30, 1910 at
Talegao, Goa
Professed : May 24, 1950
Died : September 3, 1977.*

He worked for a time at the press in Tirupattur in the late forties. However, later he moved to Bombay where he worked in different institutions.

BRO. GEORGE VIEGAS

*Born : December 3, 1897 at
Sohagpur
Professed : December 8, 1935
Died : February 18, 1975.*

Bro. Viegas was closely connected with Salesian work in Bombay, having been at Tardeo Castle in the early period and later at Matunga for many years. His devotion to duty was extraordinary.

FR. MARIO ZOCCHI

*Born : October 26, 1909 at
Varese, Italy
Professed : January 29, 1933
Ordained : December 8, 1943
Died : October 24, 1974.*

Fr. Zocchi came to India as a novice. He was ordained while in the concentration camp during the War. His priestly ministry took him to parts of Madras province and later to Bombay.

CALCUTTA

FR. LEANDER AYUSO

Died : 24.4.1973, Salamanca.

A Spaniard, missionary in Boborpara, Krishnagar and Sonada.

FR. ERNEST ZANON

*Born : 23.8.1905, Udine
Ordained : 7.7.1934
Died : 25.4.1975, Calcutta*

Thirty years in India, served in Guwahati, Tura, Parpeta (1940-53), Tangla (-1959) Dibrugarh. In 1962 we see him at COP and Liluah. In Delhi he served the Pronuncio until his death. A dynamic Salesian known for his spirit of poverty.

FR. JOHN BADALLOTTI

*Born : 11.8.1912
Professed : 1932
Died : 22.8.1971 (Barcelos)*

Strongly built, energetic missionary in Jessore, Boborpara and Shimulia 1953 - Krishnagar. Let India for Brazil where he successfully tried out Indian missionary methods.

FR. LEO BARATTONI

*Born : 1910
Died : 31.7.1974*



He was first a Diocesan. As a Salesian he worked mainly in Burma where he was outstanding as a spiritual director and confessor.... a gifted painter. He died of cancer, in Turin.

BISHOP MATHEW BAROI

*Born : 31.8.1925
Professed : 6.1.1948
Ordained : 8.12.1957
Died : 4.4.1983*

Held responsible posts in the formation houses of Sonada and Bandel, Much appreciated as Rector and Prior of Bandel. In 1970 Apostolic Ad-

ministrator of Krishnagar, 1973 — Bishop. He worked zealously for the expansion of mission work and endeared himself to the poor. Gave much importance to promoting vocations. He died of heart failure on Easter Monday 1983.

FR. HUMBERT BIANCHI

Born : 13.10.1902

Professed : 21.1.1928

Ordained : 7.7.1934

Died : 19.11.1958

A pioneering missionary in Khulna and the Sunderbans. An exemplary pastor. He returned home after the War.

FR. THEODOSIUS BONOMI

Died : 18.4.1979, Salerno

A late vocation, zealous missionary in Shimulia, Assam valley and Khasi Hills, hard worker with a jolly spirit; died in an accident.

FR. GEORGE BUISMAN

Born : 27.10.1902

Professed : 8.12.1931

Ordained : 5.9.1939

Died : 24.11.1942, Bandel

A very capable, courageous and good natured priest; served the Houses of Liluah and Bandel during his short priestly life. He died of kidney defect.

FR. LAWRENCE BURI

Died : 11.6.1961, Spain



A S. American, he came to India as a Theology professor, very capable and gifted. He was Prior of Bandel and Rector of DB Liluah. He died of heart attack. He came to India with the early group of missionaries and, became Prior of Bandel from where he went to the mission of Raliang. Due to ill health he returned home to Italy.

BRO. JOSEPH CASAGRANDE

Died : 24.10.1949, Trento

He was a late vocation, simple, humble and liked by all. As an expert mechanic he was well known in Krishnagar. He died in a road accident.

FR. JOHN CASTRO

Born : 2.8.1908

Professed : 1920

Ordained : 1934 (Spain)

Died : 7.3.1936, Calcutta

He was a zealous missionary in Shimulia and died at a young age having contracted typhoid.

CL. GINO CESARIN

Born : 1912, Casarsa

Professed : 1930 Mawlai

Died : 5.6.1935, Fulbari

This young enthusiastic and much loved cleric died in a river accident while taking the boys of DB Krishnagar for an outing.

FR. JOHN CIGAN

Born : 2.4.1909

Professed : 8.12.1937

Ordained : 1940

Died : 26.1.1944

He was Czechoslovakian. After his internment during WW II, he worked in Bandel and Saharampore, UP. He was efficient and zealous. He died of cancer at an early age.

FR. ANDREW COCCO

Died : 20.10.1967

Before becoming a Salesian he practised as a Lawyer. He became Prior of

Bandel in 1936 and helped settle many land cases. He returned to Italy before the war.

FR. DANIEL COLUSSI

Born : 15.4.1911

Ordained : 1939

Died : 29.12.1970, Capetown

One of the Colussi brothers - he worked in Assam as a missionary.

FR. FERRUCIO COLUSSI

Born : 2.7.1908, Udine

Professed : 8.1.1930

Ordained : 29.6.1935

Died : 24.5.1940 (Krishnagar)



From 1935 to 1940 he worked in the diocese of Krishnagar, looking after DB Tech and the Cathedral Parish. He was an effective spiritual animator.

FR. JOSEPH COLUSSI

Died : 26.12.1978, Lesterfield

He returned home to Italy as a young cleric.

FR. HUBERT COLZANI

Born : 4.1.1908

Professed : 8.12.1932

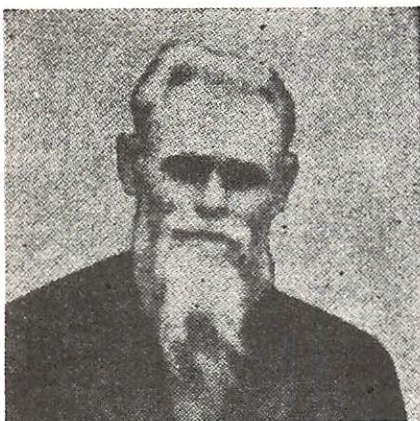
Ordained : 5.6.1941

Died : 10.3.1982

Came to India in 1931 and pioneered mission work among Garos. Provincial Economist, Additional Secretary in Papal Nunciature (1971) Actor and Musician, lively and dynamic in character. Died of heart attack.

BRO. AUGUSTINE CONTI

Born : 6.1. 1886
Professed : 29.9.1911
Died : 21.10.1970, Calcutta



He belonged to the first group of Salesians who came with Msgr. Mathias. He spent his entire Salesian life in India, having worked in Assam, Shillong, UP, Krishnagar and Calcutta. He was an expert agriculturist. His spirit of sacrifice and sense of poverty was exemplary. Above all he was a man of prayer with deep Eucharistic and Marian piety.

FR. FRANCIS CONVERTINI

Born : 29.8.1898
Professed : 24.5.1929
Ordained : 29.6.1935
Died : 11.2.1976

A late vocation, veteran of WW I. Whole life spent at Krishnagar; well known for his approach to non-Christians. His simplicity and personal holiness won many souls. He lies buried at Krishnagar.

FR. ALOYSIUS DEL NOVO

Born : 17.10.1910
Professed : 8.12.1937
Ordained : 1947
Died : 19.7.1955

A late vocation ordained at the age of 38. Bandel and Krishnagar will remember him for his whole-hearted and apostolic zeal, his holiness of life and readiness for service.

BRO. CHARLES DELL'ACQUA

Born : 22.9.1906
Professed : 8.12.1934
Died : 12.10.1972

A pious Salesian, good conversationalist who loved telling stories. As a factotum he served in Calcutta and Burma.

FR. JOHN DEPONTI

He was a pioneer missionary with Fr. Mathias. His first field of apostolate was Raliang, taken over from the Jesuits. Two years later he became Novice Master. One year later he had to return home due to sickness.

FR. ANTHONY DORO

Born : 27.11.1916 (Padua)
Professed : 8.12.1934
Ordained : 8.12.1944
Died : 2.4.1984

HM of DB Krishnagar 1945-60. Served at DB, Calcutta and, St. John's Bandel (11 years), last years in Krishnagar. A good preacher with remarkable sense of wit. Died of heart attack.

FR. DOMINIC FARINA

Born : 1885, Randozzo
Professed : 1903
Ordained : 1912
Died : 1936, Raliang

Came to India in 1925; a zealous missionary in Jowai and Raliang. He loved teaching catechism.

FR. MARIO FERRARIO

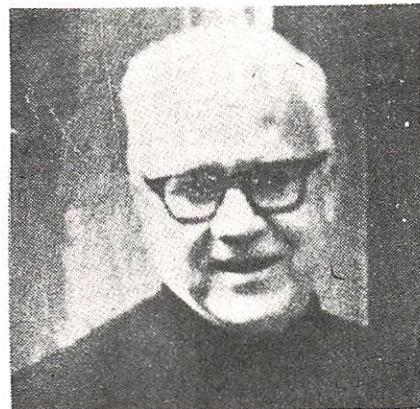
Born : 30.3.1904
Professed : 1939
Ordained : 1936
Died : 23.3.1962, Buscate, Italy



Outstanding as an administrator, very pastoral minded. He was Rector in COP, DB Liluah and worked in Bishop's House, Krishnagar. He spent 33 years in India and, died of heart attack in Italy.

FR. JULIO FERRETTI

Died : June 27, 1984, Brescia



Soon after his arrival in India in the early 1930s, he became the Secretary to the Bishop of Krishnagar which post he again occupied after his ordination. He worked effectively as parish priest of Maliapota, Ranaghat and Thakurnagar. He was an observant religious and loved freedom. He returned to Italy in 1975.

BRO. ISIDORE FIOREDDA

Born : 23.8.1909
Professed : 22.12.1939
Died : 8.2.1978, Calcutta.



BRO. PETER GONTRAM

*Born : 22.2.1932
Died : 29.12.1970, Mandalay
14 years a Religious.*

A cheerful, capable person who could make his presence felt. He had a calm spirit and accepted divince will whatever form it came to him. In Burma he saw through the difficult days of nationalization of schools. He died of heart ailment.

FR. FRANCIS MARMOL

*Born : 1.10.1886, Cadiz, Spain
Professed : 15.8.1905
Ordained : 22.12.1917
Died : 20.5.1974 Bandel.*



He came to Assam missions in 1925, and was sent to Gauhati to help Fr. Piasecki. As a missionary he toured the villages bringing joy and hope wherever he went.

Indegatigable worker, observant religious with a deep sense of poverty. Thirty-three years in the missions of Barpetta Road.

BRO. AMBROSE GOGLIATTI

Died : 9.11.1987, San Calisto, Rome.

He was a late vocation, peculiar in his own way. He assisted Bishop Mathias for a few years. Before returning to Rome to look after the catacombs he served in DB Krishnagar and Delhi.

FR. JOSEPH GUSTAS

Lithuanian of Russian origin. Prefect of Studies in Theologate, Shillong. Very clever, friendly and approachable. It is said he died in Siberia, taking the place of another.

FR. JOSEPH HAUBER

Died : D: 21.10.1946

A German, serious minded about his work. He was the first Rector of Tardeo, Bombay. Towards the end of his life he became blind and deaf.

FR. GEORGE MLEKUS

*Born : 20.1.1902 Vionjevk
Professed : 29.8.1922
Ordained : 18.11.1930*

A missionary in Shillong and Cherapunjee, a master of Khasi language, endeared himself to the people. He died of sudden illness.

FR. AUSTIN GUARNERI

*Born : 13.5.1912
Professed : 8.12.1932
Ordained : 5.6.1941
Died : 2.10.1986*



He served the diocese of Krishnagar for 50 years as Assistant parish priest, Rector of DB (twice). He is best known for his publications. An unassuming, tireless worker, loved the common people. An ever-smiling, God-filled salesian.

FR. ANDREW KILLERMANN

*Born : 15.11.1900 Bavaria
Professed : 10.8.1918
Ordained : 10.7.1927
Died : 13.7.1984, Calcutta.*



Came to India in '37, Asst. PP at Krishnagar, transferred to Shillong. After the War in Dibrugarh and Jessore. In 1952 - Krishnagar where he established his presence as a director of souls. An exemplary Salesian.

BRO. PACIFICUS MUSCAT

*Born : 12.9.1908, Malta
Professed : 1928
Died : 6.12.1935*

He came to India in 1932, a silent, enthusiastic worker. His ample goodness won him many young people. While working in DB Shillong cancer was detected. He died in Calcutta.

FR. CHARLES NIZNANSKY

Died : 25.6.1984, Goshen

Most part of his life in India he spent at Bandel, St. John's, developing that Bengali medium school, himself not knowing much Bengali. Throughout life he was afflicted by

many deceases, but he remained hearty and peaceful. He went to the USA for treatment soon after W/W II. He was an accomplished Musician.

Novice JOSEPH NEGRO

Born : 25.9.1909

Died : 9.4.1933, Shillong.

FR. AEGIDIUS PAOLETTO

Outstanding missionary in Ranabondo, Jessore, Shimulia. A fatherly figure, practical and good natured. Died in an accident.

FR. LEO PIASECKI

Died : 10.10.1957

Of gigantic build, spirited missionary, an architect. Prior of Bandel friend to all. He died in a cycle accident in Assam.

BRO. JOHN PLATHOTTATHIL

Born : 25.10.1927

Professed : 1951

Died : 4.10.1951

He loved his vocation as a Salesian Brother. He was docile and obedient and set an example of assiduous work.

BRO. PAUL PORRO

Born : 6.7.1911

Professed : 8.12.1938

Died : 3.10.1970



A late vocation, worked in a weaving factory and one military service. A factotum, in Ranabondo and DB Krishnagar, attended upon Bishop Morrow. Simplicity - main virtue. Returned to Italy due to ill-health.

FR. HENRY RAYGASSE

Died : 21.11.1962, Paterson
Aged 84.

He was French man, the first Salesian Prior of Bandel; very paternal and ascetic; well known for his biblical preaching.

ALOYSIUS RIBALDONE

Born : 25.6.1902

Professed : 1923

Ordained : 1930

Died : 28.10.1966

A fatherly figure with an impressive personality; served in the missions of Assam and Krishnagar; very effective as a preacher. Died in Italy.

FR. IGINO RICALDONE

Ordained : 1928

Died : 31.8.1963, Turin.

An all-rounder, Rector of DB Shillong. Vice-Provincial for some time. From India he went to Phillipines; died after an operation.

FR. ALOYSIUS ROCCA

Born : 13.6.1900

Professed : 1927

Died : 1932



He was a late vocation. He pioneered with Fr. Pianazzi in the Garo missions. He died in a motor car accident at Salerno.

FR. CYPRIAN SANCHEZ

Born : 13.5.1898

Ordained : 1932

Died : 18.12.1947, Madrid

He was an ardent missionary in Bengal. He also served in Bandel.

FR. NATALE SASSO

Born : 10.2.1929

Professed : 11.6.1949

Ordained : 28.6.1959

Died : 4.11.1960

Full of life and good cheer came to India as a young priest. While in DB Park Circus he died after a scooter accident.

FR. JOHN SCHILDER

Born : 12.6.1907

Ordained : 1938

Died : 30.7.1983

Came to India in 1929, worked in Shillong and Khulna; pioneered mission work in Ranabondo and Berhampore. 1969 Prior of Bandel. His last years were spent in Provincial House. He was loved by the poor.

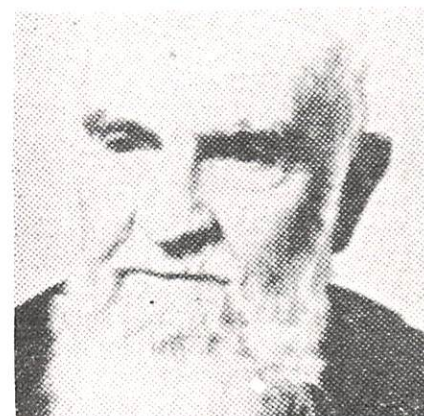
FR. VINCENT SCUDERI

Born : 30.5.1902

Professed : 20.9.1918

Ordained : 29.5.1926

Died : 22.11.1982



Very strong willed and active. Became provincial at a young age after Fr. Mathias. From 1935 to 1939 he was Apostolic Administrator of Krishnagar and Provincial. After the War he pioneered Salesian work in Goa. In 1951 he went back to Sicily and took up dynamic initiatives till his death.

Brought up by Salesians as an orphan... excellent carpenter, worked in Guwahati and DB Krishnagar (1964-1974). He loved Salesian life and was a great devotee of Mother Mary.

FR. JOHN VILLA

Died : 26.11.1986 Sondrio, Italy, aged 79.

A very active and humorous Salesian. Shikuli, COP Calcutta, DB Krishnagar and Sonada will remember his services. He had a sudden death in Italy.

FR. RUDOLFO TOIGO

Born : 4.9.1907

Died : 10.4.1930, Cuneo



Short stay in India, Prior of Bandel for a while, intelligent and zealous. Died of brain tumour.

FR. ACHILLES VISENTIN

Died : 8.10.1976

He was a companion of Fr. Zannini and worked for many years in the Assam valley; very hearty and simple natured; died of heart failure.

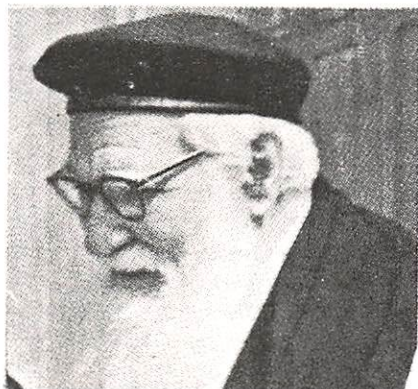
FR. CESARIUS SERGI

Born : 20.3.1900

Professed : 7.1.1934

Ordained : 20.6.1936

Died : 30.4.1977



He once said, "Don't you know that I have given every drop of my blood for the missions?" having spent 40 years in the diocese of Krishnagar.

FR. FRANCIS VOLPI

Born : 10.12.1901

Ordained : 1934

Died : 5.7.1971 S.Fern Atabapo

He was a very good missionary and Confessor.

FR. RAPHAEL TORMO

Died : 28.6.1964

He was in India as a missionary for four years and died at the ripe age of 83, in Italy.

CL. JOHN ZAETTA

Aged 20

Died : 3.10.1928

An enthusiastic young man, died of typhoid.

BRO. TARCISIUS SONA

Born : 1912, Assam (Kairabari)

Professed : 12.2.1943

Died : 6.6.1974



BRO. WOLFGANG VENTURINI

Born : 1.10.1911, Rome

Professed : November 11.

Died : 2.7.1950

Known as 'Apostle of Krishnagar' because of his zeal for souls and personal holiness, assisted Bp. Morrow in his personal and pastoral life. He truly had an 'oratorian heart'. Died of pulmonary infection and is buried at Salesian College Sonada.

FR. FRANCIS ZANNINI

Died : 30.5.1977, Abandan

Intelligent... linguist, musician, one of the first BA's. The Houses of COP, DB Liluah and Sonada benefitted of his talents. He died of heart attack.

FR. VICTOR VIGAJA

Died : 18.10.1962

He was famous as missionary in Assam and much sought after as a confessor.

FR. FORTUNATO ZUCCOLLO

Ordained : 1943

Died : 16.7.1966

He made use of his intellectual capacities in the line of teaching where he was hard working and demanding from the students. He returned to Italy and died in Vicenza.

DIMAPUR

FR. CHACKO EDAMALAI

Born : 7.6.1939
Professed : 24.5.1960
Ordained : 20.12.1969

FR. PHILIP KANJUPARAMPIL

Born : 10.6.1949 at Kainakary, Kerala.
Professed : 24.5.1968
Ordained : 19.12.1976
Died : 7.7.1983 at Vellore.

In 1978 he went to the Biblicum, Rome, for Scripture and in 1982 joined the staff of Sacred Heart College, Mawlai, as a professor and taught for 3 semesters.

FR. ZACHARY PANAMATTAM-PARAMPIL

Born : 12.4.1935 at Palai, Kerala
Professed : 15.8.1956
Ordained : 9.4.1967
Died : 24.11.1985 in Tinsukia.

He worked in St Paul's Seminary, Shillong; as parish priest of Naharkatiya, Holy Cross Dimapur, Tanga and Tinsukia.

GUWAHATI

FR. JAIME AGUILAR

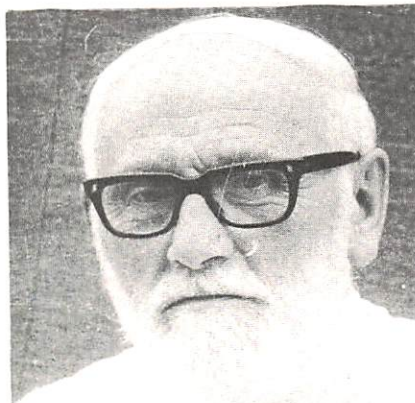
Born : Valencia, Spain, October 12, 1925
Professed : August 16, 1943
Ordained : July 26, 1953
Died : Caracas, Venezuela, January 22, 1971.



He worked as a dynamic missionary in the Assam Valley, in Guwahati, Golaghat, North Lakhimpur, Naharkatia and Dibrugarh. Later he went back to his native country due to ill health. Finally he proceeded to South America. He was always cheerful.

FR. VIRGIL ALBERA

Born : Cavaglia, Italy, July 4, 1913
Professed : December 11, 1933
Ordained : January 30, 1943
Died : Dibrugarh, Assam, August 13, 1987.



He was parish priest for 17 years in various parishes of Khasi Hills. He was the first Rector of St. Paul's Minor Seminary, Shillong. He was cheerful and generous and had great love for the youth.

FR. MANUEL ALBIZURI

Born : Azcoitia, Spain, September 23, 1925
Professed : August 16, 1943
Ordained : June 28, 1953
Died : Sonapahar, Maghalaya, September 30, 1982.



He worked in Marbisu, Jowai, Nongstoin, Laithumkrah (Shillong) and Sonapahar. He was a valiant, fearless missionary among the Khasis. He is known as the 'Apostle of the Lingams' of West Khasi Hills. He died tragically in a Jeep accident while returning to Sonapahar after a monthly recollection at Shillong.

FR. VICTOR AMUMAURI

Died : Bologna, June 23, 1978, at the age of 76.

FR. JOSEPH ARMINANA

Born : Alcoy, Spain, April 29, 1929
Professed : August 16, 1949
Ordained : December 8, 1957
Died : Shillong, October 28, 1987.

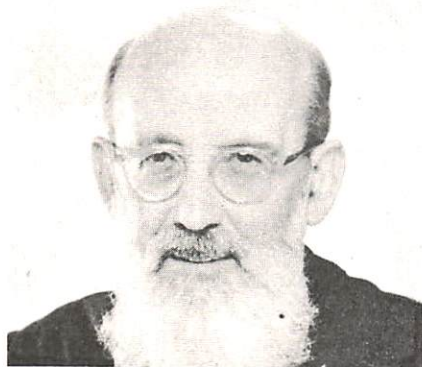
He was cheerful, hospitable and hard-working. He was a pioneer frontline missionary for over 25 years in Tezpur, Raliang and Nongpoh. He thought big and undertook big works. At his death he was the Procurator at the Archbishop's House in Shillong.

FR. JOSEPH AROKIASAWMY
 Born : Kumbakonam, Tamil Nadu, June 11, 1913
 Professed : January 6, 1931
 Ordained : September 30, 1939
 Died : Shillong, April 14, 1982.



He worked in Triupattur, Madras and Shillong. He was the Provincial Economist of Madras Province for some time. Gifted with a keen intellect, he was a member of the Senate of Gauhati University, and a member of the University Grants Commission for one term. He was the Principal of St. Anthony's College, Shillong, for 24 years. He was known for his generosity.

FR. JOSEPH BACCHIARELLO
 Born : Scagnello, Italy, January 7, 1907
 Professed : January 21, 1925
 Ordained : April 2, 1932
 Died : Shillong, May 9, 1985.



He was a pioneer educator, writer in Khasi language, a dedicated formator and a much-sought-after con-

fessor. He was novice-master for nine years. He worked in Saharampur, Bandel, Sonada, Shillong and other places.

MONS. EMMANUEL BARS
 Born : Torroella de Montgri, Spain, October 20, 1889
 Professed : August 31, 1908
 Ordained : August 10, 1917
 Died : Shillong, April 4, 1974.



He was one of the 11 Salesians who came to Northeast India in 1922. He was the Apostolic Administrator of Krishnagar Diocese for six years. He had a brilliant mind; he mastered Khasi and Garo Languages and compiled Dictionaries in these two languages.

FR. MARIO BIANCHI
 Born : Maccio Villaguar dia, Italy October 23, 1912
 Professed : December 8, 1944
 Died : Valduce, Italy, October 21, 1978.



Devotion to duty was the outstanding mark of his character. He spent 33 years in Bishop's House, Shillong, in various capacities.

FR. CONSTATINE BILI
 Born : Lombardore, Italy, September 1, 1913
 Professed : December 8, 1932
 Ordained : December 8, 1944
 Died : Shillong, May 5, 1967.

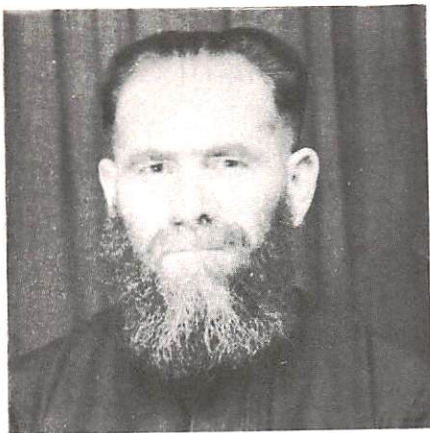


He worked as a dynamic missionary in Dibnugarh, Dooma, Jowai and Shillong (Cathedral Parish). He was a gifted musician and a lively salesian constantly optimistic.

FR. HERMENEGILD BOSCARDIN
 Born : Marano Vincentino, Italy, November 25, 1905
 Professed : January 21, 1928
 Ordained : June 20, 1936
 Died : Bassano del Grappa, Italy, February 19, 1966.

He was a pioneer missionary in Dibrugarh, Jowai, Tezpur, and Dhekiajuli. He was very zealous and hard-working. He died in his native land while undergoing treatment for cancer of the jaw.

FR. MARIO BOTTO
 Born : Alice Belcolle, Italy, February 13, 1900
 Professed : January 9, 1930
 Ordained : June 29, 1935
 Died : Tezpur, September 14, 1965.



He worked in Krishnagar, Jowai, Saharampur, Mawlaim Nongpoh, Cherrapunjee, Tezpur, Borpuhri and Dhekiajiul. He was dynamic and cheerful.

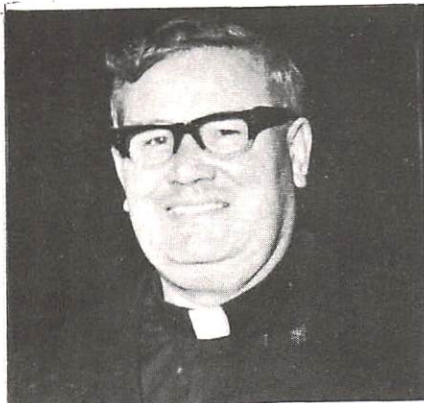
FR. PATRICK BURNS

*Born : Bealfast, Ireland,
January 17, 1916*

Professed : September 7, 1935

Ordained : January 30, 1944

Died : Shillong, May 16, 1981.



He worked in Saharampur, Barpeta Road, Tezpur, Shillong, and Guwahati. He was a great educationalist, well known in Gawahati where he spent 21 years. Simplicity, optimism and joviality were the hallmarks of his character.

FR. ALOYSIUS CERATO

*Born : Fonzaso, Italy,
November 24, 1908*

Professed : January 6, 1927

Ordained : December 8, 1934
Died : Bombay, May 24, 1976.



He was a zealous missionary in the plains of Assam especially in North Lakhimpur. He had a calm and undaunted disposition. He went to Bombay in 1969 when the foreign missionaries were expelled from Assam.

BR. GUMERSIND CID LASADA

*Born : Orense, Spain,
December 7, 1893*

Professed : September 4, 1913

*Died : Shillong, September 22,
1976.*



He was one of the first eleven Salesians who came to Northeast India in 1922. He was a shoe-maker by training; but he could put his hand to any work. Optimism, Cheerfulness, Gentleness and community spirit and deep piety were the virtues that adorned his personality.

FR. ELIGIO CINATO

*Born : Ambrogio, Italy, July 21
1898*

Professed : January 1, 1921

Ordained : November 20, 1930

*Died : Cherrapunjee, Mehagala,
January 15, 1964.*



He spent 40 years in India. He was the Provincial of the Province of South India for 12 years since 1934. He was for some time the V.G. of Krishnagar Diocese. Later he worked in Raliang and Cherrapunjee. Selfless charity especially to the poor and the sick was the virtue he excelled in.

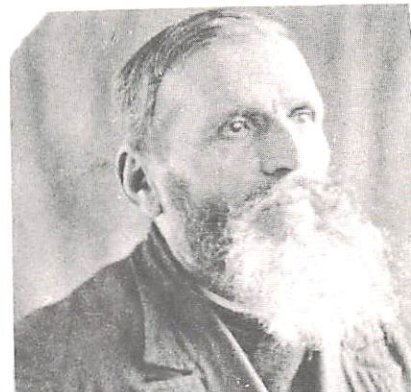
FR. ALVIN COMBA

*Born : Frassasco, Italy, March 5,
1881*

Professed : March, 1, 1912

Ordained : September 19, 1920

*Died : Shillong, December 1,
1970.*



He spent his life as a professor of theology mostly in Sacred Heart College, Shillong. He was an exemplary formator and spiritual guide with a great love for Don Bosco.

FR. ALBERT CORRENGIA

Born : Milan, Italy, April 15, 1906

Professed : January 6, 1929

Ordained : April 29, 1933

Died : Shillong, May 15, 1984.



He was a great missionary among the Khasis. He worked in Don Bosco Shillong, Raliang, Mawlai (Shillong), and Mawkhar (Shillong). He was very dutiful. His spirit of piety was exemplary.

FR. GIULIO COSTA

Born : Imola, Italy, November 11, 1901

Professed : January 6, 1927

Ordained : April 26, 1931

Died : Mendal, Garo Hills, April 17, 1970.



Most of his missionary life was among the Garos. He was a man of bold plans, broad views and untiring activity. He had great interest in an anthropological research which he carried out among the Khasis and the Garos. He lost his life tragically at the hands of assassins.

FR. ROGER DAL ZOVO

Born : Vestenanuova, Italy, September 16, 1909

Professed : January 21, 1928

Ordained : July 20, 1936

Died : Shillong, July 8, 1972.



He worked in Krishnagar, Jessore, Bandel, Sonada, Dibrugarh and Shillong. He was the Vicar General of the Diocese of Dibrugarh for 9 years from 1956. He was an exemplary religious, zealous priest and a dutiful formator. He wrote a number of booklets in English and Khasi.

FR. ANTHONY DEL COL

Born : Casarsa della Delique, Italy, October 15, 1915

Professed : December 11, 1933

Ordained : O. January 30, 1944

Died : Nongpoh, Meghalaya, October 18, 1960.



He worked in Saharampur, Mandalay, Liluah, Sonada, Don Bosco Guwahati since 1952. He had a great love for the youth. He published several books in Assamese. He died tragically in a jeep accident while

returning from Shilong after the funeral of Br. Alfred Topno.

FR. MICHAEL DEVALLE

Born : Clavesana, Italy, November 18, 1908

Professed : January 6, 1927

Ordained : July 7, 1934

Died : Shillong, October 13, 1988.



He was a pioneer missionary in Tezpur, Barpeta Road and Salana. In Salana he opened a new mission station and worked there for 9 years from 1951. He was a much sought-after teacher and spiritual guide. He worked for 23 years as spiritual director in St. Paul's Minor Seminary, Shillong. He worked with dedication and orderliness. Poverty and obedience stood out as prominent virtues of his.

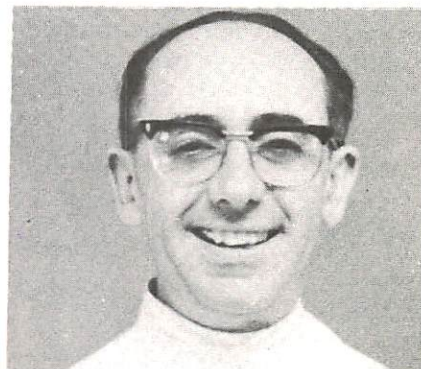
FR. JOSEPH DIESTE

Born : Ayerbe, Spain, May 15, 1926

Professed : August 16, 1945

Ordained : July 26, 1953

Died : Barcelona, Spain, July 1, 1986.



He was a dynamic and zealous missionary among the Khasis. He worked in nearly all the parishes of Khasi Hills. After 33 years of service as a missionary, he returned to Spain due to ill-health.

BR. JEROME DROWELL

Born : Laitkynsew, April 8, 1920.
Professed : December 22, 1939.
Died : Shillong, May 31, 1952.

He was trained in carpentry. He worked in Krishagar and Shillong. He was docile and affable.

BR. THOMAS DUNG DUNG

Born : Koinartoli, Bihar, March 28, 1924
Professed : December 6, 1944
Died : Shillong, December 25, 1984.



He was a printer. He worked in Catholic Orphan Press, Calcutta. He was ill for nearly 30 years. He spent these years in Shillong. He sanctified his suffering by deep piety.

FR. EIPHANIUS FERNANDEZ

Born : Katha, Burma, January 6, 1936
Professed : May 24, 1958
Ordained : April 9, 1967
Died : Bombay, May 24, 1973.



After his ordination he worked in Raliang Parish. He was particularly fond of the young. He died under tragic circumstances falling off from the roof of a building while passing through Bambay on his way to Canada to see his mother.

MONS. STEPHEN FERRANDO

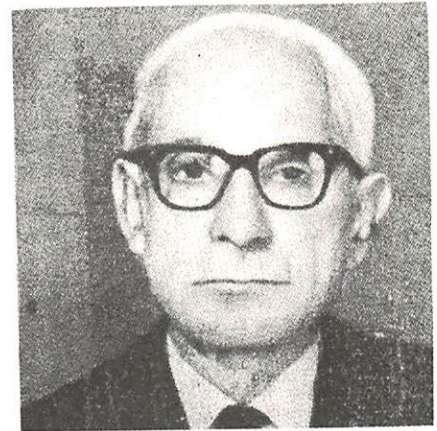
Born : Rossiglione, Italy, September 29, 1895
Professed : September 12, 1912
Ordained : March 18, 1923
Cons. : November 14, 1934
Died : Genova-Quarto dei Mille, Italy June 20, 1978.



He was Bishop of Krishnagar for one year, Bishop of Shillong-Guwahati for 34 years and Titular Archbishop of Troina for nine years. He founded a Congregation for Sisters called Missionary Sisters of Mary Help of Christians. He exhibited great leadership qualities and pastoral solicitude. He was an eminent formator of the early days.

BR. ISIDORE FIOREDDA

Born : Tempio Luogosanto, Italy, August 23, 1909
Professed : December 22, 1939
Died : Calcutta, India, February 8, 1978.



He lived for 33 years as a humble and observant religious in Barpeta Road. He went to Calcutta 1977 when he was not allowed to stay on in Assam by the government.

FR. JOSEPH FOGLIA

Born : Alba, Italy, July 19, 1900
Professed : October 17, 1921
Ordained : July 22, 1928
Died : Goa, September 25, 1970.



He was one of the early formators. He was a dynamic and charitable missionary Parish Priest for some 40 years mostly in Khasi Hills. Unfailing kindness, cheerfulness and deep piety were his outstanding virtues.

FR. HERCULES FONTANA

Born : Italy, August 7, 1900
Professed : December 8, 1931
Ordained : November 5, 1938
Died : Shillong, November 6, 1964.



He was a great missionary in Khasi-jaintia Hills. He working in Jowai, Raliang, Shillong, Guwahati and was confessor in the salesian Noviciate in Upper Shillong when he passed away. He was austere in his practice of poverty and assiduous in his work.

FR. FRANCIS FOSSATI

Born : Monza, Italy, March 5, 1897
Professed : December 25, 1925
Ordained : April 26, 1931
Died : Bombay, August 24, 1972.



He worked for 20 years in the mission centre of Digboi, Assam. Earlier he worked in South India and Bengal. He went to Bombay when foreign missionaries were expelled from Assam in 1969. He was a man of duty and prayer.

BR. ARMANDO FRASSON

Born : Cully, Switzerland, October 14, 1901
Professed : October 4, 1924
Died : Shillong, April 26, 1978.



He was a printer and an indefatigable worker. Piety, simplicity and punctuality were the virtues he excelled in. He worked in Don Bosco Shillong most of his life.

FR. PHILIP GIRAUDO

Born : Adonno, Italy, June 21, 1928
Professed : August 16, 1947
Ordained : December 8, 1955
Died : July 14, 1947.

Fr. Philip died of a severe liver infection. He worked as Administrator, Rector, Assistant Parish Priest and Parish Priest in Guwahati, Bhutan, Ranglang and other places. He was noted for his apostolic zeal which led him to learn eight local languages. He promoted vocations to religious and priestly life.

FR. EDWARD GUTIERREZ

Born : Plansencia, Spain, December 31, 1886
Professed : December 8, 1906
Ordained : July 20, 1913
Died : Shillong, October 8, 1976.



He was an ideal formator and spiritual guide. He was one of the founder-professors of the Salesian Thologate of Shillong. Devotion to duty, love for the liturgy and apostolic zeal were shining traits of his character.

BR. BARNABAS HAW

Born : Hatigarh T.E., Assam
Professed : May 24, 1950.

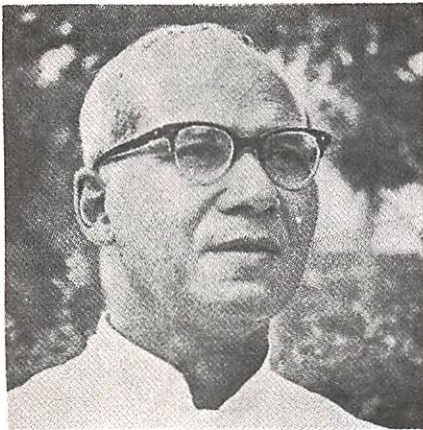


He carried out his service of love at Golaghat, Dibrugarh, Guwahati and Damra. He was an efficient teacher. He lived a life of uncompromising fidelity to his religious vows. He was diligent in the fulfilment of his duties, was interested in all that the youth love. He has a great sense of belonging.

FR. ELIAS HOPEWELL

Born : Shillong, Meghalaya, January 4, 1904
Professed : December 8, 1932

Ordained : June 5, 1941
Died : Shillong, November 28, 1966.



He was the first Khasi Salesian Priest. He left his job in the Servey Deptt. to follow his salesian vocation. He is a distinguished personality in the history of Khasi literature. His writings range from primers to University text books. He worked in Cherrapunjee, Mawlai, Sonada, Jowai, Houde-Shillong. He was noted for his spirit of poverty and love for children

FR. THOMAS LOPEZ

Born : Pozoblanco, Spain, August 18, 1901
Professed : September 12, 1919
Ordained : June 2, 1928
Died : Shillong, July 25, 1988.

He was a talented builder, designer and engineer. He designed a large number of churches and institutions. He was a good accountant. He was an example of efficient and hard work and religious observance.

FR. FELIX MATTA

Born : Buttiglieria d'Asti, Italy, November 26, 1910
Professed : December 22, 1939
Ordained : August 17, 1949.
Died : Raliang, Meghalaya, June 18.



He was a great missionary in the Khasi Hills. He worked in Cherrapunjee, Pynursla, and Raliang.

FR. THOMAS MATTAM

Born : Kurumulloor, Kerala, October 29, 1929
Professed : May 24, 1956
Ordained : May 2, 1965
Died : Shillong, June 16, 1986.



He worked in the various institutions of Shillong as administrator. He was Headmaster of Sacred Heart Boys' Shillong for 3 years. He was hard-working and noted for his spirit of poverty and zeal. He died after being unconscious for 130 days after a hernia operation.

BR. SANTO MONTARRO

Born : Casalvecchio Siculo, Italy, March 15, 1890
Professed : April 21, 1921
Died : Shillong, July 30, 1971.



He was a hard-working and exemplary religious, a musician and a builder. The magnificent Cathedral of Shillong and several churches and institutions were built by him.

FR. REMUS MORRA

Born : Pinerolo, Italy, April 25, 1918
Professed : March 19, 1936
Ordained : October 11, 1945
Died : Barpeta Road, Assam, April 29, 1985.



He was a gifted teacher. He worked in Sonada, Tezpur and Barpeta Road. He spent 35 years in Barpeta Road mission. He had a great love for the poor.

FR. JOHN WILLIAM O'DAY

Born : Melbourne, Australia, February 26, 1926
Professed : January 31, 1946
Ordained : July 1, 1955
Died : Rome, January 1, 1979.

FR. JOSE PALLIKUNNATH

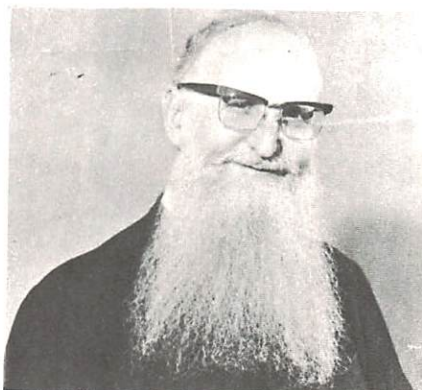
Born : Mannalur, Kerala,
March 28, 1944
Professed : April; 18, 1965
Ordained : December 21, 1974
Died : Angamali, Kerala,
November 29, 1986.



He was soft-spoken and an observant religious. He was apostolic-minded and took care of the sick. He spent seven years of his short priestly life as the Provincial Secretary.

FR. ALOYSIUS RAVALICO

Born : Trieste, Italy March, 6,
1960
Professed : October 14, 1924
Ordained : April 2, 1932
Died : Shillong, December 17,
1967.



He was a pioneer missionary in the Assam Valley and in Manipur. Gifted with a poetic mind he was a good writer. He was also an able procurator.

FR. IGNATIUS RUBIO

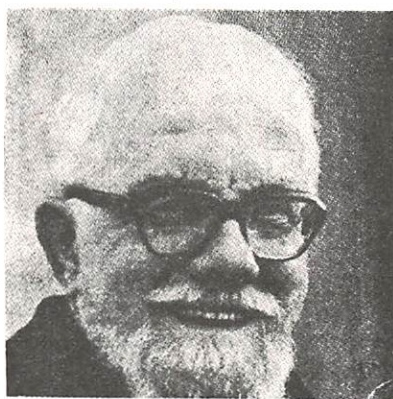
Born : Barcelona, Spain, April
8, 1921
Professed : August 16, 1942
Ordained : August 13, 1950
Died : Shillong. April 15, 1983.



He possessed a creative and artistic mind. He built a number of churches and religious institutions in Northeast India as Procurator first of Dibrugarh Diocese and later of Shillong-Gauhati Archdiocese. He had worked also in Madras and Bombay.

FR. SIRO RIGHETTO

Born : Soave, Italy, August 22,
1900
Professed : October 26, 1919
Ordained : July 11, 1926
Died : Verona, Italy, October
14, 1977.



He was a dynamic missionary in Bengal and Assam for 38 years. He worked in Khulna, Krishnagar, Calcutta, North Lakhimpur, Dibrugarh etc. In 1965 he returned to Italy for health reasons. He was very affectionate, cheerful and obedient.

FR. GEORGE STADLER

Born : Holzkirchen, Germany,
March 28, 1917
Professed : December 8, 1936
Ordained : September 20, 1945
Died : Peisenberg, Germany,
December 11, 1986.



He spent all his priestly life working for the Garos in Damra, Bagmara, Tura, Rangjeng and Mangsang mission centres. He was known for his generosity and humour. He passed away while under treatment in his homeland.

BR. FAUSTO PANCOLINI

Born : Aquila, Italy, October 3,
1916
Professed : January 6, 1941
Died : Rome, March 27, 1978.



He worked for more than 20 years in the Bishop's Houses of Dibrugarh, Tezpur, and Krishnagar as Secretary. He was quiet, pious, delicate and hard-working.

FR. JOHN SVIRNELIS

Born : Lithuania, February 12, 1913
Professed : September 9, 1934
Ordained : July 15, 1945
Died : Frascati, Italy, January 30, 1973.



He was an active missionary in Northeast India for 31 years. He worked in Garo Hills, Lilluah, North Lakhimpur, and Dibrugarh. He returned to Italy due to ill health in 1965. During the eight years that followed he should great patience in the face of suffering.

FR. ELIAS TOME

Born : Casarsa, Italy, November 19, 1898
Professed : September 4, 1921
Ordained : July 28, 1925
Died : Arro, Italy, September 11, 1966.



He worked in Jowai, Raliang and Shillong. He was a serene and untiring missionary and a man of simple and deep piety. He died while in Italy for holidays.

BR. ALFRED TOPNO

Born : Nahor Habi, Assam. January 1913
Professed : December 8, 1938
Died : Shillong, October 16, 1960.



He was one of the first Salesians from the Brahmaputra Valley. He was a trained carpenter. He working in Guwahati, Krishnagarh and Shillong. He helped others readily with a smile.

FR. DENIS TRONCANA

Born : Travigliatam, Italy, October 4, 1900
Professed : January 6, 1929
Ordained : June 29, 1935
Died : Brescia, Italy, August 9, 1982.



He worked in Tezpur, Dibrugarh, Raliang, Shillong (Laithumkrah), Marbisu, Cherrapunjee, and Mawlai (Shillong). He was a great missionary, well known for his love for the poor and the sick. He passed away while on a visit to his native country.

EPHISIUS USAI

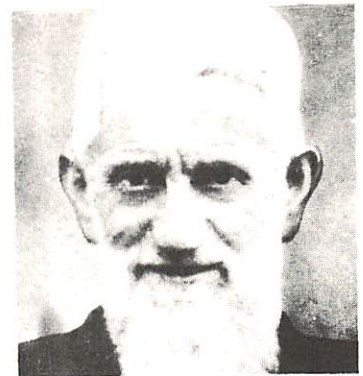
Born : Quartu, Italy, August 25, 1911
Professed : June 27, 1930
Ordained : May 23, 1939
Died : Turin, Italy, May 10, 1983.



He was a zealous missionaries among the Khasis. He worked in Laithumkrah, Pynursla and Nongthymmai (Shillong). He was a talented person with a good knowledge of medicine. He expired while under treatment in Italy.

FR. CONSTANTINE VENDRAME

Born : S. Martino di Colle, Italy, August 27, 1893
Professed : September 9, 1914
Ordained : March 15, 1924
Died : Dibrugarh, January 30, 1957.

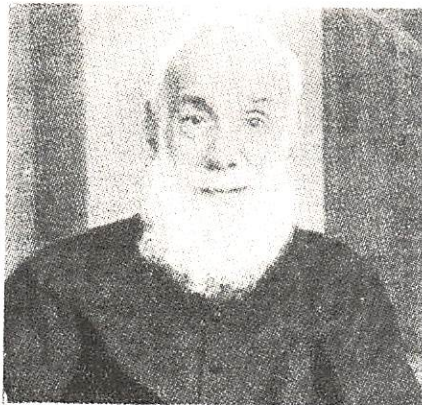


He is mainly responsible for the growth of the Catholic Church in Khasi Hills, so much so, he is known as the Apostle of the Khasi Hills. He was a saintly missionary. The Cause of his Beatification and Canonization may be introduced in a short time. He

worked in Shillong, Jowai, Wandiwash (Vellore), Mawlai (Shillong) and Mawkhar (Shillong).

FR. VICTOR VIGADA

Born : Alpigno, Turin, Italy,
February 24, 1896
Ordained : June 26, 1935
Died : October 18, 1962 at
Turin.



He was a late vocation. Constant serenity and spirit of sacrifice were outstanding qualities of his character. He returned to Italy in 1949 due to poor health.

FR. DOUGLAS JOSEPH WOLLASTON

Born : Akyab, Burma,
December 11, 1902
Professed : January 21, 1925
Ordained : July 5, 1931
Died : Shillong,
1979.

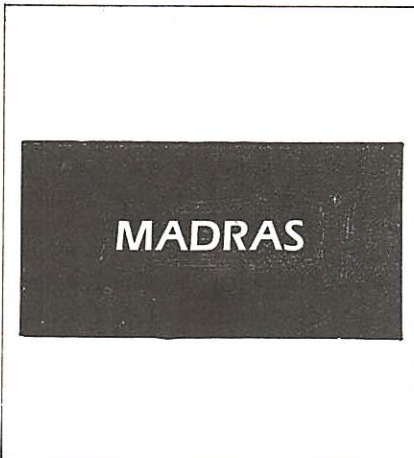


He was a great Educationalist and formator. He died after being tried in the fire of suffering for nearly 5 years.

FR. JOHN ZAMPETTI

Born : Serra San Quirico, April
8, 1908
Professed : September 23, 1929
Ordained : June 15, 1934
Died : Rome, July 27, 1983.

He was a missionary professor of theology in Hong Kong. He came to Shillong as a professor of Canon Law in 1953. He returned to Italy in 1967 and taught Canon Law and missiology in the Salesian Pontifical Ateneum. He was noted for his love for the Church and the Congregation.



FR. FIORELLO ALBERTINI

Born : Ramello, August 19,
1890
Professed : October 10, 1915
Ordained : December 23, 1922
Died : December 7, 1945.

He came to India in 1931 and served as parish priest at Pattlavaram for about 5 years before returning to Italy in 1938 for health reasons.

FR. EMMANUEL ALVES

Born : Villa Nuova (Portugal),
April 21, 1901
Professed : May 13, 1919
Ordained : May 15, 1929
Died : Los Angeles, September
7, 1976.

FR. JOSEPH AMALADASSOU

Born : Pondicherry, October
18, 1917
Professed : 1949
Ordained : May 31, 1951
Died : Krishnagiri, July 16,
1979.



Most of his priestly life was spent in the south, though he worked also in Wadala and Panjim. From 1965 till his death he was parish priest at Tirupattur.

FR. AUGUSTINE ANDERSON

Born : Liverpool, November 8,
1899
Professed : September 18, 1926
Ordained : Southport, August 30,
1958.

While serving as parish priest at St. Mary's Cathedral (Madras), he was also chaplain to the Armed Services. During this period he was also Headmaster of St. Mary's School. He has written a biography of Don Bosco in English.

FR. THEODORE ANDREAS

Born : Usingen (Germany),
September 9, 1901
Professed : 1929
Ordained : July 5, 1936
Died : Chetpattu, January 8,
1968.

Remembered always as the zealous pastor of Arokiyamada Church, Vellore.

FR. LEO ANTHONY

Born : Pudupet (Madras), July 3, 1937
Professed : 1961
Ordained : February 11, 1965
Died : Madras, October 15, 1971.



Worked at Yercaud both as a cleric and as a priest. A talented musician, a gifted sportsman and an excellent teacher, he was loved by all who came in contact with him. His last appointment was as Rector of Rinaldi Juniorate, Madras.

FR. AMALADOSS ANTHONYSWAMY

Born : Trichinopoly, February 3, 1910
Professed : December 11, 1933
Ordained : June 5, 1941
Died : Madras, August 20, 1983.



Pastoral ministry took him to numerous parishes and missions in the province. He served with selfless zeal and dedication.

FR. FABIAN AYILLOOKUNNEL

Born : Kanjirapally, April 11, 1933
Professed : May 24, 1953
Died : Mawalai, November 28, 1959.

While a student of theology at Mawalai, he died a heroic death while attempting to save the life of another confrere who was drowning.

FR. PAUL BAZGIER

Born : Pruchna (Poland), January 14, 1891
Professed : July 22, 1914
Ordained : May 9, 1920
Died : Madras, August 7, 1965.

Fr. Paul spent the first eight years of his priestly life in his native Poland. He reached Vellore in 1930 to study Tamil and the next 34 years were spent as parish priest in various missions in North Arcot and as professor of Philosophy at Poonamallee, Yercaud and Kotagiri. His last appointment was as a parish priest at Basin Bridge, Madras, where he ministered to the poor with unmatched zeal and zest.

BRO. CHARLES BELLANI

Born : Italy March 31, 1881
Professed : October 1924
Died : Genoa, March 5, 1945.

Came to India in 1928 and put in yeoman service in the early years of the Matunga house in Bombay.

FR. FIORI DI BENEDETTO

Born : Nogaredo, August 27, 1896
Professed : December 25, 1925
Ordained : April 26, 1931
Died : Turin, September 11, 1978.

Almost all the years of his missionary life were spent in the northern province working among the Khasis. During the War he came south

and worked for one year at Tirupattur. Later he went to Calcutta. While at Calcutta he was asked to inquire into Mother Teresa's work as she has just started her first Mission. His highly favourable report helped Mother Teresa to establish her mission.

FR. RICHARD BIEBUCKY

Born : Sulsigne, October 26, 1860
Professed : March 9, 1897
Ordained : December 22, 1890
Died : Turin, December 5, 1937.

He was one of the six pioneers who came to Tanjore in 1906 with Fr. Tomatis. He was very popular with the people of Tanjore and was elected Municipal Councillor but had to leave the country soon.

FR. JOSEPH BORA

Born : Morrel del Camp (Spain), June 25, 1899
Professed : September 21, 1924
Ordained : March 24, 1928
Died : Elche (Spain), April 1, 1978.

Arriving in 1934 Fr. Joseph made full use of his musical talent as choir-master at St. Mary's Cathedral, Madras. He was also Assistant Headmaster of St. Mary's School and later of St. Gabriel's School.

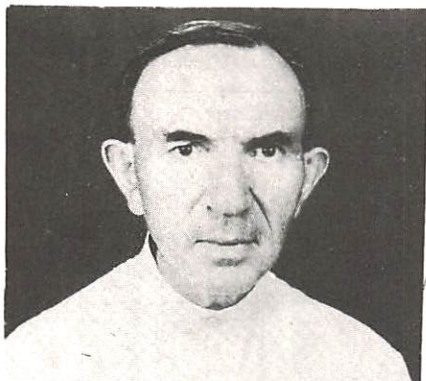
FR. FRANCIS CARPENE

Born : Reivine, April 22, 1887
Professed : September 15, 1906
Ordained : July 20, 1913
Died : Poredenone, December 10, 1975.

One among the pioneers of Salesian work, Fr. Carpena arrived at Tanjore in 1913 and worked there for over a decade. He got a sun stroke and was advised to leave the tropics.

FR. ANGELO CASTELLI

Born : Milan February 24, 1910
Professed : December 15, 1937
Ordained : October 11, 1945
Died : Madras, July 26, 1984.



Fr. Castelli came to India at the age of 16 and joined the Salesian Novitiate at Tirupattur. He served for many years in Tirupattur as administrator, rector, parish priest, confessor, architect and builder. For three years he was rector of St. Joseph's Technical School, Madras, and for two years administrator of the Beatitudes Social Welfare Centre, Vyasarpadi. His religious fervour and life of detachment made him an extraordinary Salesian.

FR. VARGHESE CHAZHOOR

Born : Born: Manalur (Kerala), October 1942
Professed : May 24, 1963
Ordained : December 22, 1973
Died : October 27, 1983.



His first priestly assignment was at Dominic Savio, Tirupattur. From there he was sent to Sagayathottam and to Cochin. When the Madras Province

was bifurcated he opted for Madras. In 1979 he was sent to Rome for a course in Salesian Spirituality. On his return in 1981 he took charge as Rector of Don Bosco, Katpadi, and worked there for two years until he was called to Madras to be the Provincial Economist. His untimely death just five months later cut short a very promising priestly ministry.

FR. GEORGE CHEMMARAPALLIL

Born : Veliyanad (Kerala), January 21, 1921
Professed : May 24, 1947
Ordained : December 5, 1954
Died : Vellore November 9, 1976.

His priestly ministry was varied, active, dedicated and fruitful. He served in numerous institutions in the province.

FR. EMEST CLAVEL

Born : Eias, May 13, 1917
Professed : December 8, 1939
Ordained : October 8, 1949
Died : Italy, April 3, 1983.

Fr. Clavel arrived in India in 1938 and completed his novitiate at Tirupattur. After ordination he served in Bombay.

MGR. PETER COGLIOLO

Born : Genoa, February 15, 1866
Professed : October 6, 1883
Ordained : September 21, 1889
Died : Rome, September 15, 1932.

Mgr. Cogliolo was provincial in Portugal. During the period of the Portuguese Padroado he helped to establish the first Salesian foundations in India — Tanjore (1906) and San Thome (1909).

FR. WILLIAM COLE

Born : Dublin (Ireland), September 11, 1915
Professed : September 8, 1934
Ordained : October 8, 1944
Died : Blackrock, September 10, 1975.

Fr. William came to India in 1935 and was among the first group of novices who entered the house at Tirupattur. He was ordained at Bombay and later returned to his homeland.

DR. SERAFINO COLOMBO

Born : Milan, October 12, 1904
Professed : December 8, 1936
Ordained : September 20, 1945
Died : Marina di Pisa, November 29, 1956.

Fr. Serafino was also among the first group of novices at Tirupattur.

FR. FIDEL COZZO

Born : Legnano (Italy), March 31, 1903
Professed : January 29, 1931
Ordained : July 7, 1934
Died : Parto Recarti (Italy), December 27, 1963.

Arriving in Assam in 1926, he worked among the Khasis for almost 14 years. He came to the south in 1940. He was interned for the duration of the War and on his release he worked as parish priest at Tirupattur, Koviloor and Polur.

FR. FRANCIS CUSINI

Born : Livigno (Italy), December 6, 1915
Professed : September 11, 1933
Ordained : November 30, 1944
Died : Madras, July 3, 1963.



Coming to India in 1934, Fr. Cusini entered the House of Tirupattur for philosophy. As a priest he served as catechist and confessor in many Salesian houses. His last appointment was as assistant parish priest at St. Mary's Co-Cathedral.

BRO. MICHAEL CUSINI

Born : Livigno (Italy), September 6, 1911
Professed : 1939
Died : Naples, September 27, 1967.



Bro. Cusini's chief characteristics were simplicity and humility. His was the task of the humble, unassuming coadjutor, the classical 'factotum' rarely found nowadays.

FR. EMILIO DABOVE

Born : Sassello (Italy), November 18, 1903
Professed : May 26, 1929
Ordained : 1939
Died : Italy, January 31, 1981.



The 42 years of his priestly life were filled with zeal and activity. He served in various parishes and institutions. He was many times appointed provincial economist and provincial councillor. His last assignment was at Wellington (Nilgiris) 1971 to 1973, after which he left for Italy.

FR. JOSEPH DEANE

Born : Belfast (Ireland), November 15, 1921
Professed : 1939
Ordained : August 7, 1949
Died : London, April 6, 1968.

As a teacher and educator, Fr. Deane served at Salesian House, Tirupattur, Bombay, Shillong and Poonamallee. He returned to the English province in 1963.

FR. AUSTIN DEHLERT

Born : Herbigotten, Brunland, July 2, 1888
Professed : June 27, 1920
Ordained : June 10, 1922
Died : Bombay, December 5, 1958.

Fr. Dehlert worked with Fr. Eugene Mederlet in Tanjore. He later accompanied Fr. Joseph Hauber to Bombay to help establish the Salesian house at Tardeo Castle.

FR. ALOYSIUS DEUTSCH

Born : Austria, February 9, 1911
Professed : August, 15, 1933

Ordained : July 3, 1938
Died : Austria, 1962.

Fr. Aloysius came to Tirupattur in 1939 where he was prefect of studies for some time. He was interned during the War. On his release he served as parish priest at Arni and returned to Austria in 1949.

FR. SANTO DI VITA

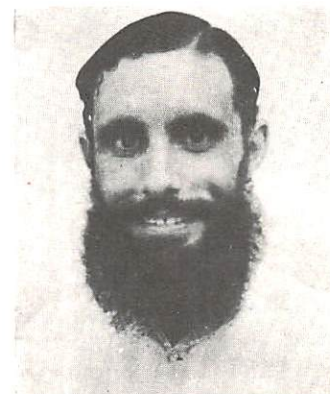
Born : Villa Rosa (Sicily), April 16, 1914
Professed : 1936
Ordained : October 11, 1945
Died : Katpadi, July 29, 1983.



Fr. Di Vita's pastoral work included numerous mission stations throughout the province. He served with devotion at Chetupattu, Koviloor, Arni, Vellore and Uriurkupam, where he was parish priest for 8 years.

FR. JOSEPH DUCA

Born : Gangi (Italy), July 5, 1916
Professed : September 3, 1939
Ordained : January 30, 1944
Died : Catania (Italy), November 23, 1961.



Fr. Duca came to India as a novice. After ordination he served as parish priest at Arni and later as rector of St. Joseph's, Basin Bridge. He suffered a stroke and returned to Italy.

FR. FRANCIS FELIP

Born : Gerona (Spain), May 23, 1887
Professed : September 18, 1924
Ordained : February 28, 1926
Died : Nagercoil, May 12, 1950.

Ordained in Australia, Fr. Felip came to the South Indian Missions in 1930. He was parish priest at Pallikonda for many years and later went to establish the Salesian house at Nagercoil.

FR. FRANCIS FIORENTINO

Born : Santerama in Colle (Italy), July 10, 1910
Professed : January 9, 1930
Ordained : July 3, 1938
Died : Bari, May 31, 1981.

He came to India in 1928 as a young cleric. Due to ill health he had to return in 1933.

CL. ANTHONY GAFFURINI

Born : Brescia (Italy), May 24, 1916
Professed : December 25, 1938
Died : Brescia, July 8, 1966.

Gaffurini came to India in 1937 and was a novice at Tirupattur. Soon after, he had to return to Italy due to failing health.

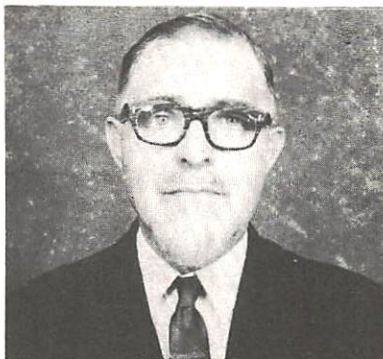
FR. LEONIDAS GATTI

Born : Belvedere, February 14, 1887
Professed : October 1, 1904
Ordained : June 29, 1910
Died : Bangalore, August 30, 1914.

Arriving in Tanjore in 1912, this young priest was destined to work for two years only. Struck by paralysis, he died at St. Martha's Hospital, Bangalore, and is buried at the cemetery of the Sacred Heart Church, Bangalore.

BRO. JAMES GERVASONI

Born : San Gallo (Italy), October 13, 1913
Professed : May 21, 1936
Died : Mahabalipuram, March 13, 1982.



After making his perpetual profession at Tirupattur, Bro. Gervasoni spent the remaining 40 years of his Salesian life in various houses. He last worked at Rinaldi Juniorate, Madras.

FR. ANTHONY HAWELKA

Born : Schumberg, May 1, 1906
Professed : August 2, 1931
Ordained : July 3, 1938
Died : Linz (Austria), 20, 1963.

Fr. Hawelka is fondly remembered at St. Joseph's as parish priest who worked with great zeal and devotion.

Deacon MATHEW KADUTHALACKEL

Born : Mundathanam (Kerala), January 24, 1934
Professed : May 24, 1956
Ordained : February 11, 1965
Died : Coonoor, April 27, 1965.

Deacon Mathew had been eagerly looking forward to his priestly ordination when he died of typhoid a few days before. As a young Salesian he worked in Panjim and at the Refuge, Madras.

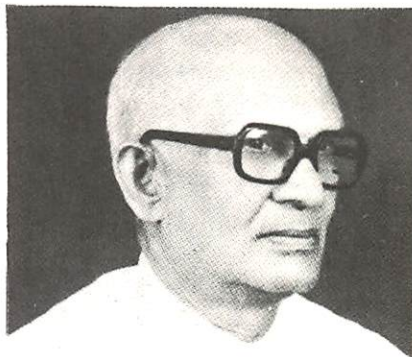
FR. HENRY KALLMEIER

Born : Berlin, February 3, 1908
Professed : July 31, 1934
Ordained : June 5, 1941
Died : Berlin, May 30, 1960.

Fr. Kallmeier came to India in 1935 and completed his priestly studies at Sacred Heart Seminary, Poonamallee. During the War he was interned and later compelled to return to Germany.

FR. JACOB KARIMPIL

Born : Parip (Kerala), January 22, 1919
Professed : December 6, 1944
Ordained : May 31, 1951
Died : June 6, 1984.



Fr. Jacob joined the Salesians after completing his philosophy as a diocesan seminarian at Sacred Heart Seminary, Poonamallee. After his ordination he served in the parishes at Koviloor, Uriurkuppam, Basin Bridge, Ayanavaram and Broadway. He was a zealous preacher of the Word. His ministry in the confessional was greatly appreciated.

FR. SOBIESEKI LADILAS KLIMCZYK

Born : (Poland), August 24, 1893
Professed : August 15, 1913
Ordained : June 10, 1922
Died : Oswiecim (Poland), February 6, 1974.



Fr. Ladislav spent the first seven years of priestly ministry in his native land. He came to India in 1929. For many years he served as parish priest at Jolarpet where he endeared himself to everyone.

FR. PETER MAGGIONI

Born : Legnanello (Italy),
March 27, 1909
Professed : 1933
Ordained : October 25, 1940
Died : Madras, October 22,
1983.



This talented and versatile Salesian has secured for himself a permanent place in the annals of the province. His pastoral work was wide and varied, the most notable being the 24 years he spent at St. Mary's Co-cathedral. He also did pioneering work to open the Salesian foundation at Kotagiri. He was chancellor of the Archdiocese of Madras and later, Director of the Catholic Centre at Madras. His architectural skill can be seen today in the 28 buildings he designed in the provinces of Madras and Bangalore.

FR. VICTOR MANGIAROTTI

Born : Born: Paolo Milano,
September 12, 1900
Professed : November 1, 1922
Ordained : November 2, 1930
Died : Rome, November 10,
1960.

Fr. Mangiarotti arrived in India in 1924. He came to the south in 1931 and served as parish priest at Sacred Heart Church, Egmore, Madras, for about five years before returning to Italy.

FR. ORPHEUS MANTOVANI

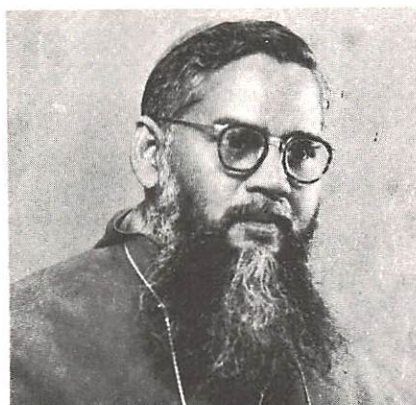
Born : Mena di Castagnora
(Italy), October 9, 1911
Professed : January 3, 1942
Ordained : December 7, 1944
Died : Madras, May 19, 1967.



Zeal for souls and compassion for the poor were his two outstanding characteristics. His good work as parish priest for 11 years at St. Francis Xavier's, Broadway, Madras, was surpassed only by his magnificent efforts for the poor in Vyasarpadi. He was the founder of the Beatitudes Social Welfare Centre, an institution which today bears witness to his love and compassion for the poor and the downtrodden.

BISHOP DAVID MARIANAYAGAM

Born : Velambur, Tanjore,
January 15, 1905
Ordained : July 7, 1934; Ordained
Bishop of Vellore:
September 9, 1956
Died : Kumbakonam, July 16,
1969.



Tanjore, the cradle of Salesian apostolate in India, was the place where young David received his education at the hands of the Salesian fathers. In 1928 he applied to join the Salesian Congregation and was accordingly sent to Shillong for his sacerdotal studies. He was ordained priest on July 7, 1934 and spent the first phase of his priestly life working in the North Arcot Missions. Later Mgr. David was called up to be vicar forane from 1942 to 1952 after which he was appointed chancellor and vicar general in 1953. From July 1954 to 1956 he was the Administrator of the Diocese of Vellore, before being ordained bishop. His 13 years as bishop produced an all round improvement and an upsurge of spiritual and social activity throughout the diocese. He died following a heart attack while visiting the Bishop of Kumbakonam.

BISHOP PAUL MARIASELVAM

Born : Tiruchirappalli, March 5,
1897
Ordained : Bishop of Vellore.
March 19, 1953
Died : Vellore, June 25, 1954



Paul Mariaselvam was one of the earliest Indian aspirants to enter the Salesian house at Tanjore in 1907. He was sent to Rome for his novitiate in 1916. He passed brilliantly in Theology and was ordained priest by His Holiness Pope Pius XI. After securing a Doctorate in Theology he returned to India and worked as an assistant to Fr. Eugene Mederlet in Tanjore. He accompanied Mgr. Mederlet to Vellore

and on to Madras in 1928, where he worked for nine years as parish priest at Royapuram. In 1938 he was appointed Chancellor of the Diocese. In 1951 he succeeded Fr. Joseph Carreno as vicar general. When the new Diocese of Vellore was erected in 1952 Mgr. Paul Mariaselvam was appointed its first bishop. His episcopate was very short as he succumbed to a brain tumour on June 25, 1954.

FR. JUSTIN MARTIN

Born : June 8, 1917 at Pampliega, Spain
Professed : September 14, 1936
Ordained : January 30, 1946
Died : October 2, 1986 at Polur.

This simple and zealous missionary from Spain was loved by all for his childlike simplicity and unspoiled enthusiasm. He spent practically all his life in the missions of North Arcot. His eagerness to speak Tamil and his simple ways are still remembered fondly by both Salesians and non-Salesians alike.

ARCHBISHOP LOUIS MATHIAS

Born : Paris, July 20, 1887
Ordained : July 20, 1913; *Ordained Bishop of Shillong*: July 20, 1934; *Appointed Archbishop of Madras*: July 20, 1935
Died : Legnano, (Italy), August 3, 1965.



In September 1921, Mgr. Mathias led the first batch of ten Salesians to Assam, arriving there in January 1922. In the same year, on December 12, he was appointed Prefect Apostolic of Assam, Bhutan and Manipur. He established a network of schools, agricultural and technical institutes and a printing press. When Shillong was erected as a new diocese, Mgr. Mathias was made its first bishop. On the death of Archbishop Eugene Mederlet, the See of Madras fell vacant and Bishop Mathias was chosen to be the new Archbishop of Madras. During the thirty years of work in Madras he started the major seminary at Poonamalle and founded one hundred and fifty institutions with a 'Catholic Centre' to control their administration. He established orphanages, technical schools, institutions for the deaf and dumb, and for the blind and homes for foundlings. These, together with 500 small houses for the needy, are eloquent proofs for his compassion for the poor. True to his motto, 'Aude et Spera', he cared for the people God had given him and when at last he died, he was surely prepared to give to his Maker the account of his stewardship.

FR. CELESTINE MAURI

Born : Pucheria (Italy), November 8, 1910
Professed : September 14, 1933
Ordained : December 21, 1940
Died : Madras July 10, 1961.



Fr. Mauri worked with zeal in the house of formation at Tirupattur, and later as secretary of the provincial at Vellore. In 1950 he was appointed to take charge of the newly purchased property of the Retreat, Yercaud. Later he served as rector of Sacred Heart Seminary, Poonamallee.

FR. BEDE McCONVILLE

Born : Liverpool, February 15, 1882
Professed : October 4, 1906
Ordained : January 18, 1914
Died : Oxford, November 21, 1954.

McConville arrived in India in 1908, two years after the Salesian mission opened at Tanjore. He completed his priestly studies and was ordained at Mylapore in 1914, while working with Fr. Tomatis in the San Thome Orphanage.

FR. HUGH McGLINCHEY

Born : Belfast (Ireland), October 13, 1916
Professed : October 1, 1941
Ordained : July 29, 1945
Died : Dublin, April 27, 1983.

McGlinchey belonged to the first group of novices at Tirupattur in 1935. He served our province for many years before returning to his native land.

ARCHBISHOP EUGENE MEDERLET

Born : Erstroff (France), November 15, 1867
Professed : December 11, 1891
Ordained : July 8, 1894; *ordained Archbishop of Madras*: October 28, 1928.
Died : Pallikonda, December 21, 1934.



Arriving in India in 1907 on his way to China, Fr. Mederlet was instructed to remain at Tanjore to replace Fr. Ernest Vigernon who had just died. On the departure of Fr. George Tomatis to Mylapore in 1909, Fr. Mederlet took charge as Director of St. Francis Xavier's Orphanage and Industrial School. In 1915 he was appointed the parish priest of Sacred Heart Cathedral, Tanjore. He improved the parish and carried out extensive evangelization work. St. Anthony's Elementary School, Tanjore, was rebuilt by him in 1921, and became a full-fledged high School in 1925, due to his untiring efforts. The government awarded him the Kaiser-Hind Gold Medal in 1925 in appreciation of his outstanding services. When the Tanjore Mission was handed over to the Diocese of Mylapore in 1928, Mgr. Mederlet went to Vellore as Parish Priest of Assumption Church. There months later he was appointed Archbishop of Madras. Always afire with apostolic fervour and missionary zeal, Archbishop Mederlet started the Minor Seminary in Kondi Chetty Street, Madras, and the novitiate for the Salesians at Tirupattur. Mgr. Mederlet's six years of episcopate was replete with numerous spiritual and social works.

FR. PETER MELIGA

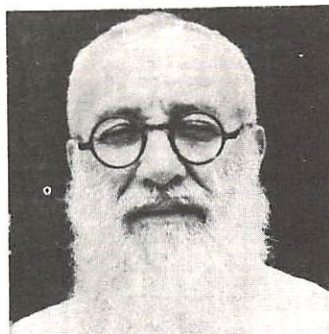
Born : Italy, March 30, 1910
Ordained : June 29, 1932
Died : Madras, September 28, 1958.



Fr. Meliga joined the Salesian novitiate after he was a priest in the Archdiocese of Turin. He arrived in India in 1935 and was appointed administrator of Salesian House, Tirupattur. During the War years he was rector of the house of clerics and brothers in the camps at Deoli and Dehra Dhun. He returned to Tirupattur as rector of the Salesian House in 1945-46 and then went to Kotagiri as rector. His last years were spent at the Provincial House, Madras, where he was provincial secretary.

FR. JOHN MORA

Born : Santa Cristina Borgomano (Italy), September 36, 1886
Professed : September 15, 1907
Ordained : July 14, 1912
Died : Katpadi August 5, 1961

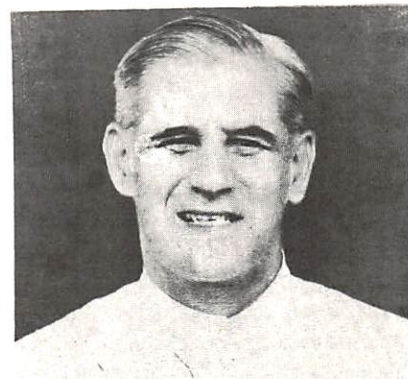


Fr. Mora arrived in Tanjore in 1912 and worked there with Fr. Mederlet. Later he worked in Shillong and Vellore before becoming vicar general

of the Archdiocese of Madras. He also served as rector of the Seminary at Poonamallee.

FR. JOSEPH MURPHY

Born : Newcastle Upon Tyne (England), April 4, 1920
Professed : August 31, 1938
Ordained : September 7, 1948
Died : Tirupattur, October 14, 1971.



After his ordination he worked in Bombay. In 1954 he was appointed principal of the newly started College at Tirupattur. In 1962 he was sent to Lonavla as rector of the new aspirantate. Two years later, he was appointed rector and principal of St. Bede's, Madras. In 1966 he returned to Tirupattur as rector.

FR. MICHAEL MURRAY

Born : Dungarvan (Ireland), January 26, 1899
Professed : September 16, 1922
Ordained : December 16, 1928
Died : Port Law (U.S.A.), 1981.

Fr. Murray came to India in 1934. He first served in Tirupattur, and then at Lourdes Shrine, Perambur, before going to the United States.

FR. IGNATIUS MUTHU

Born : Tiruchirapalli, January 1, 1879
Professed : 1911
Ordained : December 31, 1916
Died : Tirupattur, November 23, 1967.

Fr. Ignatius Muthu was the first Indian to join the Salesian Congregation, being a product of the first Salesian foundation in India - Tanjore. After his ordination, he worked in Tanjore for 11 years. Called to Madras in 1928, Fr. Ignatius served for some time in San Thome Orphanage before being posted to St. Francis Xavier's as parish priest for 18 years. After that he worked at Pallikonda, Vellore and many other mission stations.

BRO. ALEX NELLISERRY

Born : Kuzhoor (Kerala), October 6, 1941
Professed : May 24, 1963
Died : Trichur, August 23, 1972.

Bro. Alex spent the first years of his religious life at St. Joseph's, Basin Bridge, before going to Vaduthala, Cochin. An exemplary religious, he endeared himself to all.

FR. VLADIMIR ONDRASEK

Born : Ujezdec (Czechoslovakia), December 30, 1918
Professed : August 1936
Ordained : June 29, 1946
Died : Sydney (Australia), July 16, 1977.

Fr. Ondrasek came to India in 1948. He served in various Salesian institutions before coming to Tirupattur as principal, and then served as secretary at Calcutta from 1965 to 1968. Later he returned to Tirupattur to teach in the college. In May 1971 he went over to Australia to spend the remaining years of his priestly life.

CL. THOMAS O'SHEA

Born : Ireland, March 25, 1918
Professed : September 5, 1936
Died : Bombay, 1941.

Cleric Thomas O'Shea arrived in Tirupattur in 1936 and made his final profession on February 3, 1939. He died two years later at the age of 23.

FR. GEORGE PAJETTA

Born : Varzo (Italy), July 30, 1900
Professed : 1938
Ordained : October 26, 1940
Died : Chetupattu, November 2, 1978.



He was 31 when he sought admission to the missionary aspirantate at Iverea. Coming to India in 1933, he joined the first batch of novices at Tirupattur. Most of his priestly life was spent in the missions of Vellore diocese, except for two short periods at Kotagiri and at Yercaud.

FR. ANTHONY PAYNGOTT

Born : Manimala (Kerala), June 29, 1926
Professed : May 24, 1957
Ordained : July 1, 1961
Died : Madras, October 2, 1983.



Fr. Anthony served as a teacher in various institutions in the province. He also worked for some time in the North-East Missions of Nagaland. He

returned to the South in 1977. His last appointment was as vice-rector and administrator at St. Joseph's Home, Katpadi.

FR. PETER PENAFIEL

Born : Riobamba (Ecuador), April 2, 1901
Professed : August 3, 1924
Ordained : July 3, 1931
Died : Riobamba, November 13, 1974.

Fr. Peter arrived in the South Indian Missions in 1931 and is remembered as the zealous parish priest of Wandiwash mission.

FR. GEORGE PIESIUR

Born : Lonkau, October 16, 1885
Professed : September 29, 1909
Ordained : June 29, 1921
Died : Bangalore, April 21, 1945.

Fr. Piesiur came to India in 1928. His pastoral mission covered Krishnagar diocese, Vellore, the Refuge parish, Broadway, and Salesian House, Tirupattur. His patience and fortitude in suffering during the last years of his life has left an inspiring example.

BRO. THOMAS POONOLLY

Born : Trichur (Kerala), June 6, 1937
Professed : May 24, 1937
Died : Cochin, December 2, 1973.



Bro. Thomas first worked at St. Joseph's, Basin Bridge; went to Lilua to study mechanics and returned to St. Joseph's in 1961. In 1969 he was transferred to Don Bosco Technical School, Vaduthala, Cochin.

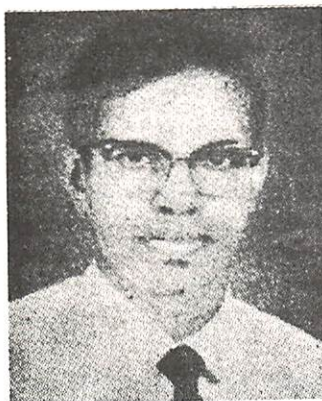
FR. THOMAS PUDUSSERY

Born : Kuttipuzhu (Kerala)
December 19, 1936
Professed : May 24, 1959
Ordained : December 20, 1969
Died : Chingleput, February 21, 1974.

Fr. Thomas's priestly ministry at Sagayathottam and at Chingleput was very brief, but within that short span of five years he endeared himself to one and all.

BRO. THOMAS PULINGATHIL

Born : Ayarkunnam (Kerala),
June 10, 1931
Professed : May 24, 1959
Died : Irinjalakuda August 15, 1975.



Bro. Thomas served as a teacher at Tirupattur, Egmore, and Irinjalakuda where he worked for 10 years, four of which were as headmaster of the school.

FR. JAGARAJ RAYAN

Born : October 2, 1925 at
Madras
Professed : 1945
Ordained : June 28, 1959.
Died : August 29, 1988.



A Salesian for over forty years, Fr. Jagaraj Rayan served the Salesian Society in various capacities such as headmaster, parish priest and rector. He was an enthusiastic priest who enjoyed immensely the ministry of preaching.

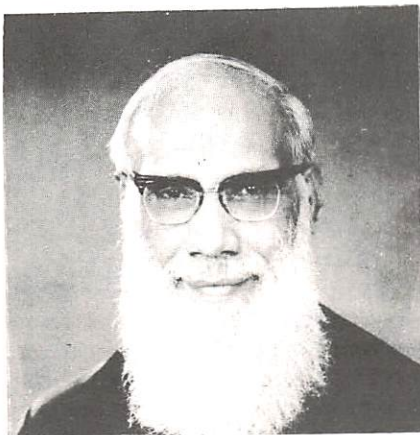
BRO. ANDREW ROUILLER

Born : Vanderens (Switzerland), May 9, 1915
Professed : September 13, 1936
Died : Tirupattur, February 1, 1944.

Bro. Rouiller came to India in 1938 and was among the early pioneers at Tirupattur. Malarial fever cut short his life at the young age of 29.

FR. JOSEPH SANDANAM

Born : May 10, 1900, at Trichy
Professed : January 21, 1925
Ordained : April 26, 1931
Died : January 5, 1987.



This veteran Salesian has the special distinction of being one of the first Indian Salesians, one who knew the first band of Salesian missionaries firsthand. His apostolate took him to various places and especially his service to Our Lady of Lourdes Shrine, Perambur, is well-known. An accomplished and talented musician, he was involved in the renewal of liturgical music in Tamil Nadu.

BRO. LAWRENCE SANTANA

Born : Pinera de Azcos (Spain),
October 1871
Professed : 1905
Died : Bombay, January 1, 1943.

Bro. Lawrence came to Shillong in 1922 with Mgr. Mathias. In 1933 he was transferred to Bombay and spent the last ten years of his life there. His dedication and cheerfulness were a constant source of inspiration to all the confreres.

BRO. XAVIER SAVARIMUTHU

Born : Periyar Kodaiveri, May
28, 1887
Professed : 1925
Died : Tirupattur, October 28, 1967.

One of the first fruits of the Tanjore mission, he served at Tanjore, Vellore and at Archbishop's House, Vellore. His last assignment was at Dominic Savio, Tirupattur.

FR. EUGENE SCAGNETTI

Born : Udine (Italy), February
11, 1889
Professed : July 20, 1908
Ordained : 1915
Died : Andria, April 10, 1962.

Fr. Scagnetti served in this province from 1929 to 1940. He was one time parish priest of Mater Dolorosa Church, Royapuram, and later served as parish priest at Polur.

FR. THOMAS SELVAM

Born : Poomanur, July 4, 1920
Professed : May 24, 1954
Ordained : December 19, 1945
Died : Pannur, November 8, 1973.

Fr. Thomas was a diocesan priest for seven years before he applied to join the Salesian Society. He spent his years Salesian in various schools and was also rector at Vaduthala and Egmore.

BRO. XAVIER SINGARAJ

Born : Nagapattinam, February 16, 1922
Professed : December 6, 1944
Died : Chettupattu, April 15 1978.



Bro. Xavier spent 34 years of dedicated service as a Salesian brother in various institutions. He spent one year in Assam too.

FR. GEORGE TOMATIS

Born : Beinette, October 31, 1865
Professed : October 4, 1885
Ordained : May 31, 1890
Died : Bangalore, November 25, 1925.

Fr. Tomatis was the leader of the first band of Salesian missionaries who reached Tanjore in 1906. In January 1909 he went to Madras to take over the San Thome Orphanage where he was director for 16 years. He spent himself in the service of the



poor. In the end, worn out by labour, this valiant Salesian passed away at St. Martha's Hospital, Bangalore. His body lies buried at the Quibble Island cemetery, Madras. The epitaph on his tombstone - Father of the poor - tells what he really was.

FR. ADOLF TORNQUIST

Born : Buenos Aires (Argentina), December 4, 1887
Professed : November 14, 1922
Ordained : May 20, 1930
Died : Alta Gracia, April 20, 1971.

Born in Millionaries, was ordained a diocesan priest, became secretary to Card. Cagliero, joined the Congregation, was a missionary in Japan and China. He came to India and was rector at Tardeo Castle, Bombay.

FR. HENRY TORRA

Born : Albacete (Spain), January 31, 1920
Professed : May 24, 1951
Ordained : June 27, 1960
Died : Valencia (Spain), May 18, 1982.

Fr. Torra joined the Salesian Congregation as a lay brother and served in the technical school at Tirupattur for some time. Later he went to Shillong to pursue his priest-

ly studies. After his ordination he worked in Calcutta, Madras, Panjim and Margao.

FR. HUGH TUENA

Born : Rome, December 24, 1906
Professed : January 29, 1935
Ordained : August 8, 1940
Died : Ambur, May 6, 1966.

This well-known and beloved Salesian spent ten years as rector of Don Bosco, Katpadi. From 1956 to 1961 he was rector of St. Bede's, Madras. In 1961 he was transferred to Tirupattur as rector of the Salesian House.

FR. ERNEST VIGNERON

Born : Gussinville (France), July 27, 1875
Professed : October 1891
Ordained : March 5, 1898
Died : Madras, November 20, 1907.

Arriving at Tanjore with the first batch of Salesian missionaries, Fr. Vigneron was to have only a brief stint in India. He passed away following a surgery. To him goes the honour of being the first Salesian to die on Indian soil.

FR. CANDIDUS VALLOGGIA

Born : September 11, 1914 at Santa Cristina, Italy



Professed : January 29, 1935
 Ordained : January 30, 1944
 Died : February 20, 1988.

A soft-spoken priest who spent a major part of his priestly life at the Sacred Heart Seminary, Poonamallee, Fr. Valloggia had a soft corner for the poor.

FR. VILLANOVA VENANTIUS

Born : November 23, 1916 at
 Sernaglia, Italy

Professed : 1940
 Ordained : August 6, 1949
 Died : January 3, 1988 at
 Polur.



This zealous missionary to whom Veeralur owes a lot, spent all his priestly life among the poor Catholics of North Arcot.

FR. FREDERICK CAPIAGHI

Born : December 19, 1912 in
 Como (Italy)

Professed : January 6, 1929
 Ordained : September 30, 1939
 Died : December 14, 1985

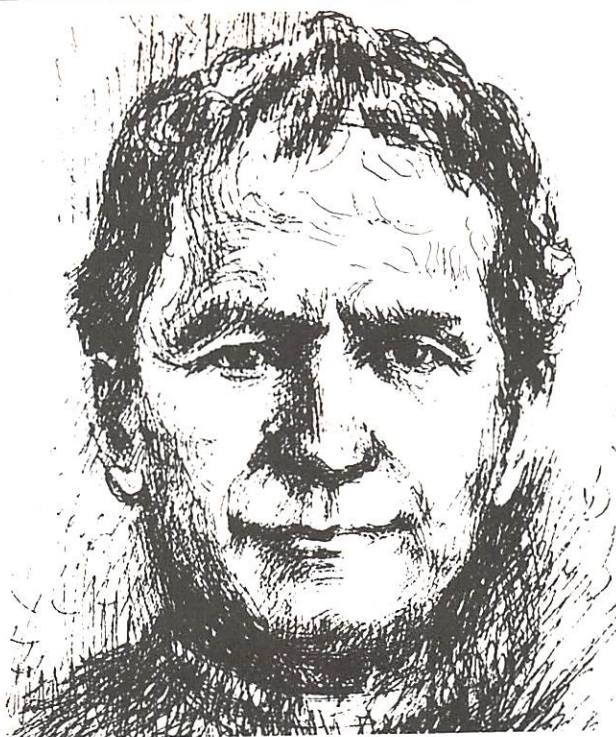
A zealous priest, he laboured mostly in the poor missions of North Arcot. The mission of Tiruvannamalai owes much to him.

FR. JOSE CARRENO

Born : October 23, 1905 in
 Bilbao (Spain)

Professed : July 25, 1922
 Ordained : May 21, 1932
 Died : May 29, 1986

He was a great apostle of the Sacred Heart and the second provincial of Madras. The phenomenal growth of the province to a great extent can be attributed to his vision.



DON BOSCO... What they said...

Don Bosco! One had only to see him! It is the same thing with his pictures. One never wearies of looking at him. He seems so understanding. You know at once that you can have complete confidence in him, and that all will be well. No need to invent confession with such a face as his in front of you. One just had to tell him everything; yes, it became a real necessity. As one looked at him, one just had to reveal all, to confide in him, and to profit from this precious moment when one was a boy again. So intimate was the communion that one felt compelled to ask him if this was not indeed the encounter with Jesus still living in our midst.

Paul Claudel
 Novelist and Poet

St. John Bosco! This name is a song of grace and apostolate. From a tiny hamlet of Piedmont, he has carried the glory and the successes of the charity of Christ to the farthest ends of the earth.

John XXIII
 The Supreme Pontiff

Don Bosco is truly the type of a great founder, idealist and realist at the same time; a man who knew how to dare all and yet to exercise prudence, seeking nothing for himself; not an agitator, nor still less a man of intrigue, but a builder of solid reality.

Daniel-Rops
 French man of letters



IT ALL BEGAN WITH MARY