



St. Arnold Janssen  
Founder

# WORD India



St. Joseph Freinademetz  
SVD Missionary to China

## Arnoldus Family

SVD : Divine Word Missionaries  
SSpS Sisters Servants of the Holy Spirit  
SSpSAP Sisters Servants of the Holy Spirit Perpetual Adoration

## ARNOLDUS FAMILY MISSION TABLOID

### EDITOR'S WORD



August 15, 1947. It was the birth, not only of a nation, but an ideal, an ideal that people around the world always

aspire and cherish. This ideal includes self-government, liberty, volunteerism and self-sacrifice. Yes, it's true, these noble virtues are not unique to India —but India's great Freedom Fighters under the guidance and leadership of the Father of the Nation — Mahatma Gandhi— captured these virtues in a way that no other generation of people had ever done before. Hence each generation of Indians has been called to stand up as a beacon of light to the world, to fight evil and spread justice especially through means of non-violence.

Many of our Freedom Fighters of yester years paid a great price to give us, a democratic self-government, a Constitution, and an independent Judiciary. Some paid the price with their lives. Others lost family members and others died broke.

Today, in the spirit of our founding fathers, we Catholics are summoned to lead in our communities and our nation. We are summoned to wake up the apathetic and inspire the despaired, to silence the liars and educate the patriots. For if we fail to inform the ignorant, we will fail to save the informed. Evil flourishes when courageous men and women become bystanders. Lies spread when the informed become silent. Society deteriorates when apathy replaces activism. Tyranny triumphs when leaders become mediocre and haters become organized.

We have been blessed so generously by this country, and to whom much is given much is required. Each one of us is an instrument of change with history as our final judge. As important as all other causes are, if we lose our freedom to tyrants and corrupt politicians or our lives to terrorists all other causes will not matter. May we go forth after the commemoration of the 64<sup>th</sup> anniversary of Independence Day with determination to defend our country and values, so we may be worthy of walking in our forefathers footsteps, holding aloft the biblical values and deserving of the honor of serving and preserving our nation for our future generations.

Fr. Jose Arayathel SVD



# GOLDEN GANGPUR MISSION

Gangpur Mission which began towards the beginning of last century has developed into the present Eastern Indian Province. The beginning of the SVD presence can be traced back to July 1948 when Fr. Stanislaus Wald, former Regional Superior of the Indore, and a number of other missionaries from Indore came to Orissa and took over the so called "Gangpur Mission" (later Sampalpur Mission) from the Jesuits. Gangpur is part of the much larger territory of Chhotanagpur, where over the last hundred years the Church in India has had its greatest numerical success.



Erstwhile "Gangpur Mission"- Precious as Gold and diamond -and presently INE Province is in its 62nd year. It was handed over to us in 1948 by the Jesuits and later came to be known as Sambalpur Mission. The local church in Gangpur Mission has grown in leaps and bounds because of the hard and undeterred work of the SVD Missionaries in their involvement in the life of the people.

Today, we can look back with a certain sense of satisfaction at the words of the prologue to the Constitutions - "God's loving grace has gathered us from various people and continents into a religious missionary community" to bring up the mission as a community of believers. It has been a great missionary experience in its end and aim. But, our missionary journey and missionary service is never ending.

Today, our missionary task in Gangpur Mission is faced with new challenges of globalization and industrialization like: Decay of morality and dwindling of faith, Migration and human trafficking, Land alienation, Environmental pollution and health hazards, Religious fundamentalism, Made-easy education, etc.

Are these challenges or opportunities? Perhaps, the opportunity calls us for a new way of being the Church in the background of these missionary challenges. The Kingdom lies always beyond our comprehension as the magnificent enterprise that is God's work.

I am happy that this issue of Word India has been devoted to highlighting the life and mission of India East Province. I hope and pray that our mission and life as missionaries in this part of India will be a source of inspiration for all the readers of Word India.

Fr. Teleshore Bilung, SVD  
(Provincial Superior,  
India East (INE) Province

Guest Editor:  
**Fr. Sunil Damor SVD**  
(Jharsuguda, Orissa)

Published by National Mission Secretary,  
for the Arnoldus Family, India as a tool of evangelization.

Editor: Fr. Jose Arayathel SVD,  
Associate Editor: Fr. John Lugun SVD

510, SVD House, 32nd Road,  
Bandra (W), Mumbai 400 050.  
E-mail: arayathel@gmail.com

**For Private Circulation only**

## Provincial Administration Team, India East



Fr. Telesphore Bilung  
(Provincial)



Fr. Ronald Pereira  
(Vice-Provincial Superior)



Bro. Bipin Kishore Surin



Fr. Thomas Varanathu



Fr. Valentine Surin

## New Superior General of the Pink Sisters



Mother Maria Elizabeth Klein

### Superior General:

Mother Maria Elizabeth Klein, Brazilian  
Assistant General:

Sr. Maria Devota Goetze, German

### General councilor:

Sr. Maria Renee Balansag, Filipina

### Treasurer General:

Sr. Maria Magdalena Kruse

## SVD East Indian Province: An Overview

Fr. Sunil Damor, SVD

The Geographical territory of India East Province comprises of 4 civil states – Orissa, Jharkhand, West Bengal and Chhattisgarh. At present our work is mostly concentrated in the three dioceses of Orissa, namely, Rourkela, Sambalpur and the Archdiocese of Cuttack-Bhubaneswar. We have a mission station at Turbunga in the state of Jharkhand under Gumla diocese. We have three communities in West Bengal under the Archdiocese of Kolkatta.

### People and Culture

The land is inhabited by various groups of people like Tribals, Dalits and other Castes cohabiting peacefully for centuries. The tribes are mainly dependant on agriculture and forests products.

### Initiation of SVD to INE Province

The Society of Jesus brought the Gospel of Jesus among the Adivasis in the beginning of 20<sup>th</sup> Century. In 1948 the Gangpur mission was handed over to the Society of the Divine Word. Fr. Stanislaus Wald, the first SVD missionary, arrived at Gaibira parish on July 11, 1948 from Indore and was followed by six more SVDs in the same year. At that time Jesuits had established 5 parishes. In the year 1951, the mission territory became a new diocese of Sambalpur and for SVDs it was known as Sambalpur mission. The mission has grown in leaps and bounds. We can say the SVDs have brought up the mission and now the number of diocesan priests is on increase especially in the diocese of Rourkela and Sambalpur.

Our SVD mission in this province could be categorized into four groups



### Tribal Mission:

Tribal Mission means here we are referring to Mundas, Oraons, Kharias and Kisan. Our missionary activities are mostly based among these tribals, taking care of their spiritual needs and for their livelihood. The entire Sambalpur Mission comprising of Rourkela and Sambalpur dioceses was under the care of SVDs. Time has changed and now out of 40 parishes in the diocese of Rourkela only 11 and out of 22 parishes in the diocese of Sambalpur 13 parishes are taken care by the SVDs. In the diocese of Sambalpur out of 22 parishes we are working in 13 parishes. In the diocese of Cuttack-Bhubaneswar we are in 3 parishes and one mission station in Gumla diocese. We are in two parishes in the archdiocese of Kolkatta.

**Dalit Mission:** We have not made much progress in Dalit mission. Out of 5 Dalit parishes 4 of them are taken care by the SVDs. We have two SVD priests from Dalit community.

**Ho Mission:** We have pioneered mission stations among Ho tribes i.e. Pal Lahara, Gopinathpur, Duburi, Jajpur Road etc

**Santhal Mission:** We have ventured into new mission among Santhals and Kodas in January 2007 at Bezda in the archdiocese of Kolkatta.

Education is an integral part of our mission activity. Therefore there is no parish without a primary or upper primary school.

We SVDs are running three vernacular language High schools. They are New Orissa High School, Gaibira, Nabo Jyoti High School, Pal Lahara and St. Arnold's School, Turbunga. In all the vernacular

language schools we are running hostels for the tribal boys.

We have a Junior College (+2 Science and Arts) at Janssen Nagar, Babudih in Gaibira Parish.

We run 4 English medium Schools:

### 3. Vocation and Formation:

**Vidya Jyoti:** It is the minor seminary of the province for clerical students. Every year we get 60 or more aspirants and from them 25 to 30 are selected. Unfortunately we restrict the recruitments to this numbers. After a year of orientation course the candidates do their junior college (+2 studies). Four of the conferes render their services to this house. To bring right motivation and information to the students at the level of high school we have an apostolic school at Gaibira.

**Brother Formation:** We recruit Brother Candidates and for this purpose we have Brothers Formation House at Bagdehi. About 12 to 15 students turn up for one year of orientation course. An average 5-6 students are sent to Alwal, Hyderabad Province for their +2 college (Junior College) studies every year.

### Khristo Jyoti Mahavidyalayo, a Regional Theologate at Sason:

The Bishops of Orissa have entrusted SVDs to run and manage the Regional Theologate at Sason. The core team of Rector, Registrar and Principal and Treasurer are taken care by the SVDs.

### Divya Jyoti, SVD Seminary, Sason:

The province has started a seminary for the theology students at Sason in the year 2008. The seminary can accommodate 16 scholastics. This year we have 9 Fraters who attend the classes at Khristo Jyoti Mahavidyalayo, Sason.

### Developmental Activities:

Exploitation and corruption are life-killing bombs for the poor and marginalized. It is a powerful obstacle where we fail to uplift the poor. However, an effort has been made through various developmental programmes to alleviate the poverty and achieve justice and peace. We have legal aid centre at Rajgangpur, UPAYA Centre and Community College at Ramabahal for the Tribal renaissance in the district of Sundargarh, Seva Sadan and Community Welfare Society in Rourkela, Adivasi Sangathan at Tangarpali, Vikas Bhavan for the rehabilitation/ reconstructive and leprosy eradication programme and surgeries of handicapped children at Bargarh; Sarvodaya Vocationals Training Centre at Jujumura, Dinabandhu Technical training centre at Jharsuguda; Dialogue Centre and Karunalaya Leprosy Care Centre at Puri and prison ministry etc. Leprosy care, orphanage and tribal upliftment programme at Padampur which has been disrupted by anti-christian communal group. Soon SVD Social Service Society is taking its shape. It will

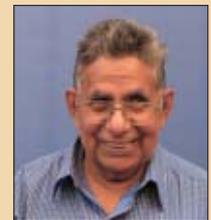


coordinate the social and developmental works in the province.

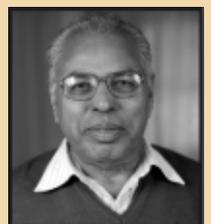
### Communication Centre:

St. Arnold's Vikas Sanchar, the communication centre of the Province functions as the Regional Communication Centre for the Bishops of Orissa. Besides the normal activities such as printing of province news letter and catechetical books, the centre makes available various audio and visual cds and cassettes for the pastoral use. The centre also conducts dance and music courses, short courses on journalism, computer etc. The centre has also taken up outreach programme to preach the Word of God.

## The Latest Representatives in Heaven



Fr. Zacharias Pathalil, SVD (80) went to his Heavenly abode on 7th March 2011 in J.M.J. Hospital, Sambalpur, Orissa.



Fr. Thomas Vellappally (75) passed away on January 10, 2011 at Palda, Indore, Madhyapradesh.



Fr. Joseph Barla SVD passed away at Bhubaneswar on March 22, 2011.

## MEDIA MINISTRY

The media activities in INE strictly speaking refer to the activities of the Province's Communication Centre, St. Arnold Vikas Sanchar, Jharsuguda. Besides the activities of the centre there are few individual conferees who out of their interest have taken up some publications, Audio productions or spreading socio-cultural and health awareness etc. through talks and film shows and so on.

The communication ministry in the Eastern Indian Province of SVDs was begun by Fr. Mathew Poovanpuzha, SVD in the year 1974 receiving the guidelines from the then Provincial Superior Fr. Liam Horsfall, SVD and Bp. Herman Westerman, SVD, "to promote catechesis, support catechetical work, and help the process of deepening the faith of the people in the diocese of Sambalpur." Later in 1984, at the request of Regional Council of Bishops in Orissa, and at the recommendation of the Provincial Planning Committee of the SVD in the Eastern Province, this centre was made the Regional Communication Centre for Orissa to cater to the media needs of all the Five Catholic Dioceses of Orissa.

The communication centre of the province is also the Regional Communication Centre and today it has become a center of various communication activities like School of Music and Dance, Computer, Journalism trainings, School of foreign languages like Italian and German and other regular communication activities.

The materials in the lending library of audiovisual aids like CDs, VCDs, DVDs, and books, charts are utilized by all the above said people to meet the developmental, educational, spiritual, health and environmental needs of the individual and the human society. A small Service Centre (shop) containing of various religious articles meets the need of the Local Church in Orissa.

**Outreach Programs** is one of the main focuses of the centre today. The centre reaches out with its dance-drama group at least 12 to 15 parishes a year, performing both religious and social awareness programs. Thousands of Christians as well as non-Christians gather to see these programs.

**Various Trainings & Courses** are organized by the Centre regularly for the Laity and Religious of Orissa and other neighbouring states of Orissa. From this year onwards the centre also started course on foreign languages like Italian and German.

**Production of audiovisual programs and publications** of books for Social Awareness, Faith Formation, Health & Hygiene, Moral Instructions, catechetical and educational purposes are taken up from time to time in local language. We help so many priests and religious for preparing their publications too.

**Regular Music School & Dialogue Ministry** under the banner of "Arnold Music and Dance Academy" is in full swing at the centre and is affiliated to a Music University called **Prayag Sangit Samiti, Allahabad**. Various forms of music and dances are taught to residential and non-residential students. The students hail from our missions as well as the local town. They appear for their final exam which is conducted by the Music University in Allahabad, India. Through this ministry we have opened the door and trying our best for a **contextualized dialogue** in our multi-religious and multi-cultural existence.

**Documenting** various events & news from



St. Arnold Vikas Sanchar Kendra

the missions/region through photos, videos and text files etc. is done at regular basis. The writings on various major issues and incidents from the newspapers and magazines also are documented by the centre for easy reference in the future.

**As the Regional Communication centre** we also coordinate and help organize some communication activities in the five dioceses of Orissa.

**Besides all these activities of the centre** there are individual conferees involved in bringing out a **Monthly Tabloid** called "**Gangpur Hal Chal**" in a local language giving news/views, spreading socio-political, cultural and economic awareness among the poor and downtrodden people of Gangpur Mission in a special way.

Fr. Sunil Damor, SVD,  
SVD National Communication  
Coordinator & National Web  
Administrator

## The Publisher's Column



WHEN ONE sees someone deeply engrossed in one's work, the sentiment immediately expressed by an onlooker is, "Isn't work really worship (prayer) for him/her?" Depending on the angle from which one views it, work done with sincere intentions using honest means can surely be considered worship, though it would be difficult to regard worship as work unless someone has gone into commercialisation of rituals.

In Christianity, particularly belonging to the Catholic and Orthodox systems, there is a tradition slightly different from "work as worship". It is known in Latin as "Ora et Labora", which means "pray and work". This tradition was made popular almost 1,500 years ago by a monk named Benedict in his monastery. Incidentally, when Joseph Cardinal Ratzinger was elected the Pope after the demise of Pope John Paul II six years ago, he assumed the name of the same St Benedict and became the 16th Pope, hence Benedict XVI, to do so. Today Catholic Church all over the world celebrates his feast. St Benedict is known as the father of Western monasticism, who, with his life and work, exercised a fundamental influence on the development of European civilisation and culture. In 1964, Pope Paul VI, declared him the patron saint of Europe.

Benedict was the son of a wealthy Roman noble of Nursia, the modern Norcia, in Umbria. He had at his disposal the means to a career as a Roman noble and was sent to Rome for his studies at a time when the Roman Empire and its civilisation were at their peak with great power to impact the rest of the world. But having a spiritual bend of mind, he soon got fed up with the dissolute and licentious lives of his companions in Rome and sought out a quiet life in the company of virtuous men. After a while he even withdrew from their company and spent his time in a cave in Subiaco, praying and meditating on the Gospels of Jesus Christ.

Throughout his life St Benedict was immersed in an atmosphere of prayer, the main foundation of his existence. He believed that without prayer one would find it difficult to experience God. Benedict's spirituality was not an interior life divorced from reality. In the disquiet and confusion of his time, he lived under the gaze of God and with his own gaze fixed upon God, though without losing sight of his daily duties and the concrete needs of mankind.

He wrote a book of rules for the monks of his monastery which later became popular as St Benedict's Rule. This book organises the monastic day into regular periods of communal and private prayer, sleep, spiritual reading and manual labour and the sole purpose of these exercises was, "To glorify God in all things".

At a time when the society is riddled with many kinds of immoral and evil practices and when corruption or attempts at its eradication are so much in news, it might be good to think about St Benedict's principle of "Pray and Work". India's high economic growth certainly points to the fact that all of us are working hard, something that we should be all proud of. Work divorced from prayer can undoubtedly contribute to monetary progress but would it necessarily contribute to our spiritual growth and moral values that accompany it? It is worthwhile remembering a similar question raised by Jesus, "What does it profit a man if wins the whole world and loses his soul?"

Speaking particularly about corruption, we know that most of the instances of corruption originate at the place of our work. While conducting our affairs in life if at all we pause for a while and consider "work as worship" or adopt the principle of "pray and work", would we then so easily fall into the temptations that come our way?

Not that we as people do not pray or do not take our worship seriously. The point is whether our prayer and worship has any tangible influence on our day to day work and behaviour? Is our spirituality deep enough to keep the temptation of let us say, making fast buck by immoral means, at bay?

Hence, the significant question before us is whether while making moral choices (in fact the issue of moral choice does not arise in the first place if we only discharge our duties with utmost honesty) a little more inclusion of prayer before, during and after our work not help us a great deal? Pray and work, as proposed by St Benedict, would indeed not only make our work easier but also help us deal with temptations that arise therein.

Fr. Dominic Emmanuel SVD

## Episcopates of Erstwhile Gangpur Mission



Bp Herman Westermann (Late)



Abp Raphael Cheenath (Emiritus)



Bp Aplhonce Bilung (Emiritus)



Bp. Lucas Kerketta



Abp. John Barwa

The Diocese of Sambalpur, formerly called "Gangpur Mission" was started by the Jesuit Fathers in 1908. The Divine Word Fathers took it over in 1948. Today it is one of the suffragans of the Archdiocese of Cuttack - Bhubaneswar. The diocese was erected by the Apostolic Constitution dated June 14, 1951 by taking over parts of the Archdioceses of Calcutta, Ranchi and Nagpur. Then it consisted of districts of Sundargarh, Bolangir, Sambalpur and Dhenkanal in the State of Orissa. Bp Herman Westermann, svd, was consecrated on July 29, 1951 as its First Bishop who after 23 years of dedicated service, retired on March 16, 1974. One of the four districts, Sundargarh was separated from the diocese on July 16, 1979 and the Diocese of Rourkela was created. Its First Bishop Bp Aplhonce Bilung, svd, was ordained on November 3, 1979. Abp Raphael Cheenath, svd, who was residing in Rourkela before the division, shifted his residence to Sambalpur on November 18, 1979. Abp Raphael Cheenath, svd, was transferred to the Archdiocese of Cuttack - Bhubaneswar in 1985. He was succeeded by Bp Lucas Kerketta, svd, in 1987. Bp. JOHN BARWA, SVD of Rourkela diocese, Orissa, has been nominated as the Archbishop of Cuttack-Bhubaneswar by the Holy Father Pope Benedict the XVI. He was consecrated the Bishop co-adjutor of Rourkela diocese on 19.04.2006. And in January 2008 he succeeded Bishop Alphonse Bilung, SVD as the Bishop of Rourkela Diocese. And on 11.02.2011 the Holy Father Pope Benedict the XVI has nominated him as the Archbishop of Cuttack-Bhubaneswar and the successor to the Archbishop Most Rev. Raphael Cheenath, SVD.

## Mission among Ho Tribes

By: Fr. Shilanand Kamath, SVD



the hopes of the Fathers. During this period, his one brother with many other families had moved down south in to the Pal Lahra area of Orissa. On occasions he visited them and acquainted them with his newfound faith. After a number of fruitful years of toil he was asked to retire due to old age. During this retirement, he came down to Pal Lahara and

school section is in the hands of the Society of the Divine Word. A word of appreciation for Father Baptist D'Souza and Father Johny Jacob for the hard work they have put in during the past years. The crowning point in the education ministry is the establishment of the English Medium School taken over from a local body by Father Baptist and handed over to the Sisters of St. Joseph of Bhubaneswar. Right now going through the teaching problems, it is making a steady progress.

Second in line in this missionary aspect is the health ministry. Missionary Sisters of the Holy Spirit established themselves in

later St. Joseph's Sevika Sisters joined hands in the same ministry in Gopinathpur. Their contribution to the place is very significant and commendable. No doubt, the health ministry has caught the eye of the public.

The third aspect of the mission is the developmental work. Making use of the available sources of the diocese via the SSSS and other personal incentives, a considerable amount of work has been done in terms of land development, water points, technical training in various trades etc. Right now the Sisters in both the places are involved in women's empowerment by building up self-help groups that are showing beneficial and encouraging results indeed.

St. Paul had advised that the new converts should not be drafted into the ministerial post, lest they be puffed up with pride. After two thousand years we could give it a slightly different slant and say that if the faith has to be grounded firmly, vocations to the priesthood and religious life could be promoted and fostered. Such a step has been taken in this mission. There are a number of boys and girls in formation and we are eagerly and anxiously waiting for the first fruits of the labour.

As Khadia, Uraon, and Munda tribals moved down south from the then Bihar state in search of land for their Livelihood, so also the Hos moved down south into Orissa for the same purpose. Kisan brethren claim that the 'Rajas and dewans' (Kings and their Courtiers) called them in to cultivate their land and that they still possess some land papers granted to them. So is also the claim of the Hos. When Khadia, Uraon and Munda tribals came into Gangpur, they brought along with them not only their manpower, but also their faith power. Just as their bodies were to be nourished, they looked for ways and means to nourish their faith. Hence they had to fall back on their home mission in Bihar, and sent for the personnel to help them to keep their faith alive. The Jesuit Fathers felt it was their obligation to meet their need.

settled down with his family members and continued his catechetical work. When he saw that quite a number of his people were prepared



to receive the faith, he approached the Fathers in Chaibasa and requested them to come and baptize the new catechumens.

The numerical reckoning apart let us consider the other aspects of the mission. What comes foremost to the mind is the educational ministry. What had started as a small hostel of ten children for primary school in 1983 blossoms as a full fledged High School in the year 2000 with children numbering something like 600 altogether. The primary school is under the diocese of Sambalpur and the high

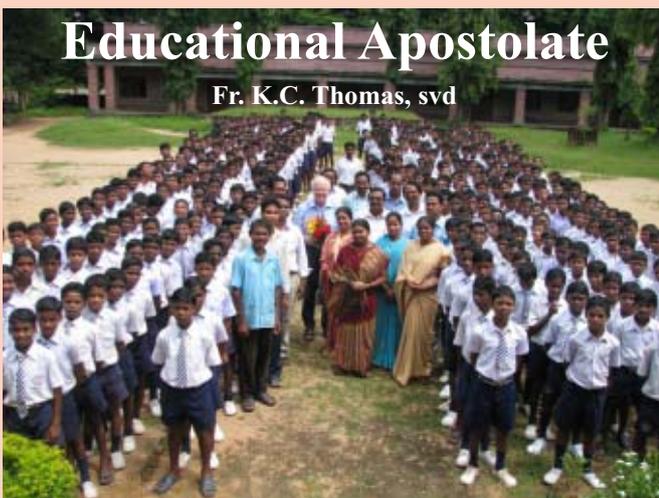
the patients to the available health centers around. Even to this day, not with standing the dispensary services, serious cases are being sent to the bigger hospitals like JMJ in Sambalpur and other places. As the Holy Spirit Sisters started their health ministry in kerjenga, a few years



Something similar happened with the Ho mission in Pal lahara. In fact, the Ho mission in Bihar was a late starter. When it gained strength the response of the people was encouraging. Among the large crowd that came over there was a certain Jonathan kandeyang, a village leader of repute. Observing his capability to bring along with him a substantial crowd, the Fathers there made him a catechist. He did succeed in his endeavour and fulfilled

## Educational Apostolate

Fr. K.C. Thomas, svd



The Society of the Divine Word in this Province has eight schools of which four are English medium schools, four are vernacular medium schools and one is a plus-two college. More than 9000 students are studying in these schools and 28 SVD personnel are involved in these institutions.

The mission of our schools is to provide holistic and integral development to students enabling them to grow as persons of character, competence, conscience, compassion and commitment. We hope they will take their rightful place in the society as our ambassadors contributing to build a new and better world that is more inclusive and sensitive to the disadvantaged in the society.

We are very clear about the target groups of our educational service – the tribals and dalits who constitute more than 40 percent of the people of Orissa. Our Vernacular Medium Schools and Plus-two College are situated in the villages and they cater almost 100 percent to the tribals and dalits. We also run large hostels for them. In English Medium Schools, no doubt, there are many students who belong to other communities; however we have a policy of preferential admission for the students of tribal and dalit communities. We endeavor to give quality education to them, so that they can be brought up to the main stream of life and they will also contribute building up of our mother land.

Today we speak of knowledge-economy which depends on high caliber human resources, which cannot just be defined merely through academic results. It includes emotional intelligence, excellent work ethics and good attitude. It includes also a high level of creative and critical thinking capacity, ability to problem solving, decision making, team work and communication ability.

The field of education, we realize, is in a certain sense a laboratory we can practice dialogue. The students, teachers and parents come from various religious and cultural backgrounds. Interacting and teaching them offer us enormous opportunity to live a life of witnessing and sharing our Christian faith and values. It also offers us a challenge to educate our students to live and work in a multi-religious, multi-cultural and multi-ethnic set up practicing the values of inclusiveness, openness and give-and take attitude.



Fr. Konrad Keler SVD, Vice Superior General (standing extreme left) and Fr. Thomas KC receiving guard of honour during School Assembly



## The Joy of Being a Missionary

Joseph Kallanchira, SVD, Togo, Africa

*I have come that you may have life, and may have it abundantly* – the Lord

Jesus had said that and John the Evangelist made it a point to insist on that in the 10<sup>th</sup> chapter when he wrote his Gospel. He had in fact mentioned a similar experience in the very first chapter: *In Him was life, and this life was the light of all people.* This life, this light, which Jesus talked about and Jean wrote about later, was and is the very essence, coming to think of it, of our own lives: that we are made in the image and likeness of God, and that the Spirit of the Lord dwells deep within us. That God, the source of all Joy, is the very Centre of our lives, the ground of our being – we live and have our being in God.

This alone produces life-giving energy within us, and more so, when we are aware of the presence of that Someone constantly living and dwelling within us. And this especially in the face of trouble and terrible pain, be it interior and spiritual, be it exterior and social. This alone goes froth to prove the promise given by Him: *I will be with you till the end of time.*

A couple of examples from the past could confirm this. *"I have finally discovered Someone before whom I can bend my knees"*, said Simone Weil the French philosopher after her conversion to Catholicism in the 1930s, in the context of the socio-political turmoil of that era in France in particular, and in Europe in general. In affirming such a spiritual reality, she was but echoing what her Spanish cousin experienced and wrote about in her autobiography in the 16<sup>th</sup> century. During lent in 1554, when she was 39 and already a Carmelite in Avila, struggling to counter her spiritual weaknesses, Teresa of Jesus chanced upon a statue of Christ covered with wounds. And this encounter is described as the moment of conversion within her conversion, and she wrote: *« The feeling of God's*

*presence overwhelmed me suddenly. It was absolutely impossible for me to doubt that He was not within me or that I was completely lost in Him".*

Similar experiences of abundant life within are the source and summit of every manifestation of pure and sheer joy – joy that comes from having the kind of abundant life that Jesus has promised to those who accept Him as the Lord of their lives. Paul of Tarsus lived through a very similar experience, since encountering the Risen Christ on the road to Damascus. That is why he was able to share with his listeners and write so very often in his letters, even in trying times and while serving prison terms, to motivate the different communities he had then founded: *Rejoice in the Lord always; I say again, rejoice in the Lord"* (Phil 4:4). It is this kind of faith experience that turns into signs of apparent contradiction: even in the face of trouble, even when things are not going as you would have planned and wanted, you can still be serene and joyful. And if that is not good news, what is?

One of the main reasons why I wanted to become a Divine Word Missionary was the constant awareness of such a Presence within – pushing and prodding from within to go ahead and bring forth life abundantly, for myself and others. And such a decision was made some 35 years ago, in my case – and it is hard to believe that most of those years have been years of abundant life, and thus of much joy, although the very process of awareness has been a gradual, progressive one. At the end of the day, what becomes clear is that such joy isn't the fruit of any effort of your own; naturally so, otherwise it wouldn't last, would it? In fact, the Holy Father puts it well in the recent Apostolic Exhortation on the Word of God: "One can organize feasts and celebrations, but not joy. According to the Scriptures, joy is one of the fruits of the Holy Spirit" (Benedict XVI, *Verbum Domini*, N° 123). It is a simple and pure gift. It just happens. And then it overflows. It is not that we

have loved Him, but He has loved us first, as Saint John would write in his First Letter. He has come so that we may have life, and have it abundantly.

The curious thing about the whole thing is that each of us carries within us the seeds of such abundant life. It is just given to you not necessarily because you are a priest or a consecrated person. It is available to any person of good will and good faith, irrespective of his/her religion, anyone who has a heart to know and eyes to see. In the 2004 Priyadarshan Malayalam film "Vettam", there is a scene, a quick conversation, between Dileep and his lead heroine: *"There is a light that is right in front of me. And I am in pursuit of it".* Of course, he is talking there of wanting to take possession of a treasure in the diamond chain that he has set his eyes on, playing the role of a thief partly in the storyline, in view of paying off the heavy debts he had earlier incurred hypothecating the family property. In sum, though, it is easy to see the symbolism of the act in that the protagonist is in the quest of wanting to live sincerely other heroic virtues and values, going beyond that material treasure in sight. *"The heart has reason that reason knows not"*, wrote Pascal, the 17<sup>th</sup> century genius. At some point the mere awareness of it brings home the point. And then you stand in awe and wonder before the mystery. The only thing you can then do is to fall on your knees and adore the all-encompassing Reality. The British writer Margaret Siff wrote recently in the *America* magazine published by the Jesuits of the USA: "I was spooning some cauliflower cheese into my baby granddaughter's eager mouth one day, when a sudden realization dawned. "Do you know what?" I asked her, "You and I are performing a miracle here. We are turning a cauliflower into a little girl!" She smiled her approval and went on with her part in the miracle as though it were the most natural thing in the world. Perhaps it is. Perhaps the kingdom of God is the endpoint of the entire miracle we call life on earth, and each of us carries a seed of its beginnings, to plant

and water or not as we choose".

So it all boils down finally to the choices we make. Like others in the past, we are all searching for some meaning in our lives, to find happiness that would last for a life time, to do something worth the while with our lives. That is especially true when you are adolescent and growing up – the eternal quest for the Ultimate. If only we could stand still and know that God is. That would transform our lives. That would make us become real 'human beings' in spite of the constant challenge of our busy lives leading us to become the unfortunate 'human doings'. That kind of awareness or noticing of the light within would enable us to bring hope and love to the lives of others who apparently seem to grapple in the dark. The invitation then is to respond to that living and loving Presence within us, in adoration and thanksgiving.

Sometimes it occurs to us missionaries to think that by our missionary vocation the Lord is inviting us to make a big sacrifice of our lives to prove our love to Him. True, every true act of love involves sacrifice, and it is by passing through Good Friday that one arrives at Easter Sunday. But it occurs often to me that there is also another way of looking at our missionary response to the Lord's invitation – one that swells up from deep within, enabling us to draw life giving water from our own wells. A perspective that evokes hope and gives joy. When we are able to fall on our knees, in thanksgiving, recognizing the untold gifts that we have received and continue to receive, and as gratitude forms in us a character constant as an attitude, we become joyful persons. And that kind of joy becomes good news, we are thus gradually formed after the image of the Divine Word made flesh, and mission then naturally comes to us, not as a task to accomplish, but as Love to live and share. The messenger gradually becomes the message.

'Jai Yesu' to you dear Friend-in-Jesus, from Satprakashan, Indore.

We are at the threshold of releasing the feature film 'Christaayan'. It is not a FILM, much MORE! It is an audio-visual Bible for our cyber age to own the wisdom of Indian spirituality-interiority and simplicity to know the depth of eastern Aashram Spirituality for participatory evangelical dialogue to tell of the love of Jesus to the mainstream society, through TV, Film & Web to know and own the 'Emmanuel' Dhrama of Jesus to know Mary better in the mission of Jesus, as 'Womanhood Full of Grace' to uphold the integrity of the Local Church and faith, to be deep rooted, culturally **khud ko aur Khuda ko jaan ne ka ek vinamrr prayaas,** to know God and oneself deeper and higher over 250 artistes, 10 states, 4 seasons & 14 months of shoot, 10 songs & 10 playback singers, 27 acoustic instruments a mega project by the Society of the Divine Word, first of its kind, in the Indian Church, please join us hands in fulfilling this mission.

# Christaayan

The Life of Jesus and Mary Musically painted with Indian colors by geo' george svd

CATHOLIC MISSION IN THE LAND OF LORD JAGANATH

Fr. Bulu Birender Kujur SVD



Orissa is a state of the Indian Union located along the eastern coast of the peninsula. It is like a bridge between the northern and the southern halves of India. Today, Orissa offers not only nature in all its glory with its beaches, rivers, waterfalls, hills wild life and tribal life, but also a great tradition of architecture, monuments, sculptures, social system and cultural heritage. The local people known as Oriya, which include 62 ethnic Tribes numbering 36.7 million, have inhabited it. Puri being the most important holy and pilgrimage centre of India, the city of the Lord Jagannath who is the mascot of Orissa. It is also the seat of one of the four Shankaracharyas of Hinduism.

**Dialogue center**

The general Library known as Dialogue Centre is a welcome facility provided by Catholic Church to the people of Puri as

well as the visitors to Puri. The Library started functioning in 1975. Presently, there are about 105 regular members, besides the general public that use the facilities of the Reading Room. Books on competitive exams and Newspapers, in view of helping the students to get a better job.

To have a Catholic Church in the heart of the Holy city of Puri is equal to a beautiful temple in the Holy city of Rome. The multi-dimensional activities of the Dialogue Centre aims at maintaining a cordial relationship with the people of Puri, besides establishing new contacts in and around the town. The centre also conducts Inter-religious Prayer Service on regular intervals. The Catholic Library in Puri is considered to be one of the good Libraries in the town. The Centre also provides Spoken English Course for the poor and marginalized especially of other faiths and cultures.

**Enquiry Centre**

Bible Correspondence has been an activity of the Dialogue Centre ever since its inception. The Centre enrolls people who are interested to know more about Jesus Christ, the Bible and the Catholic Church. Those enrolled receive printed material in Oriya (the local language) and

respond to a questionnaire each time. At the end of the correspondence course that lasts about three years, those who complete the course are given copy of the whole bible, in Oriya.

More than 25,000 people have already gone through the correspondence course offered by Centre till date.

**Youngest Doctor of Theology**

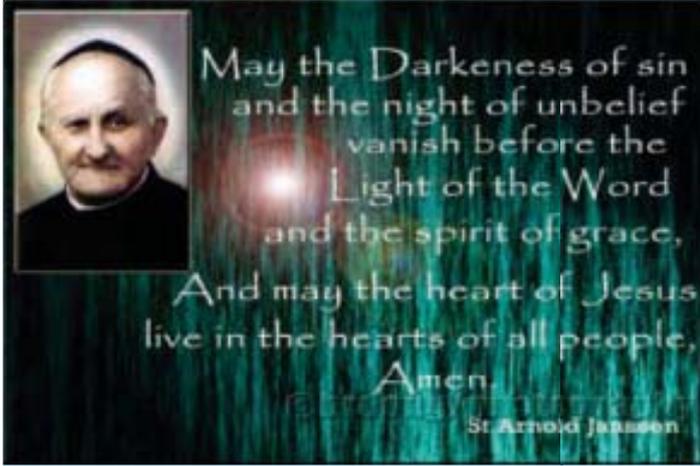
On June 27, 2011, Fr. Arockiasamy Savarirayan of INC Province successfully defended his doctoral thesis entitled: Life in Christ: Gain or Loss? An exegetical-theological study of I Cor. 9:19-23 and Phil. 3:7-11. The defense took place at the Aula XI Palam Defendit of the Angelicum Pontificia Universitas A. S. Thomas in Urbe. Scores of confreres and friends came to give their moral support. Fr. Rayan, with his personal and demure style, successfully responded to the queries of the examining panel. Congratulations.



The provincial, of Fr. Rayan, Fr. Nicholas Martis was just some kilometers away attending the workshop in Nemi. Fr. Rayan personally announced to his provincial: "All went well". Fr. Gregory Pinto, a former Rector of Fr. Rayan said: "May your studies be a gift to your life and mission."



The newly elected Provincials of the SVD worldwide with Fr. Superior General during the training of the new Provincials in Rome.



## 1861 - August 15 - 2011

### 150th anniversary of Saint Arnold's ordination to the priesthood

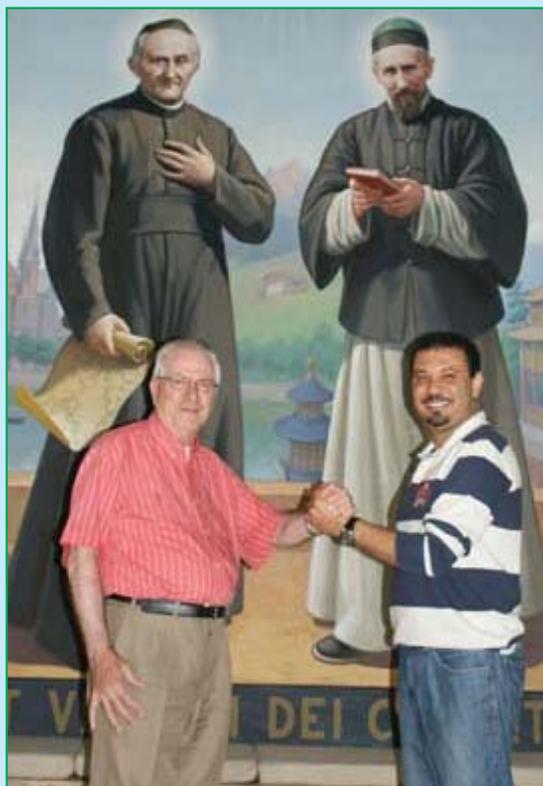
It was on August 15, solemnity of the Assumption of Our Lady, one hundred and fifty years ago, that our Father and Founder Arnold Janssen was ordained priest along with 27 others in the Cathedral of Muenster, Germany. The ordaining prelate was the auxiliary bishop of Minister, Bishop Johannes Bossman. Two days later, August 17, 1861, he celebrated his first Holy Mass in the "Ueberwasser" Church of the same city. Arnold's father was present at his first mass, perhaps also at his ordination.

It was only in early September that Arnold went home and for the first time offered Mass in the parish church of his native Goch. It was a weekday and there was no special celebration, as was the custom of the time. He preached his first sermon on Sunday, 8 September, feast of the Nativity of Our Lady. It was in Kaldenkirchen, where an uncle of his mother was pastor.

Just a week before his ordination, in a letter written on August 7, 1861, from the major seminary at Muenster, Arnold informed his parents about his ordination. The letter also expresses his sentiments about being a priest:

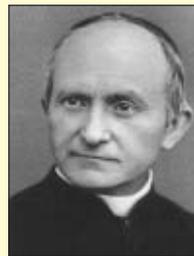
"Dear Parents, the event for which you have been yearning so long is soon to take place. Having taken the written examination on 27 and 28 July, this morning with five others I stood before the Vicar General to take the oral exam. The retreat begins this evening and on Thursday, 15 August, I will be ordained and taken into the company of the Lord's priests. Two days later [Saturday the 17th], God willing, I will have the supreme privilege of offering to the Lord the sacrifice of his Son and our Savior for the first time! - Rejoice with me and praise the Lord who has guided my steps so lovingly and now wills to do this great thing to me. He will show me the greatness of his love in even greater measure in the coming days. Pray fervently for me and offer up your good works that the Lord may grant that I will not be an unworthy priest in his sanctuary.

See, his great goodness is already holding an outstretched hand to grant me many favors through my priestly ordination. Perhaps he is only waiting for you to pray that they become a reality for me. Do it, do it faithfully; the Lord wants to give me a means by which I will be able to repay you generously. I will remember you at my first holy Mass".



Ribero Brazil North Province (right) and the most Senior Provincial Fr Humberto Wooning (Netherlands Belgium Province)

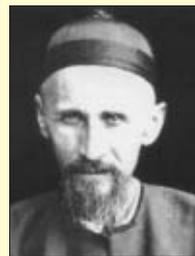
### STALWARTS OF SVD FOUNDING GENERATION



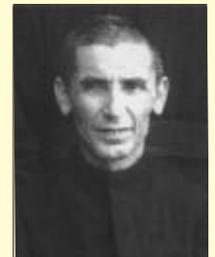
**Fr. Arnold Janssen (1837-1909)**  
 Priestly Ordination: August 15, 1861  
 First vows: June 16, 1875  
 Foundation of St. Michael's Mission House in Steyl: September 8, 1875  
 Final vows: June 16, 1876



**Bishop John Baptist Anzer (1851-1903)**  
 Entered Steyl: October 29, 1875  
 First vows: June 16, 1875  
 Final vows: June 16, 1876  
 Priestly Ordination: August 15, 1876  
 Sent to China: March 2, 1879  
 Episcopal Ordination: January 24, 1886



**Fr. Josef Freinademetz (1852-1908)**  
 Priestly Ordination: July 25, 1875  
 Entered Steyl: August 27, 1878  
 First vows: February 28, 1879  
 Sent to China: March 2, 1879  
 Final vows: August 15, 1886



**Bro. Markolinus Elskemper (1851-1922)**  
 First Brother in the Society of the Divine Word  
 Entered Steyl: April 25, 1878  
 Investiture: Decembers, 1878 First  
 Vows: May 23, 1881  
 Final Vows: October 25, 1891



**Sr. Maria Helena Stoilenwerk (1852-1900)**  
 Co-foundress of the Congregation of the Servants of the Holy Spirit  
 Entered Steyl: December 30, 1882  
 Investiture: Januar 17, 1892  
 First Vows: March 12, 1894  
 Investiture as Sister Servant of the Holy Spirit of Perpetual Adoration with the name of Maria Virgo: December 8, 1898  
 Vows on her deathbed: January 31, 1900

**Sr. Maria Michaela Adolfinie Tonnies (1862-1934)**  
 Co-foundress and first Superior General of the Congregation of the Sister Servants of the Holy Spirit of Perpetual Adoration  
 Entered Steyl: May 1, 1891  
 Investiture: January 17, 1892  
 First Vows: March 12, 1894  
 Investiture as Sister Servant of the Holy Spirit of Perpetual Adoration: December 8, 1896  
 First Vows: December 8, 1899  
 Final Vows: August 15, 1907



**Sr. Josef a Hendrina Stenmanns (1852-1903)**  
 Co-foundress of the Congregation of the Servants of the Holy Spirit  
 Entered Steyl: Februar 12, 1884  
 Investiture: Januar 17, 1892  
 First Vows: March 12, 1894  
 Final Vows: September 8, 1901

## Hong Kong : Mission to Seafarers

Fr. Konrad Keler

General Visitation SIN Hong Kong: Mission to Seafarers Hong Kong was the place our missionaries, Joseph Freina-demetz and John Anzer, started learning Chinese before they were sent to Shandong. After these two missionaries left the island, the Society did not make any missionary commitment there until the communist party started ruling Mainland China.

A kind of mission procure help our Chinese SVD opened a school. became involved in In re-cent years the Kong-Macau district missionary service and are many. One of the migrant apostolate in involved. But since 2007 in the Apostleship of the become our partners in Kong has an enormous ships arrive every day. unjustly treated and they exploited. Very often the company, hired by by yet a different one. The captain and the staff are from various countries. The sailors are mostly employed by another group. These complications account for the legal labyrinth encountered when claiming proper rights. The sailors come mostly from poor countries and they have often signed contracts without a good understanding of details that become legal traps. As a consequence they are often sent home from different harbors without receiving the promised salary. The sailors are not fully paid what is due to them and no explanations are offered. The lack of proper legal arrangements, or sometimes their own improper behaviors, can put the sailors in



Fr. Valanarasu ,in charge of the Catholic Apostleship of the Sea shows his stamina to climb the rope-ladder of a ship.

office was established to confreres. In 1970 the Later on, the Society parish pastoral ministry. confreres in our Hong looked for new ways of involvement. The needs more urgent is the which some confreres are the SVD is also involved Sea. Thus seafarers have prophetic dialogue. Hong harbor where dozens of Often the seafarers are are even seriously ship is owned by one another one, and insured

conflict with the law. Sometimes they are sent to prisons and completely abandoned by their supposed employers. The chaplains are often the only ones left to help them because the sailors are not able to pay for professional legal fees. Many captains do not even allow the sailors to leave the ship and the sailors have to stay on board without even being able to do simple shopping. Evidently this problem is nothing new. The Church had already Kong an Anglican called "The Missions to located in the building Mariners' Club in Hong Kong. In 1969 the Hong Kong joined the Apostleship of the Sea. the Catholics to have of the Mariners' Club. Valanarasu been in charge of the the Sea, called Stella by the missionary From Monday to Friday 6-8 ships. Of course he where the captains give to the sailors In some situations he is allowed to pray with them. Very often he helps to obtain phone cards so they can call their families. As a religious priest the sailors trust him and give him money to be sent to their families. It is a demanding and challenging service. One must have the skill and stamina to climb the rope-ladder. Fr. Valan is a contact person in the many personal affairs and needs of the seamen. Sadly, Fr. Valan is very often the only chaplain from Hong Kong with whom the sailors can meet and talk.



Fr. Valan is very often the only chaplain from Hong Kong with whom the sailors can meet and talk.

## International student chaplaincy

Fr. Dr. Avin Kunnekkadan SVD



International Student Chaplain Rev. Fr. Dr. Avin Kunnekkadan 0612555768

Realizing the pastoral and missionary needs of the international students Rotterdam diocese has appointed Fr. Dr. Avin Kunnekkadan SVD as university chaplain to work in UNESCO IHE water management Institute Delft , International institute of Social studies Delft , TUDelft University and Rotterdam Erasmus University.

In Europe traditional church service alone cannot fulfill the needs of the spiritually seeking young people. Chaplaincy is a place where many young people find nourishment for their spiritual life journey. Youth spirituality is like a underground stream flowing beneath our ordinary work yet this stream is rarely noticed by all. It keeps flowing but the life giving waters are not utilized or directed into the dry places of culture of seeking young people. The youth are hungry for spiritual food which can nourish them in their low times. It is a deep need and a cry from their heart. Keeping the needs of the students as a priority the ISC serves the students with Sunday Eucharistic celebration , Bible study, Inter-

religious dialogue training programmes, Personal counseling and visits, mediation and yoga sessions. Often the programme starts with an evening meal . The chaplaincy missionary service has helped to create safe, emotional, psychological and spiritual space where students can be heard and their stories, struggles and challenges are interpreted sensitively. For more details you can visit our website [www.iscnetherlands.nl](http://www.iscnetherlands.nl)

In my work as chaplain I am aware of the many crises which challenge the lives of students. It is often said that every crisis implies a chance an opportunity to let go the old way of doing things to dare to take new steps in life. As a Divine Word Missionary I am convinced that I am called to be an agent of hope . The apostle Paul assures

us that nothing can separate us from the love of God, no crisis whatsoever in our global world or in our personal life. May be the situations of crisis in our lives can make us more open to experience God's presence in our lives. In our many fold activities about which you can read in this annual report we try to nourish the flame of hope which burns in the hearts of young people who have come from other parts of the world to study in the Netherlands.

Every year there are more than 8000 international students who come to Nederland to peruse their higher studies. SVD NEB province has given a priority in serving the needs of the international students following the charism of Internationality and keeping in mind the faith orientation of the intellectual community.



120 members of VIVAT International belonging to the religious congregations of the Society of the Divine Word (SVD), Missionary Sisters Servants of the Holy Spirit (SSpS), Missionary Oblates of Mary Immaculate (OMI), Sisters Adorers of the Blood of Christ (ASC), Congregation of the Holy Spirit (CSSP), Comboni Missionary Sisters (CMS), had a workshop at St. Arnold's Seva Sadan, Indore, India from August 7th to 12th, 2011 to deliberate on the missionary concerns for Justice, Peace and Integrity of Creation (JPIC) and the role of VIVAT International. The workshop was animated by the VIVAT Intl team consisting of Fr. Felix Jones SVD (New York), Sr. Zelia SSpS (New York), Fr. Edward Flynn CSSP (New York), Fr. Daniel LeBlanc OMI (Geneva), Fr. Milan SVD, (Rome)