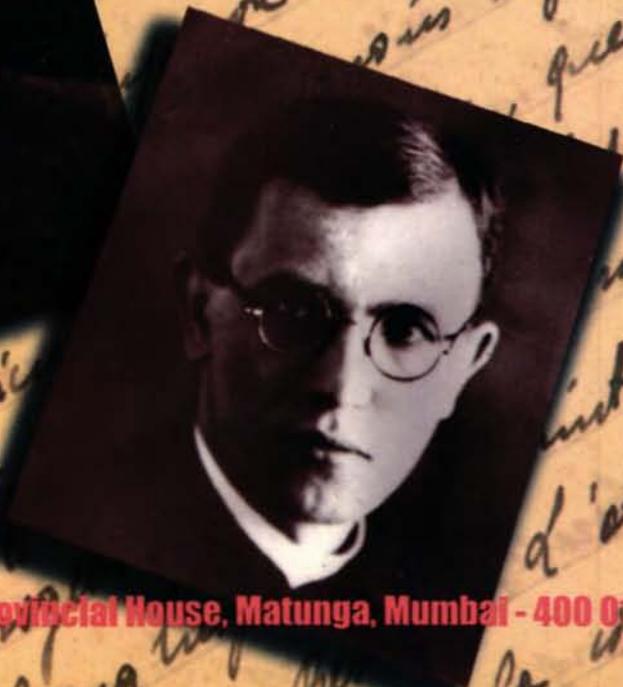
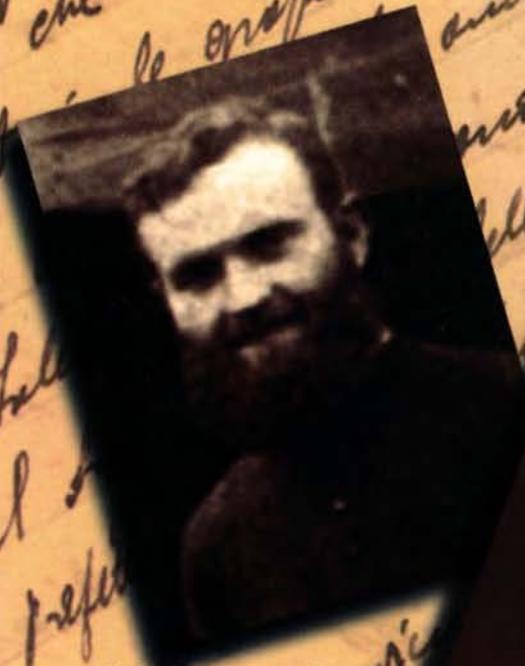


The

MEMOIR

**of the
Salesian Province of Bombay
1928 - 1998**



Province Information Office, Don Bosco Provincial House, Matunga, Mumbai - 400 019



The
MEMORY
of the
Salesian Province of Bombay
1928 - 1998

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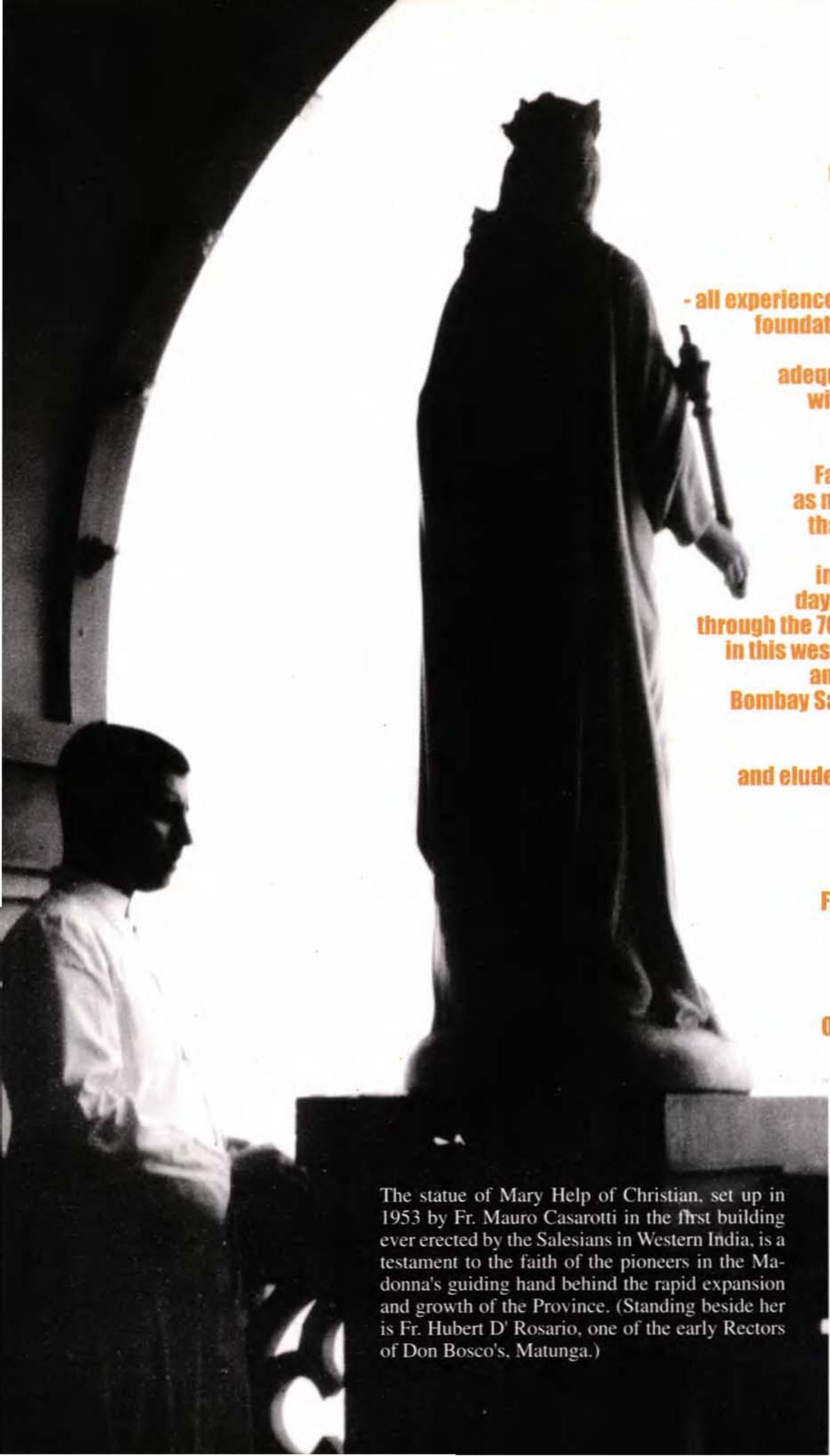
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**The vision,
the plans,
the anxieties,
the toil,
the supplication,
the expectation,
the sacrifices,
the sorrows,
the joys
- all experiences integral to any
foundational enterprise,
can never be
adequately enshrined
within the pages of
a history book.**

**Faith and devotion
as motivating forces
that have kept men
at their post
in creative fidelity
day after dreary day,
through the 70 years of labour
in this western part of India
and 25 years of the
Bombay Salesian Province,
are, once again,
incalculable
and elude documentation.**

**Many who laid
the foundations
have expired.
Few are still alive.**

**It is to them -
OUR PIONEERS
OUR LEADERS
OUR BENEFACTORS
OUR AGED
OUR DEPARTED**

**- to them,
that we
dedicate
this work
- a symbol of
our sincere**

**LOVE
ESTEEM
& GRATITUDE**

The statue of Mary Help of Christian, set up in 1953 by Fr. Mauro Casarotti in the first building ever erected by the Salesians in Western India, is a testament to the faith of the pioneers in the Madonna's guiding hand behind the rapid expansion and growth of the Province. (Standing beside her is Fr. Hubert D' Rosario, one of the early Rectors of Don Bosco's, Matunga.)

+

Cronaca della 1^a Casa Salesiana in
- Bombay -
» The Catholic Educational Institute - Tardeo »

Nel nome del Padre e del Figliuolo e dello Spirito Santo,
per la gloria del Venerabile Don Bosco che speriamo vedere
presto sugli altari e che in un sogno suo famoso videva
i suoi figli a Bombay... diamo principio a questa
cronaca che colla benedizione della purissima Marii sine
macula et maculae che la celeste madonna di Don Bosco
darsi ai suoi figli anche in questa grande città dell'India.
I Salesiani giunsero in forma nel 1922. nel luglio 1923
il Sig. F. A. C. Rebello B. A., J. P. viene a Msgr. L. Mathias

**The Chronicle of the first Salesian
House in Bombay.
"The Catholic Educational Institute
- Tardeo"**

**In the name of the Father, the Son
and of the Holy Spirit, for the glory
of the venerable Don Bosco whom
we hope to see soon on the glory of
the altar and who in a famous
dream saw his sons in Bombay...
we start this chronicle with the
blessing of Mary Help of Christians.
This chronicle will tell the future
generations the miracle which the
celestial Madonna of Don Bosco
will accomplish in this great city of
India...**

**...Shillong 10-5-1928,
L. Mathias**

Salesiani in India. Ricordo che
Lughiliana per l'apertura di una
questo (allora S. Scaloni) lo
ris. Egli allora espone poche
in Bombay. Comincio allora
questa avventura con Msgr.
Luigi Salesiano di Shillong con una
avventura fin dall'inizio.
venerano tra i cooperatori Salesiani
altari si recano a Bombay con
a Colaba. Msgr. Para vicino scuola
e visitano tutte le parti e le localita
una opera Salesiana. Tutto

The first page of the chronicle written by Msgr. Louis
Mathias & (inset) a translation of the prophetic first lines.

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CALENDAR OF EVENTS IN THE LIFE OF THE PROVINCE

FOREWORD

"MEMORY" was a major characteristic of the Silver Jubilee celebrations of the foundation of the province of Bombay. The writing of history and its discipline of selection, evaluation and interpretation is an invaluable tool to treasure the rich experiences of our past. As the Salesian Province of St. Francis Xavier grows and expands in terms of personnel and institutions, a Jubilee Year is in fact, an appropriate occasion to come to terms with the past and to evaluate the present, even as it projects itself into an uncertain future.

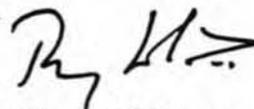
Our resolve to gather and record our history has finally reached realization. I am grateful to the editorial team, who have been at the task of compiling this historical record since the past two years. I express my thanks to all the communities of the province for their contributions of dates, facts and figures.

"MEMORY" is the title I wish to suggest for this treasury of our past experiences, because I hope the contents of this record will evoke in us less anxiety about historical accuracy and more sentiments of gratitude to God and expressions of acknowledgement of the heroic work of our pioneer Salesians and those who have worked before us in this province.

"MEMORY" should lead us to praise God and like the Magnificat of Mary, proclaim: He who is mighty has done great things for us.

"MEMORY" should wake up in us a greater appreciation of the efforts of the many salesian missionaries to plant the salesian charism in India, and in our provincial territory. The development of the province today is indeed a memorial to their success.

"MEMORY" should, in fine, serve as a guarantee of the abiding presence of God's providence, as we move into the next millennium, determined to spread the Good News of the Risen Lord and his tremendous love for the young.



Fr. Tony D'Souza sdb
Provincial

PREFACE

"That doctrine which shall have sufficiently explained the past in its totality will inexorably obtain, in consequence of this proof alone, intellectual leadership of the future." - Auguste Comte

"The farther backward you can look, the farther forward you are likely to see." - Winston Churchill.

Every organisation, at some stage in its development, delves deep into its memory in the hope of finding, somewhere buried in the dusty storehouse of its past, that spark of an impetus for a march into the future.

The Salesians of Don Bosco of the Bombay Province, on the completion of their 25th year as a province and on the 70th anniversary of Salesian work in Western India, experienced just such a *kairos*. The leaders who met in Goa in October 1996, thought it was time a well-documented publication on the beginnings of the province was produced - something to serve as a historical data bank for any future reference.

The journey was far from easy. At our very first editorial meeting, tasks were allotted and schedules planned. The publication was to have four parts: The first and second parts would comprise a collection of articles and eyewitness accounts to document the historic achievements and profile the people behind them. The third would consist of the history of each presence. Veteran Salesians would be invited to share their stories. Heads of institutions would be encouraged to update their chronicles and dispatch the histories of their houses to the editorial office. The date slated for the release of the souvenir was December 3, 1997 - the day of the Province Silver Jubilee Celebration.

However, as the deadline drew near, we felt ourselves more and more unprepared for the ideal we had hitched our efforts to. In compiling part three, particularly, more accuracy and editing was required. Still, we collated and printed whatever material we received and circulated this first draft among elderly Salesians in December 1997. Thanks to their encouraging response we were able to fill in many important details for the preparation of a second draft.

This second draft was published at the time of the Provincial Chapter in February 1998. Each Rector / In-charge was given a copy to circulate among the confreres in his house within a time-limit of 45 days (February 16th to March 31st, 1998). With an invitation extended to every confrere to give suggestions, make changes and provide eyewitness accounts, a truly province-level team effort was envisaged.

We are deeply grateful to all those who replied. In a very special way we wish to thank Fr. T. J. Joseph for his invaluable research into the history of the Salesian presence at Matunga and Fr. Giuseppe Moja for his personal testimony of the early days of the Salesian work in Goa.

Ten years from now will there be a Salesian Bombay Province as it exists today? Or will there be two provinces or perhaps three? Whichever the case, we have but one history to fall back on and thank God for.

And when the historians of the future decide to document the achievements of their pioneers we would like to think that this humble effort will provide them the necessary foundation on which to build their enterprise... for the greater glory of God and the spread of His Kingdom in India - the Salesian Way.

May the work that lies ahead of us draw courage and inspiration from a patient and grateful reading of what we have left behind.

The Editor



1. THE BEGINNING

THE SALESIAN PASSAGE TO INDIA

by KUMPILUVELIL-MANOHAR (Courtesy *Don Bosco Centenary Souvenir - 1988*)

In 1876, Pope Pius IX offered Don Bosco twelve vicariates in India which were in urgent need of personnel.¹ 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."² 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 Castelnuovo boy..."³ He wrote to Cagliero again: "We shall accept the vicariate of Mangador (Mangalore) in India, and Fr. Cagliero will be the vicar apostolic."⁴

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.⁵

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 Barroso who had heard that it was Don Bosco's desire to send the Salesians to India.⁶ 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".⁷

After protracted negotiations, the first group of Salesian missionaries to India landed in Bombay on January 6, 1906, under the leadership of Fr. George Tomatis. With him were two other priests, one



Fr. George Tomatis

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.⁸ The first Indian boy to join was Karunal 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 were also sent to Italy in 1908 and later proceeded to Portugal for the 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 in 1908 and Fr. Eugene Mederlet, originally destined for China, substituted him. In 1909, Fr. Tomatis left Thanjavur under the care of Fr. Mederlet and went to Mylapore to start the second foundation in India: the San Thome Orphanage.⁹

Meanwhile, the Holy See was pressing the Salesian Congregation to take up the vast mission of Assam. It was accepted on July 21, 1921. Each European province was requested to send volunteers for the Assam Mission. Two priests each from Italy, Spain and France were accepted and Fr. Louis Mathias, a French Salesian, then working in Sicily as Rector of the Salesian House of Catania, was chosen as their leader. Five lay brothers from Italy and



Mgr. Eugene Mederlet



Fr. Louis Mathias (seated right) and his ten companions of the First Salesian Expedition 1922.

From L to R (seated) Jesuit Superior of Calcutta and Mgr. Perier. (standing) Bros. Cid, Santana, Fr. Bars, Bro. Conti, Fr. De Ponti, Bros. Calzi, Aprile, Frs. Bonardi, Gill and Hauber

Spain were included in the pioneering group at the special request of Fr. Mathias. He had ample opportunity to be briefed at length on the Assam mission in his meeting with Mgr. Christopher Becker, a Salvatorian and the first Prefect Apostolic of Assam, who is considered the real pioneer of the Assam mission. 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 with Fr. Mathias, who on 15 December 1922 was appointed the Prefect Apostolic of Assam.¹⁰

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 formed 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

The first residence at Thanjavur



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 Jowal.

On May 18, 1926, the visitatoria of India was made into the province of India, with Fr. Mathias as Provincial. The province, with headquarters at Shillong, extended from the northeast of India to Thanjavur, a distance of some 4000 kms.

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.¹¹ This decision was reversed following protestations and pleas from the confreres in the south as well as the bishop of Mylapore.

Again in 1922, Turin decided to recall the Salesians from Mylapore. This decision too was reversed due to urgent entreaties from Mylapore. The relation between the Salesians and the diocese began to deteriorate. There was great anxiety and uncertainty regarding the continuance of their works. At both places, Salesians were merely administrators of diocesan property and the attitude of the Vicar General, Mgr. Texeira was in no way favouring expansion or development.

In 1927 Fr. Peter Ricaldone visited Thanjavur and Mylapore to appraise himself of the situation. He presented the Vicar General, Mgr. Texeira, 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 1 May 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.¹² 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.



Rector Major
Fr. Paul Albera (seated right),
Bishop Cagliari pioneer
of Patagonian Missions (left),
Fr. Peter Ricaldone (centre).

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 of double jurisdiction in the missions, by the Bull *Ad Maius Religionis Incrementum* of July 3, 1928, North Arcot was joined to the archdiocese of Madras, which was entrusted to the Salesians, and Fr. Mederlet was nominated its archbishop.¹³

In 1934, the Salesian Province of India was divided into 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 with headquarters at Vellore (later shifted to Madras). The province of North India was placed under the patronage of St. John Bosco, while the patron of the South was St. Thomas the Apostle.

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 to 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 the 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.

Looking back at the astounding ways of God in guiding the early missionaries - despite the hardships and travails they endured - one cannot fail to recognise the people's underlying enthusiasm to accept through the Salesian works, Don Bosco, the predilective gift of God to India's youth. ■

¹ MB XII (English Edition), 161.

² *Ibid.*

³ MB XII, 223

⁴ Ceria, MB XIII, 19.

⁵ In spite of the phenomenal growth of the Salesian presence in India over the years, Mangalore, to date, remains an elusive dream.

⁶ ASC 389, Mylapore: *Barroso to Rua, Kandy, 6 December 1898; Barroso to Rua, Mylapore, 15 April 1899. Annali della Societa Salesiana III, 568.*

⁷ ASC 389, Mylapore: *De Castro to Rua, Mylapore, 14 November 1901; Annali III, 568-69.*

⁸ ASC 275 Tomatis.

⁹ *Annali III, 573.*

¹⁰ George Kottupallil, *A Historical Survey of the Catholic Church in North East India from 1627 to 1983, Centenary of the Catholic Church in North East India 1890-1990, (page not numbered).*

¹¹ *Annali IV, 418.*

¹² ASC 389, Mylapore.

¹³ ASC 6441, Madras.

APPREHENSIVE BEGINNINGS

In a letter to Fr. Paul Albera dated 15 April 1915 in which he describes the Salesian work for youth begun at Tanjore, Fr. Francis Carpine adds:

"...what strikes a visitor to India, and especially to the south where European ways have made less inroads, are the customs which at first sight would give the impression of being among barbarous people. The dwellings are miserable: thatched mud huts wherein there are neither tables nor chairs. The majority of the workers do not wear anything more than a piece of cloth girded at the loins. Cutlery is unknown (they eat almost exclusively rice) and their preferred plate is a banana leaf. They eat seated on the ground with legs crossed, and this is the favourite position in which they carry out most of their works. For bed they do not use anything other than a mat. They seem to be people without aspirations, without wants: a mouthful of rice satiates their hunger and they do not go in search of anything else; they do not save a penny for the morrow and do not leave any heritage to their children other than the wealth of their proverbial sayings and the sacred usage of the caste which have been handed down intact through the centuries right down to our day.



Fr. Mantovani, founder of Beatitudes, Madras, shows how.

Here comes the great difficulty of instilling in these youngsters the spirit of work and thrift, the spirit of christian charity, of respect and love for the other castes. But the method of our Venerable Father Don Bosco which has obtained marvelous results everywhere will it not succeed also in India?..." (ASC 389 Tanjore)

WANTED

MEN READY TO MAKE THEMSELVES INDIANS

Excerpts from a letter written in 1911 to Fr. Barberis clearly indicate the indefatigable concern of Fr. Tomatis for more indigenous labourers in the vineyard.

"...I remember your having said three years ago at Turin that it is necessary to look for vocations in India. This was always my intention and if in these last three years nothing much was done in this regard it is because we were not certain how we were to go about it. We have a Provincial, but no one knows where he is; houses run without personnel and we go on from day to day uncertain of the morrow. Should we go ahead or should we turn back? If we are to continue, there should be adequate personnel, that is to say good priests willing to make themselves Indians. We have vocations and good ones at that, but we dare not promise anything and we do not intend to shunt good people around without being wellgrounded ourselves...Here the harvest is ready with labourers as well; what is lacking is good sense and a superior who can dispense it. Four good European priests would save the situation (I repeat four!)....

P.S. My health is deteriorating daily. A chronic asthma makes me feel extremely tired, especially at nights. The doctor counsels me to go far away from the sea."

THE STARTING AND CONSOLIDATION OF THE FIRST SALESIAN WORK IN BOMBAY (1928-1950)

by T. J. JOSEPH

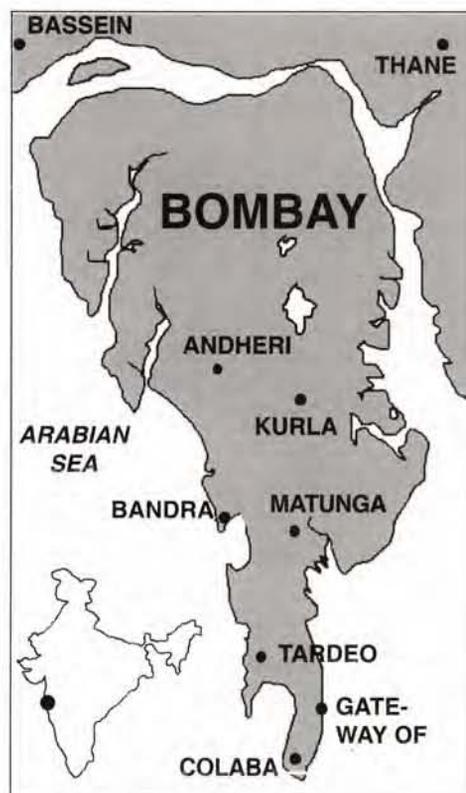
1: General information about the city of Bombay

Bombay is India's financial and commercial centre and the principal port of the Arabian Sea. It is the seventh largest and one of the most densely populated cities in the world. Along the centre of India's cotton-textile industry, its manufacturers are now well diversified and its commercial and financial institutions strong and vigorous.

Upto the end of the second World War, Bombay covered only about 26 square miles (67 square kilometres) of land from Colaba in the South to Mahim and Sion in the North; that is to say, the city was confined to Bombay island. In 1950, the city expanded northward with the inclusion of portions of Salsette island, and by 1957 a number of suburban municipal towns - including Bandra, Kurla, Andheri, Juhu and Malad - and some villages of Thane were incorporated into Greater Bombay, with an area of 169 square miles (434 square kilometres). The metropolitan area has continued to expand.¹

Bombay is called the "Gateway of India" because most of the visitors to India, especially before the age of aeroplanes, entered and made their exit through this city. In fact, all the steamers coming from Europe and the Middle East touched this port as the first port of India. It is the most westernized of India's cities.

For Catholics, Bombay is of special importance since among all the cities of India it has the largest concentration of Catholics. Today there are nearly half a



million of them in the city and its environs. In the period between the two World Wars when Salesian work in Bombay started, the proportion of the Catholics to the rest of the population was even higher, since there were at that time about a hundred thousand Catholics² in a total population of a million and a quarter.³ Practically all those Catholics were descendants of the converts the Portuguese had made about three or four centuries earlier. Catholics could be found in many walks of life: doctors, advocates, employees of the Railways and the Post and Telegraphs, farmers and small industrialists in the suburbs. Very many were employed in domestic service as cooks, butlers and nurse-maids. Others worked in the ocean-going vessels that plied between India and

Abbreviations:

ASC = ARCHIVIO SALESIANO CENTRALE

SPAM = SALESIAN PROVINCIAL ARCHIVES, MADRAS

ADB M = ARCHIVES, DON BOSCO, MATUNGA

the British Isles, East Africa and Australia. A large number of Catholics from Goa came to Bombay because of employment opportunities. In general, the Catholics of Bombay had a lively faith; they loved to pray and receive the sacraments frequently. Hence many and good vocations to the priesthood and religious life could be found among them.⁴



Msgr. Louis Mathias

2: Entry of the Salesians into Bombay.

a) Importance of starting a Salesian house in Bombay.

Several of the above mentioned factors convinced Mgr. Louis Mathias,⁵ the first provincial of the Salesians in India, of the importance of starting a Salesian house in Bombay. He had however, another compelling reason. Every year several groups of Salesians from Europe used to land in Bombay and occasionally someone had also to be repatriated. Before the Salesians opened a house in that city, a superior from Assam had to go down to Bombay at the arrival of a new group from Europe or at the departure of certain people. At times the help of the Jesuits of Bombay was sought, but then it wasn't always rendered willingly. It was obvious that it would be better and more prudent, especially in certain cases of repatriation, that the affair be settled within the family.⁶

b) Difficulty of entering into Bombay

In India, until the arrival of the Salesians, there existed what is called "the monopoly of the missions". That is to say, a religious order or congregation to which a mission (diocese or archdiocese) in India was entrusted would not allow other orders or congregations, especially those of priests, to enter there. The first to break this monopoly were the Salesians, in Calcutta in 1925 and in Bombay in 1928.⁷

c) Double ecclesiastical jurisdiction in

Bombay

Until 1928 Bombay had two bishops: the Archbishop of Bombay (Jesuit) depending on the *Propaganda Fide*, and the Bishop of Daman of the Portuguese *Padroado*.⁸ The former had territorial jurisdiction in Bombay, while the latter had personal jurisdiction. But as the majority of the Catholics in Bombay (Goans) were under the personal jurisdiction of the bishop of Daman, he wielded considerable influence in the city, in spite of not having the title of Bishop of Bombay. As a result of this double jurisdiction, until 1928 there were in Bombay, Churches belonging to the *Propaganda* and, often quite close to them, those of the *Padroado*. This rivalry was the cause of annoyances and conflicts.

The Spanish Jesuits who had taken charge of the Archdiocese of Bombay after the expulsion of the German Jesuits during the first World War, and especially Fr. Bertran, the administrator of the archdiocese after the resignation of archbishop Goodier⁹ in 1926, would not have allowed the Salesians to start a house in Bombay if the decision regarding this had been left to them. In fact, in May 1928 when Fr. Hauber,¹⁰ the Superior of the newly arrived Salesians at Tardeo, Bombay, went to pay his respects to Fr. Bertran, the latter contested the legitimacy of the entrance of the Salesians into Bombay on the strength of an invitation from the ordinary of Daman. He bluntly told Fr. Hauber that the Salesians had to get the permission of the *Propaganda Fide* in order to open a house in Bombay.¹¹ It is also known that Fr. Bertran reproached Mgr. Xavier, the administrator of Daman, for having permitted the Salesians to enter Bombay. "You will see what trouble they will give us", he seems to have remarked.¹² This opposition to the entry of the Salesians was not just a personal preference of Fr. Bertran, but something in general by the Jesuits of Bombay. We have it from the mouth of Archbishop Joaquim Lima¹³ himself, that the Jesuits of the archdiocese of Bombay seemed to him to be opposed, in princi-

ple, to the starting of houses by the Salesians in Bombay.¹⁴

Some years before this, on 29 March 1923 to be precise, Mr. F.A.C.Rebello,¹⁵ an influential Mangalorean Catholic of Bombay, wrote to Mgr. Mathias, the Superior of the Salesians in India, that the Catholics of Bombay lacked facilities for technical education and hence would be happy to have the Salesians establish one such institution of theirs in or near Bombay. Rebello assured that he could easily get the bishop of Daman to send an official invitation to the Salesians if they would consider his proposal favourably.¹⁶

Further correspondence followed, in the course of which the Salesians were requested to set up a high school at Andheri, an agricultural colony at Vikhroli and a technical school at Chembur.

In August of the same year Mgr. Pera, the Vicar General of Daman informed Mgr. Mathias that his bishop would be very happy to welcome the Salesians to his diocese and that the next time Mgr. Mathias would go to Bombay the Bishop would like to have him as his guest. In December 1924, Mgr. Mathias went down to Bombay and was the guest of Bishop Jose Pereira of Daman at Colaba. In the company of the Vicar General who was extremely friendly, he was able to visit all the places where a

Salesian work could be started. Bishop Jose Pereira wrote a long letter to Fr. Rinaldi, the Rector Major of the Salesians, on 22 July 1925, in which he exposed the need of the diocese and earnestly requested that some Salesians be sent to start a high school at Andheri. But a little later Mgr. Pera returned to Portugal and Bishop Jose died. Everything came to a standstill. Only Mr. Rebello continued to write and to insist.¹⁷

d) The Catholic Educational Institute, Tardeo, Bombay.

The extraordinary visitation of Fr. Peter Ricaldone to India in 1927 brought about a decision. In November of that year, during his return journey to Europe from East Asia, Mgr. Mathias accompanied him to Bombay. Together with Mr. Rebello they visited all the places where there was an offer to the Salesians to start or to take up a work. One of the places which they examined was the Catholic Educational Institute of the Immaculate Conception at Tardeo, which was being offered to the Salesians. This boarding high school, functioning always in rented quarters, had been founded around 1915 by Dr. J. S. Freitas, a Goan priest, because there was no other English teaching school in the city of Bombay, to which Catholics (mostly Goans) living in up-country stations or in places overseas, say Iraq and East Africa, could send their children for secondary education. It was

A section of The Catholic Educational Institute at the time of the transition to the Salesian Society, 1928



precisely because it served a definite vital need which was not met by any other institution in the city, that the Bombay Catholic Welfare Organisation (an association of Goans) decided in October 1925 to take over the school from Dr. Freitas when he was no longer able to look after it. The acquisition, however, turned out to be financially burdensome, as the society was not able to find suitable persons to manage the school and the boarding. A change of management was imperative if the institution was to flourish. That was the reason why the Salesians were approached.¹⁸

After visiting all the places which were being offered to the Salesians, Fr. Ricaldone and Mgr. Mathias went to meet Mgr. Xavier, the administrator of Daman, who urged that the Salesians should go to Bombay as early as possible. Fr. Ricaldone left India after authorizing Mgr. Mathias to negotiate and decide as he thought best in the Lord. In the mean time, Mgr. Mathias came to know confidentially that the *Padroado* jurisdiction would soon disappear from Bombay. Realizing that it would be very difficult, if not impossible, to start a Salesian work in Bombay after that, he wrote to Mgr. Xavier on 5 December 1927 that the Salesians had in mind to establish three works at Andheri, Chembur and Vikhroli; but since the high school at Andheri could not be started at once, they would avail themselves of the offer of the Bombay Catholic Welfare

*The first
Salesian Community at
Tardeo Castle -
May 1928.
from left to right:
Bro. Haughley,
Fr. Dehlert, Fr. Hauber,
Bro. Devalle.*



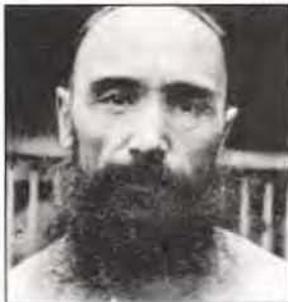
Organization and take over “the Catholic Educational Institute” at Tardeo as a temporary measure, so that later the school could be transferred to the suburbs with the knowledge of the local conditions. Mgr. Xavier replied on 27 December, warmly welcoming the Salesians to his diocese.¹⁹

Several letters were exchanged after this, regarding the modality and conditions of the take over. The Salesians were to have complete liberty of action. The school with all its furniture, utensils and appurtenances would belong to them, with no interference whatever from the Bombay Catholic Educational Society or the diocese. The society moreover offered to give a one-time grant of Rs. 3000/- to the Salesians to tide over the difficulties of the initial period.²⁰

The Salesians agreed to go to Bombay in May 1928, so as to be able to take over the school before the new scholastic year started in June. The Rector of the new house would be Fr. Joseph Hauber, and Fr. Augustine Dehlert²¹ the spiritual director. Two clerics of the third year of philosophy, Michael Devalle and William Haughley would be assistants. They would leave Shillong on 11 May and reach Bombay on the 15th.²²

Actually the Salesians reached Bombay only on the 16th morning. They were received very cordially at the railway station by Fr. D’Costa, the secretary of Mgr. Xavier, and taken to the Bishop’s Palace at Colaba. On the 18th they went over to Tardeo and took possession of the school.²³

In the meantime the dailies of 5 May 1928 had carried the news that a fresh agreement between Portugal and the Vatican added the city of Daman to the archdiocese of Goa, while the remaining portion of the diocese outside the Portuguese possession would be added to the archdiocese of Bombay. Some days later it was announced that Fr. Joaquim Lima, a Jesuit working at Belgaum would be the new Archbishop of Bombay. As soon as Mgr. Mathias heard of it, he wrote to him on 19 May, congratulating him and tell-



Fr. Joseph Hauber

ing him with the shrewdness of a seasoned diplomat that he would find the Salesians always willing to give him any help. He told him how at the request of Bishop Jose Pereira of Daman and later of Mgr. Xavier and especially of the Bombay Catholic Welfare Association, the Tardeo school had been accepted by the Salesians in December and now two priests and two clerics were already there. Fr. Lima replied on 29 May from Belgaum expressing his happiness at the fact that the Salesians were already in the Archdiocese of Bombay. He also mentioned about his contacts with the Salesians in Portugal and how he almost became a Salesian there. About three weeks later, when passing through Bombay on his way to Rome for his episcopal ordination, though very busy, he managed to find time to pay a visit to the Salesians at Tardeo.²⁴

3. The Salesians at Tardeo, Bombay

a) Rectorate of Fr. Hauber

The school reopened under the Salesians for the first time on 6 June 1928. Sixty-eight boarders returned after the holidays. About thirty others were newly admitted. The total number of students in the school was 189, nearly 40 of whom were non-Christians. There were 13 teachers: 9 gentlemen and 4 ladies. Only six of the teachers were Catholics, the rest being Hindus, Parsees or Muslims. Since Fr. Hauber, the rector and principal, would not be able to be in the school always, it was decided to appoint a headmaster who would supervise the teachers and the teaching. A certain Mr. Thomas was chosen for the post. He took up the job on 1 July.²⁵

Fr. Hauber soon found a number of boarders to be troublesome and of very little good spirit. Many of them were grown-up boys who were used to a very relaxed time-table. During the October holidays a copy of the rules to be observed by the boys of the boarding was sent to the parents, and only those who agreed to observe them were readmitted

to the boarding. After the holidays only forty boys returned. There was a better spirit in the house, but the finances were seriously strained. With just forty boarders, the expenses of the house could not be covered, in spite of all the economy that the community practised. The monthly rent of Rs. 620 for the building weighed heavily on them.²⁶

There were, however, also events which brought consolation to the Salesians. In January 1929 the strength of the community rose with the addition of one brother and two clerics from Assam. The brother was to have the supervision of the kitchen and the service personnel. He would also be in charge of provisions.²⁷ Another event which brought cheer to the community was the success of the spiritual retreat which ended on Sunday, 3 February. It was organized for the whole school: boarders, day-scholars and teachers. Fr. Hauber had not expected them to do it so well. The behaviour of the boarders was exemplary and the day-scholars could not help following their example. On Saturday all made their confession and on Sunday there was general communion.²⁸

The school was always having a deficit in the first years. Almost every letter of Fr. Hauber to Mgr. Mathias from 1929 to 1931 mentions some aspect or other of this problem. Paying the monthly rent for the building was a constant worry for him. Now and then the landlord would even threaten to evict the school! The financial situation became very serious by June 1929. In spite of hope to the contrary, the number of boarders for the new school year had not increased appreciably. The boarders were only 45. That number was too small to cover the expenses. Fr. Hauber became terribly discouraged and wrote on 28 June to Mgr. Mathias, who was then in Italy, that the money which he had in hand would be over in less than two months and therefore, unless he received contrary orders before the end of July, he would give notice to all the teachers to leave before the end of August. He would also ask the

parents to take away their children. The Salesians would leave Bombay at the end of August, the clerics going to Shillong, Fr. Dehlert and Bro Bellani to Madras, while he himself would go to Turin if the superiors would allow him. The money required for all these journeys would be found by selling all the belongings of the school by public auction! A week later he wrote the same message also to Fr. Ricaldone²⁹

Mgr. Mathias was horrified at the proposal to close down the house and leave Bombay. He knew full well that if the Salesians gave up their position in the city, it would be almost impossible for them to get back there. So he replied at once to Fr. Hauber that the Salesians should remain in Bombay at any cost, even if it means incurring debts. Fr. Hauber took the words literally and bor-

rowed Rs. 5000 more from the Archbishop. Together with an earlier loan of Rs. 2000, there was now a debt of Rs. 7000 with the Archbishop (loaned for an indefinite period of time) at 5% interest per annum. He wrote to Fr. Ricaldone that he took the loan as the ultimate means to keep the Salesians in Bombay. He wanted Fr. Ricaldone to decide whether they should carry on like this or abandon the place. He added that the future was by no means rosy.³⁰

Finance was not the only problem that the Salesians had to face. The students were, on the whole, quite lazy. The Salesians had abolished the stick in the school. When there is no stick, there should be religion and the sense of duty which comes from it. But that was not there as yet. At the January examination of 1930 many boys failed. Hence it was decided that everything should be done to force the boys in a reasonable way, to do their duty. At a meeting of the teachers it was agreed that every teacher would get his pupils to do their homework regularly. There would be weekly tests and a monthly test. Those who were weak would be specially helped. If the boys did not do their homework or study their lessons, they would be kept back after school hours and made to do what they were supposed to do. At the end of the school year, in a further effort to raise up the level of studies, some of the teachers who had been found to be easy-going were changed.³¹

From 1 June 1930 the school which was till then known as "The Catholic Educational Institute" changed its name to Don Bosco High School. Fr. Hauber in agreement with Mgr. Mathias had asked the educational authorities in March for the change of name. The students, we are told, welcomed the change.³²

By now the school was making a certain amount of progress in studies, though it was by no means spectacular. What was more evident was the fact that there was good spirit among the boys and still more among the Salesians. In general, as seen from the letter of the time,

Rate card attached to the regulations of the Institute given to each boarder at the start of the school year, April 1931

DON BOSCO HIGH SCHOOL BOARDERS

Terms

First Class Boarding:

- 1) Entrance Fee... .. Rs. 10
Boarding Fee... .. Rs. 30
- 2) Tuition Fee according to rate per standard: From Rs. 4 to 8

Second Class Boarding:

- 1) Entrance Fee... .. Rs. 8
Boarding Fee... .. Rs. 22
- 2) Tuition Fee according to rate per standard: From Rs. 4 to 8

Third Class Boarding:

- 1) Entrance Fee Rs 8
Boarding Fee Rs. 18
Tuition Fee according to rate per standard: From Rs. 4 to 8

N. B. A limited number will be admitted at a reduced rate, who will be required to do some work during their free time.

EXTRA CHARGES

- Tiffin on school days only at 11.45 A.M.
- One cup of milk with bread Rs. 3/8 per month
- One cup of tea with bread Rs. 2/- per month
- Medical attendance Re. 1 monthly
- Sports and Library Rs 2/8 twice a year.



Fr. Adolf Tornquist

there was union and much good will among the members of the Salesian community.³³

The financial situation of the house once again became critical by January-February 1931. When Fr. Hauber wrote to Mgr. Mathias lamenting about his difficulties, he received a rather hard-hitting reply. He was reminded that there was a general financial crisis (the "great-depression" of the nineteen thirties), and the condition of Mgr. Mathias was worse than his. He was told that he should approach the Goan community of Bombay for arranging a meeting of the principal Goans to tell them about the state of things. He could perhaps speak to the Patriarch of Goa and the clergy, making them aware that the Salesians were working for their people, and obtain a subsidy. Even the Portuguese Governor of Goa could be approached. There was only one thing to be done: "to start to work, to move, to make ourselves known. You are not Salesians but hermits at Bombay."³⁴

There is no indication anywhere in the sources as to how the crisis was overcome. But we know that in May of the same year the Rector bought a set of new band instruments (16 instruments) for Rs. 1100.³⁵ Though the chronicler says that it was big sacrifices, yet the very fact that the Rector dared to incur a rather heavy expense like this seems to be a sign that the financial position was no longer so intolerable.

The band played at Poona for the feast of Christ the King on 24, 25 and 26 October of that year. All the expenses were met by the committee in charge of the feast. By November the Band was being invited to several places in Bombay, for example to Gloria Church where the delegate apostolic was present for the feast of our Lady of Glory. Fr. Hauber could say with a certain amount of pride: "Now we are starting to make ourselves heard in Bombay." In fact, right from the beginning the band was thought of as a good means of propaganda. On 4 De-

ember the band left for Goa, with the Rector and three clerics, to play during the festivities in connection with the exposition of the body of St. Francis Xavier. They made a real hit there. The people could hardly believe that the band players had less than six months of practice.³⁶

During all these years, clerics in the period of "practical training" were teaching in the school. This brought with it certain difficulties. They had no prior teaching experience. Besides, most of them did not know well the language in which they had to teach. They remained too short a time in Bombay, so that as soon as they managed to get some practice, they had to go back to Shillong to start their theological studies. New ones would come, and the problem would start all over again. Fr. Wollaston,³⁷ the prefect of studies at Bombay in 1932-33, wrote to Mgr. Mathias that the frequent change of teachers was the reason why the students arrived at the higher classes "lacking in the fundamentals of every kind of subject and accustomed to no one kind of discipline" and hence undisciplined.³⁸

b) Rectorate of Fr. Tornquist³⁹

In the afternoon of 1 April 1932 a telegram from Mgr. Mathias informed Fr. Hauber that he had been elected delegate of the province to the General Chapter and that he should get ready to leave for Italy. Fr. Tornquist would succeed him as rector. The new rector reached Bombay on the 6th. Five days later Fr. Hauber left for Europe in the company of Mgr. Mathias.⁴⁰

Towards the end of the month, the school gave the public an entertainment in honour of blessed Don Bosco. *The Angelus*, a catholic journal of Bombay gave a very appreciative account of it and of the school:

Once again the end of the school year has come for the Don Bosco High School, and the Salesians as usual closed it with a pleasant entertainment given on Sunday, the 24th April, which a goodly crowd of friends and well-wishers attended...



*"There is always something that distinguishes Salesian activities from others,
- the most is made of the little at their disposal, and the whole entertainment has about it a feeling of homeliness, which the family spirit of the Salesians generates....
The Salesians have now been four years in Bombay and their school at Tardeo has made and is making headway notwithstanding the fact that beginnings are always hard and that they are fighting against heavy financial odds for these are years of depression in every way..."*

The Angelus,
"Catholic India", 1931, p. 246



From top to bottom:
The first school photograph, the band conducted by Bro. Bianchi and the staging of "The Mills" at the close of the school year, April 24, 1932

There is always something that distinguishes Salesian activities from others: the most is made of the little at their disposal, and the whole entertainment had about it a feeling of homeliness, which the family spirit of the Salesians generates... The Salesians have now been four years in Bombay and their school at Tardeo has made and is making headway notwithstanding the fact that beginnings are always hard and that they are fighting against heavy financial odds, for these are years of depression in every way.⁴¹

Several people welcomed the change of rectors and were of the opinion that it was providential for the house. Among those who were pleased with the change was the Italian Consul in Bombay. He had been unhappy with the somewhat closed and retiring and timid character of Fr. Hauber. He now started to visit the house and also to invite Fr. Tornquist for dinner, something he had not dared to do before. In general the boys were happy that Fr. Hauber was no longer there. Some of the clerics too were happy and they even said somewhat 'irreverent' things like: "we are no longer under the Germans"⁴²

Almost immediately after the new rector took over, there were a number of material improvements in the house and the school. The entrance of the house, the chapel, the veranda, the classrooms, the stairs etc. were painted. The trees in the middle of the playground were cut down and the playground was levelled. Beautiful lamps were provided for the chapel, the study-hall and the hall. Many things were repaired and others were bought, for example many indoor games. The food was improved and the boys were happy. The number of boarders rose to seventy. The day scholars too were more than in the previous year.⁴³

Another person who was pleased with the change of rectors was the inspector of schools. He wrote *inter alia*: "the school has a new principal in whom

I have much confidence". He referred to the improvements in the buildings and their cleanliness and noted the growth of the school in numbers. But he was still critical of the low standard of English and arithmetic. Reading and pronunciation too were bad. And he noted that with the exception of the headmaster, the entire teaching staff was without training. This naturally told on their teaching, in spite of the fact that the religious teachers had much zeal and enthusiasm.⁴⁴

Shortly after his arrival Fr. Tornquist was able to persuade the owner of the building to reduce the house-rent from Rs. 620 to Rs. 600 per month. A year later it was further reduced to Rs. 575, though this last concession was only for one year.⁴⁵

On 1 April 1932 Archbishop Lima granted written permission for canonically erecting a Salesian house in Bombay. In the following January the permission of the *Propaganda Fide* and of the Sacred Congregation for Religious was obtained and Fr. Ricaldone canonically erected the house on 7 March 1933.⁴⁶

Before even one year of the rectorate of Fr. Tornquist was completed, there were criticisms galore against him from almost all the confreres of his house. Fr. Dehlert was rather critical about the discipline and assistance of the boys and about the quality of community life in the house after the arrival of Fr. Tornquist. The worst misfortune, according to him, was that the rector did not find time to meet the boys during recreation because of his large correspondence. Cleric Mariotta too was critical. He wrote that there was much disagreement in the house, especially on the question of discipline. Two other clerics (Dal Zova and Gatti) even wrote to the provincial, with all due submission and humility, that Fr. Tornquist should be changed from his post as Rector because he brought "dishonour and discredit to the Salesians." The exercise for a happy death was held in common only once during the previous 11 months. The conferences prescribed by the rules were hardly ever

given. He humiliated the parents who could not pay the fees. For him payment was the most important thing and so he admitted for matriculation boys who had been refused selection elsewhere. Fr. Wollaston, the prefect of studies was thoroughly dissatisfied. He wrote that the rector never encouraged anyone, but only criticized. According to him the rector was too autocratic. The French classes which the rector was supposed to take had become a farce. Often he skipped them, and when he did take them, the boys had to wait till he woke up after his siesta! In the chronicle of the house (written by Fr. Dehler) it is stated that the rector introduced several changes in the discipline of the house, which turned out to be harmful to the studies of the boys.⁴⁷

The result of the matriculation examination of 1933 was very bad for Don Bosco School. Out of the eleven students sent up for the examination, only three passed. Among all the Catholic schools of Bombay, Don Bosco had the worst result.⁴⁸

Some imprudent statements made by Fr. Tornquist to the press regarding the starting of technical and agricultural schools in Bassein by the Salesians irritated Archbishop Lima who had been till then very friendly to the Salesians. In order to soothe ruffled feelings Mgr. Mathias had to make a disavowal through a letter to the editor. Fr. Tornquist complained several times in his letter to Turin that the Archbishop was showing himself to be cold and that he never visited the house, not realizing perhaps that he himself had to bear the blame for antagonizing the Archbishop.⁴⁹

In the course of these years, the earlier plans of the Salesians with regard to their work in Bombay, underwent much change. In the instructions which Mgr. Mathias had given on 10 May 1928 to the first Salesians who were to leave Shillong soon, in order to proceed to Bombay, he wrote:

Our work at Tardeo is only temporary. It is only meant as a prepa-

ration to transfer the high school to Andheri. So try with prudence and caution to get as soon as possible the land needed at Andheri (at least 10 acres) and look out for the means required to construct the buildings... We can think of starting the other works at Chembur and Vikhroli after we have established ourselves firmly at Andheri.⁵⁰

In accordance with this instruction Fr. Hauber visited Andheri several times in the first months of his stay in Bombay. Then came the serious financial problems which made it impossible for Fr. Hauber to think on such lines. Mgr. Mathias himself changed his ideas later. During the visit of November-December 1933 he wrote in the visitation book on 3 December:

I am all the more convinced that the place where we are (Tardeo) is the most suitable for us. We are in the city and yet out of it. It is near the sea, so we have good breeze. We should think of buying two plots from our landlord.⁵¹

Elsewhere Mgr. Mathias went to the extent of saying that it was providential that the Salesians did not settle down in the suburbs but were able to remain in Bombay island. He added they should never leave the island of Bombay.⁵²

Bro Santana⁵³ came to Bombay from Shillong in March 1933. Within a few days of his arrival a little workshop for tailors was started in a very modest way. There was just a room with two sewing machines, one new and the other second hand.⁵⁴ Two and a half years later we hear that the enterprise was not a success. Fr. Tornquist wrote that he was thinking of closing it down because the workshop was not getting enough orders. Bro Santana was an excellent religious but not a good tailor.⁵⁵

In the new school year 1933-34 the number of boys in the school and the boarding increased. The school was full and in the boarding it became difficult to

provide suitable accommodation for all. Some of the boys had to sleep on mats spread on the floor⁵⁶

There was also an important change in the Salesian staff. Fr. Haughley⁵⁷ went to Bombay as Prefect of studies on 7 June 1933. He was sent to take the place of Fr. Wollaston who left for Shillong on 1 July.⁵⁸

It was during these years that the Salesians Cooperators of Bombay began to be organized. Frs. Tornquist and Haughley deserve some of the credit for this. Most of the Cooperators were from Girgaum and Cavel. The two most active members of the group, Mr. Noel Kenny and Ms. Eva Fernandes, soon became Salesian religious. Two sons of cooperators (Oscar Misquitta and Dennis Duarte) became aspirants at Tardeo.⁵⁹

A report about the house at Bombay sent by Fr. Cinato⁶⁰ the Provincial, to the Rector Major in July 1934 was rather disquieting. It showed that the conditions in the house, instead of improving, were only becoming worse. He said:

There is little Salesian spirit among the boys and little Salesian method used with the boys. There is a certain amount of general discontent among the confreres. It is above all due to the small amount of esteem and confidence they have in the rector. I spoke with each one individually first, and then in common, trying to make some suggestions to them. But it did not seem that they were listening to my suggestions very willingly.⁶¹

A little later Fr. Cinato wrote again: "When we are able to put there a rector who is really a Salesian, things will go much better."⁶² Fr. Tornquist himself admitted in a letter to Fr. Berruti in 1935 that he was not able to be a good rector because he had never been a Salesian pupil or cleric or catechist or prefect of studies or prefect. He felt that he suffered and made others suffer with his constant failure to observe salesian cus-

toms which he had never known.⁶³

Since Fr. Haughley was not keeping well in Bombay, he was transferred to Tirupattur at the beginning of 1935 and Fr. Murray (newly arrived from Europe) was asked to take his place as prefect of studies in Bombay. He was keen on discipline, but was so harsh with everyone that by the month of April he was no longer wanted there by the rector, several clerics, many teachers and the boys! Only Fr. Dehlert defended him. The teacher of Mathematics in the 8th standard, a certain Mr. Mathai, prepared a letter of protest against Fr. Murray signed by many boys of the school, accusing him of rigorism, encouragement of espionage etc. This move had the sympathy of two clerics.⁶⁴

To make matters worse, the matriculation results of the school in 1935 were very poor: only two students out of eleven passed! Almost everyone failed in mathematics. There were now attacks (some of them anonymous) in the press against the Don Bosco School, but many more sprang to its defence. Thus in the *Bombay Sentinel* of 25 April there was an anonymous attack on the Salesian school by a "Salesian well-wisher" who condemned Fr. Murray's "tyranny" and stated that "the preventive system has degenerated into espionage". Similar attacks appeared also in some other papers, for example in the *Anglo-Lusitano*. Apparently a certain G.B.D' Souza, a teacher who had been sent away from the school, was the author of these letters. In fact, in the *Anglo-Lusitano* of 4 May he signed his name. He attacked the poor results etc. of the school. But the school was strongly defended by several others, for example in the *Goa Mail* of 13 May, in the *Anglo Lusitano* of 25 May, in the *Manglorean* of June, in the *Goan World* of June and in the *Goa Mail* of 13 August. The last mentioned said *inter alia*:

The attack against the good Salesian Fathers conducting the Don Bosco School has proved a veritable boomerang and it must be a matter for no little gratification to the

Fathers to find practically every Catholic journal of any importance stand by them and appreciate the valuable service they have been rendering to Catholic children despite the fact that they are seriously handicappéd financially.⁶⁵

Because of the poor results, the 8th standard was suppressed for the school-year 1935-36. The boys who had passed from the 7th standard were all weak and so it was feared that the results of the following year would be as poor as those of the current year. That is why the suppression was done. Besides taking this precaution, the teacher of mathematics was dismissed.⁶⁶

After the new school year started, there were once again several letters from the confreres to the provincial complaining about the rector and the prefect of studies. There was a letter even from Mr. Thomas, the headmaster, saying that the school was going down because of the

wrong policies of the rector and Fr. Murray. Most of the Salesians on the staff were discouraged. He ended his letter with an impassioned plea to come to their aid in some way.⁶⁷

With all these complaints reaching him in quick succession, the provincial must have made some strong remarks to the rector, for we see Fr. Tornquist making loud laments in his letter from Vellore to Fr. Cinato on 24, 25, 26 July. He said that he was disappointed to see that the provincial had accepted the words of the two clerics who wrote to him and not the words of the rector of the house. So he was returning to Bombay sad. He would not be able to direct the house any longer. Hence he would be extremely grateful if he were allowed to leave for Europe immediately.⁶⁸

In September of the same year (1935) the provincial made a long visitation of the house of Bombay, which lasted more than a month. He stayed long to

Tardeo Castle



study the problems of the house, both internal and external. It was probably when he was already in the house that he received a long letter written by some boys on September 6th, practically saying that all the ills in the school were due to Fr. Murray. The letter spoke of the poor matriculation results, the headmaster dissatisfied, the clerics unhappy, the spies that Fr. Murray was having in the classes etc. The provincial tried to eliminate the difficulties between the rector and some of the confreres of the house. He succeeded in his efforts only partially and that too for a short time. In fact he was convinced by now that only a change of the rector would bring a lasting remedy.⁶⁹ As for the other major difficulty in the house, the provincial came to the conclusion that it was caused by the efforts of Fr. Murray to remove certain disorders which had taken root in the community. The intention of Fr. Murray was good, but the methods used by him were very rigid and "more proper of the repressive system". Besides, certain angry interventions of his and his authoritarian ways caused lack of confidence in some clerics and among the boys who started some sort of methodic rebellion. Since at this time Fr. Murray had trouble with his lungs and needed medical care in a dry place, it was possible to give him a transfer without causing much hurt.⁷⁰

In October Fr. Cinato had to go to Europe. He could return to India only in April 1936. When he came back, he was accompanied by Fr. Seeber who was to be the prefect of studies at Bombay.⁷¹

As had been agreed earlier, Fr. Tornquist left Bombay on May 7, 1936. Since the provincial was not able to find a suitable person to be appointed as rector immediately, he requested Fr. Dehlert to be in charge of the house until a more permanent arrangement could be made.⁷² This situation lasted till February of the following year. Naturally, there were some difficulties in the house because of this arrangement. Fr. Dehlert was the confessor of the house, and he had to be

also acting prefect and acting rector! There were, therefore, problems of discipline and problems for the renewal of the vows of the clerics, etc. But Fr. Dehlert succeeded in maintaining union and good spirit in the community and also improved several things in the running of the house.⁷³

Fr. Candela, the extraordinary visitor to India in 1936-37, performed the visitation of the house of Bombay from 12 to 19 November 1936. He gives much valuable information about the condition of the house. The school had at that time three preparatory classes and eight classes of the high school course. The number of students had risen to 310, of whom 87 were boarders. All the boarders were Catholics. Among the day-scholars there were 159 Catholics, 32 Parsees, 25 Hindus, 5 Muslims and 2 others. Since the number of students had increased, the school was able to manage without incurring debts, now it could slowly clear the earlier debts. The school used to receive a yearly grant of Rs. 900 at the beginning, but by the time the report had been drawn up it had been raised to Rs. 2,600. The diocesan clergy and the Catholic public who had a certain amount of reservation and diffidence towards the Salesians at the beginning had now changed their attitude. It could now be said that they liked the Salesians and hoped for more initiatives from them. Though they were aware of the problems that beset the Salesians, they found it hard to believe (because of their acquaintance with the Jesuits) that the Salesians were really poor. There were not enough schools in Bombay, and all the people, whether Catholics or non-Catholics, preferred schools directed by the European religious. So the Salesians would certainly have enough pupils also in the future.⁷⁴

c) *Rectorate of Fr. Maschio*

As Fr. Cinato was not able to find in the southern province a person suitable to be made rector of Bombay, he appealed to the superiors in Turin to intervene and

give him someone from the province of north India which had many more Salesians and more capable ones. After many discussions and much delay caused especially by the objections of Bishop Ferrando of Shillong, the superiors asked Fr. Maschio, the mission superior of Cherrapunji, to proceed to Bombay. He reached Bombay on 20 February 1937 in the company of Fr. Cinato who introduced the new rector to the whole house and the school. The provincial remained

in the house for a whole month in order to discuss and plan with the new rector the future of that house. At the end of his stay he wrote that he noted with pleasure and relief how Fr. Maschio had started well and that he was likely to fulfil the hopes placed in him by the superiors for the development of Salesian work and the promotion of good spirit among the confreres.⁷⁵

Immediately after Fr. Maschio took over as rector, Fr. Cinato and he went around to look for a suitable place, where the school could be established permanently

on a property owned by the Salesians. The rented building which they were occupying at that time was absolutely insufficient for their needs. There was no hope of the school making any progress unless the salesians bought the land on which the building stood and some more adjacent land and built anew after destroying the existing buildings. That would cost them a fabulous amount. That was why the search for a new place was started. After much search a former cloth mill, called the Imperial Mill, belonging to the Maharaja of Gwalior and under the care of the Wadias, was found.

It was situated somewhere between the railway stations of Lower Parel and Mahalakshmi, and hence not very far from Tardeo. There were several solid buildings in the compound, which could be easily adapted to the needs of a school. Fr. Berruti, the prefect-general, who was on his way to Thailand and China as extraordinary visitor, stopped at Bombay for a few hours on 28 April on orders from Fr. Ricaldone, the rector major, in order to examine the Imperial Mill and to report. He saw the place and wrote that he was in favour of buying it. But he expressly said that he subordinated his opinion to that of Mgr. Mathias who would go to see the place shortly and report to Fr. Ricaldone. Mgr. Mathias accompanied by Fr. Cinato reached Bombay on 24 May and stayed there till 27th to study the question. He found that the price demanded was rather high. His conclusion was that unless the price came down to four lakhs of rupees, it would be better to buy land elsewhere and build according to the requirements of a Salesian school, rather than adapt an existing structure which would never be fully according to the needs of the Salesians.⁷⁶

The search for a place, therefore, continued. Finally, in the month of August a good place was found. It was a large plot of land having an area of about 60,000 square yards, in a locality called Matunga, situated to the north of the city, but still within the city limits. Land could be bought there rather cheaply from the municipality. The plot which the Salesians intended to buy was very close to King's Circle and formed part of a scheme to enlarge the city. Buildings had not yet come up in that area; but two other areas bordering on it had already been completely filled with buildings, houses, shops etc. During the preceding years the city had extended fast towards this area and continued to extend, so much so that one would get the impression that one was close to the centre by large roads and trams and buses. So it would be easy for the day-scholars to reach there. There was also a railway station in the vicinity. The



Fr. Aurelius Maschio

ground was sufficiently level and was suitable for the foundation of buildings.⁷⁷

On their way back to Italy from Calcutta after the visitation of east Asia, Frs. Berruti and Candela passed through Bombay on 10 January 1938. They went to see the plot meant for the new house and were happy. They promised to expedite the case as soon as they would reach Turin. On 24 March the general council gave permission to buy the land at Matunga and to take a loan for that purpose. The permission reached Bombay on 1 April. Fr. Maschio now made a formal request to the municipality for the land. The sale was approved by it on 16 July. The total cost of the land was Rs. 229,160. A tenth part of it, viz Rs. 22,916 was paid together with the request. The ownership of the property was officially passed on to the Salesians on 1 December 1938, but they took legal possession of it only in April 1939.⁷⁸

In the school year 1937-38 there was an increase in the number of boarders. They were 96, and all were rather young. All available space in the house was occupied. In the next scholastic year the boarders were more than a hundred. To accommodate the additional number a place which till then served for three classes had to be sacrificed. Those classes would now be held in another building on the other side of the road, taken for a monthly rent of Rs. 160. In the years that followed, the boarders would go on increasing as also the day-scholars. By 1950 there were 250 boarders and 1070 day-scholars.⁷⁹

From 1938 onwards there were also a few aspirants in the house. Several of them later became Salesians and four were ordained priests. Those who left the aspirantate after some time, did find work later as cooperators. The remnant went to Tirupattur when the official aspirantate of the southern province was started there in July 1943.⁸⁰

Already within a few months after Fr. Maschio became rector of the house, the provincial could write to the rector major that the house was improving from

all points of view. In the meantime there were also changes and additions to the Salesian staff. Fr. Seeber, the prefect of studies, had to go to Madras and his place was taken by Fr. Boira in June 1937. Fr. Mariotta, a newly ordained priest, who had served earlier in the house as an assistant, went as catechist to the house in October 1939. This was the first time that Bombay had a catechist. Another welcome addition to the staff was Fr. Tuena, a new priest, who was sent there in November 1940 as prefect. Fr. Maschio felt that after the arrival of Fr. Mariotta the piety of the boys made great progress. He did not think that the same could be said about their studies, even though so much had been done in the past three years to increase the quantity in the teaching aids in the school and to improve the quality of the teachers. There were certainly many boys who could do well in studies, yet did not do so because of lack of proper help. He felt that the house needed a good prefect of studies. Fr. Boira was excellent for the band and for music, but when it came to the question of giving up his siesta, he did not do it willingly. While not asking for an immediate change, Fr. Maschio wanted the provincial to keep in mind the need of a good prefect of studies. Fr. Cinato, the provincial, was in Bombay during January-February 1939 for the visitation of the house. He took part in the feast of Don Bosco and was happy to see that the feast was really a great success. He also realized that Fr. Maschio was really the right man for getting the large amount of money that would be required for building the school. While a superficial observer might get the impression that Fr. Maschio thought only of getting money, the provincial noted that also all the rest was going well in the house. There was good spirit and in general all had good will.⁸¹

At the beginning of 1940 Fr. Maschio made a special effort to improve the level of studies of the boys. He himself went round the classes, examining the notebooks etc. of the boys... all to give a push to the studies. He felt that both boys and teachers needed to be prodded.

After his visit to the classes it was noticed that the boys were studying much better than before.⁸²

During the novena for the feast of Don Bosco in 1940, a special effort was made to make Don Bosco better known and loved by the boys. The reading in the church after Mass, the reading in the refectory, the good night talk, the sermon during the novena service, were all on Don Bosco.

By now the entertainments given by the Don Bosco School on such days as the feast of Don Bosco, the feast of the Assumption etc. had become quite popular. They were very much appreciated by the invited guests who came. In August 1937 "a Catholic Observer" after describing the "academy" held on the vigil of the Assumption, wrote in one of the journals of Bombay: "this school is doing an excellent work for our poorer Catholics."⁸⁴

Fr. Maschio's first plan was to build a high school and a technical school at Matunga. The idea of a technical school aroused the interest of very many people, including those at the highest levels of the government of the Bombay presidency. Several unusual ways of raising money for the project were devised. For example, charity dances were organized, one of which was held at the Taj Mahal hotel. The dance was under the patronage of Lady Lumley, the wife of the governor. A committee of voluntary helpers of which Sir Richard Temple was president, took charge of everything connected with the dance. More important than the money which it brought, it made many more people aware of Don Bosco and his works in Bombay. Another means used was the "Don Bosco Gift Scheme", under which coupons were given in return for a small donation of one rupee. Prizes, including a de-luxe motor-car, were offered to the possessors of the lucky numbers.⁸⁵

In September 1940 Fr. Maschio was able to pay Rs. 90,000 to the Bombay municipality for the Matunga property.

In October another good amount was paid, so that only one more lakh of rupees was due to the municipality. He was able to pay so much because of a lottery organized in a permanent way. The agreement with the municipality at the moment when the Salesians took possession of the land was that the whole amount would be paid in installments within five years. By paying in advance like this, he spared the interest to be paid.⁸⁶

Fr. Maschio saw clearly that when the house of Bombay would be properly set up, it would be able to maintain the poor houses of the province, and more especially the formation houses. The reason for his confidence was that the people of the city already liked the Salesians. Later when the Salesians would make themselves better known with a decent house, help would come on a larger scale. He could also see that the future school at Matunga would be really full, because there were so many boys in that township. Already at that time many were enquiring when the Salesians would go there. He calculated that in the new place the Salesians could easily have 300 boarders and 800 day-scholars, since there was as yet no decent school in the area. The fact that also some fathers and brothers were actually teaching there would make the school more attractive.⁸⁷

By May 1940 the danger of Italy entering the war on the side of Hitler became serious. In order to make sure that there would be no danger to the funds of the house, Fr. Maschio transferred the bank accounts from his name to those of Frs. Dehlert and Mariotta. Even after Italy declared war on the allied powers on June 10, the police authorities in Bombay were extremely understanding towards Fr. Maschio and the other Italian Salesians of Bombay. They were merely asked not to leave Bombay island without permission, to inform the police commissioner of their continued presence in Bombay by writing a letter to him every Thursday, and not to keep ammunition, guns etc.⁸⁸



PROVIDENCE TO THE RESCUE

Memories of a "Tardeo Boy"

As an aspirant at Tardeo Castle in 1939, I remember how inexperienced Fr. Maschio as a young priest was. He had great plans for his boys. Yet he realised that without money he would not be able to see those dreams turn into reality. So, trusting in God's providence, and on the strength of the example of Don Bosco before him, he began begging. At this point of time God clearly began to reveal his provident care.

Bro George Xavier Viegas

He sent him an excellent helper in the person of George Xavier Viegas. This young man was one of a batch of employees retrenched when the cables and wireless company in which he worked introduced automatic systems. He joined the novitiate with Fr. Foglia as novice master and after his first profession was posted at Tardeo for his practical training. He could have lived like a lord but he gave up everything to live with the Lord. In his diary these lines were discovered: "death is preferable to losing your vocation".

I used to admire Bro. Viegas. He would be seen sticking stamps, writing addresses, going to the post office; jobs that today a peon does. He was a very jovial man, a man of great sacrifice. I never saw him getting angry, never saw him in haste. He never said, "Sorry I have no time for you." Bro. Viegas worked very hard to get funds, he ran what was known as the "Don Bosco Donation Scheme" which was a kind of lottery. We were not allowed to run lotteries so he used his head and called it a donation drive. Each ticket used to be a donation receipt and had a number. With the funds that trickled in he was able to support the boarding at Tardeo and later to help in the building of the first block at Matunga. He kept a close watch to prevent tricksters gaining Fr. Maschio's confidence for their ulterior motives. In fact that year (1938) Fr. Maschio was about to be arrested for running the lottery and having a public drawing of the lucky numbers. Bro. Viegas warned me about this since I used to go on collection rounds. It was Bro. Viegas who finally came to the rescue of Fr. Maschio, thanks to his experience and influential circle of friends. Consequently much money flowed through his hands and yet he lived the life of poverty he professed. He seldom used a car or a taxi when going to the banks or running errands. It was either by tram, train or bus and, more often than not, on foot. Having entered as a late vocation he knew the value of money. He combined this life of frugality with a wonderful sense of wit and humour.



Bro. Viegas

Work, Work, Work

There was plenty of work to do. Fr. Maschio at that time had five clerks. The rest of the work was done by boys and us aspirants; so we did a lot of clerical work, like writing out addresses for the Madonna. We never looked down upon labour. The house was in a pitiable condition - the doors would groan and creak and sometimes the windows would fall off. But we carried on till we got the notice to shift.

Providence:

We truly depended on Providence. Nobody wanted us "urchins". So when the time to leave Tardeo came, Bro. Viegas went about looking for people who were ready to lease their big bungalows. Finally, he found a very kind Parsi gentleman who said "Father, I will rent out my building" and he gave us "Hilltop" at Cumballa Hill. We stayed there for a year. Meanwhile, Fr. Maschio looked ahead. He had plans for Matunga. I told him that we had just Rs. 2000 in the bank and he told me not to worry; that Divine Providence would come to our rescue. And Providence did help. I would see people come with an envelope and say "Give this to your Rector." Whenever I asked who they were, I was snubbed, "Just hand it to your Rector, don't be inquisitive!" So the money came in. I remember sometimes Fr. Maschio used to be so much in need of money that he'd say, "I need just 500 rupees for stamps." Then Leslie Duarte and I would get on our cycles and literally beg of those bidiwallas and paanwallas who used to sell our lottery tickets. It was hard but we managed. Coming to Matunga was like coming to the promised land. The Temple was yet to be built.

Fr. Joseph Vaz



"Hilltop"
on Cumballa Hill

4. The interlude at Cumballa Hill

The owner of Tardeo castle where the Don Bosco school had been functioning all these years, gave notice to the school on 19 March 1940 to vacate the premises within 6 months. He had been negotiating for some time with a film company to sell all the land and buildings to them. The notice meant that the Salesians would have to quit the place by the end of September. The first reaction of Fr. Maschio was to think of starting the construction of the new building at Matunga as early as possible, so as to have at least a part of the building ready for the school by September-October. (In October the boys have *Diwali* holidays). In fact, plans for the new building were seriously studied. Fr. Provincial went to Bombay for the purpose at the end of March and again in the middle of May. Mr. Gogerly of Calcutta, the Catholic architect who had drawn the plans for the cathedral of Shillong, was called to Bombay for some days towards the end of May. Everything seemed to be in order, but in the end it was decided to stop the building plans for the time being because of two reasons. First, some misunderstanding arose between Fr. Maschio and Mr. Gogerly, and the latter kept on postponing the making of the plans. Then there was the uncertainty

caused by the entry of Italy into the war. So Fr. Maschio had to search for a building to be taken on rent. It was hard to find a place suitable for a school. After much searching, a large building by name "Hilltop" on Cumballa Hill was found. The last seven days of September were spent in transporting all the things from Tardeo to Cumballa Hill.⁸⁹

The provincial was at Bombay for about a fortnight around the feast of Don Bosco in 1941. Since the rent for the building at Cumballa Hill was Rs. 1,200 per month, it was eating up much money. As the contract with the owner would end on 30 September, it was decided to build a part of the proposed structure at Matunga by September-October. The foundation stone was blessed and laid on Wednesday, 19 March 1941 by Archbishop Roberts of Bombay in the presence of a large number of distinguished personages of the city. On 15 April the building work started in right earnest. The great efficiency of the contractor and the large number of men he employed made it possible for the work to progress astonishingly fast. The fact that the Tatas, because of Fr. Maschio's influence with Mrs. Tata, agreed to supply the required amount of steel at the pre-war price was a great help. By July Fr. Maschio was feeling so confident about the finances that orders were given to build the ground floor of the second half of the building. In fact, he hoped to complete the whole of the second half, with a loan. In this way the school building would be complete.⁹⁰

Every one in the house, including the boys, fully backed the efforts of Fr. Maschio. The boys felt completely one with the house. In the months from June to September 1941 the boys conducted a campaign of prayers and visits to the Blessed Sacrament, in order to obtain the fast continuation of the work on the new school building at Matunga. The boys were taken to the site occasionally. This increased their interest and involvement through prayer.⁹¹



*Site for Don Bosco School,
Matunga
with Antop hill in the
background.
(The tree at the extreme left
still adorns the quadran-
gle.)*

*The first steps of the
construction begin as
Khalsa College
stands in mute expectancy*

5. The Salesians at Matunga

The transfer of all the things in the house from Cumballa Hill to Matunga was carried out between 27 and 31 October 1941. The boys were still in their homes, having holidays. The supper of 31 October was taken by the Salesian community in the new house. It was difficult to describe the joy of every one. It seemed almost like a dream, after 13

years and 5 months spent in rented quarters. Telegrams and letters from Salesians in many places in India reached Bombay. The building work was not yet completed. It would take another two months to finish every thing. But some parts were ready and that was enough for them. All were happy to be there, because "it is our house".⁹²

The work was completed in eight months' time, and that by itself was al-





Front and rear view of the first building during and after construction which today forms the secondary section of the School

most a miracle. The design was very simple. No money was wasted on useless details. Fr. Maschio kept strictly to the instructions of the superiors regarding poverty. In spite of it, the work was very satisfactory. Archbishop Mathias was most enthusiastic about the new building. Writing to Fr. Cinato from Bombay on 26 November, he said that Fr. Maschio deserved to be decorated with the highest honours of the Salesian congregation since he has given to it a magnificent institution worthy of Rome and Turin. He said that it was a realization of a dream of 13 years earlier, when he had sent the first Salesians to Bombay. He called it a "gigantic work which compels the admiration of all who come to visit the school".⁹³

When the school reopened on 19 November in the new building at Matunga, it was noted that almost none of the pupils had left the school because of distance. The school bus alone brought sixty from Tardeo and its neighbourhood. The school bus was a new service which had been started about a year earlier when the school was still at Cumballa Hill. The boys who did not make use of

the school bus came by train or tram. All these means of transport were very close to the school.⁹⁴

The official opening of the new school building was fixed for the feast of Saint John Bosco on 31 January 1942. There were very solemn celebrations for several days. Various events were being commemorated. Besides the inauguration of the new building, the Salesians were keeping the centenary of the ordination of their founder (5 June 1841) and the centenary of the beginning of his work for boys (8 December 1841). The three national Catholic weeklies of India gave wide coverage to the events. Archbishop Roberts of Bombay and the Salesian Archbishop of Madras (Mgr. Mathias) presided at various functions which were spread over four days. Thursday, January 29, was set aside as "Children's Day" for which children of all Catholic schools in Bombay were invited. The Archbishop of Madras said Mass and addressed the children. This was followed by a breakfast for the children and an entertainment. Friday, January 30, pontifical vespers were sung in the afternoon followed by benediction. Later in the evening the statue of Don Bosco was taken in triumph through the streets and round King's Circle on a decorated car. The day ended with an academy, including a playlet illustrating Don Bosco's boyhood. Early on Saturday, January 31, the Archbishop of Bombay performed the blessing of the new building and celebrated Mass. Later in the morning there was a pontifical High Mass celebrated by the Archbishop of Madras, at which the preacher was the popular Redemptorist, Fr. Hickey, who had gone all the way from Bangalore to Bombay for the purpose. He dwelt especially on the educative method of Don Bosco. About 60 guests were present at a luncheon given to the clergy of the city and the suburbs. For the evening entertainment more than 1,500 invited guests were present. On Sunday, February 1, a pontifical High Mass was celebrated by Archbishop Mathias at Gloria Church Byculla. There were also high Masses at



The Bus Service to bring the children to Matunga

some other important churches of Bombay. The diocesan clergy gladly co-operated in the celebration of the feast of Don Bosco. We are told that they liked Don Bosco and his spirit. On Sunday afternoon

there was a lunch for distinguished patrons of the institution. Among those present were the Mayor of Bombay, the Administrator-General of Bombay and many municipal councillors. In the evening there was a party for the parents of pupils of the school. Altogether, in spite of inevitable limitations due to the war, it was a great celebration. The philosophy circle of the diocesan seminary (directed by Jesuits) wanted to be associated with the centenary celebrations of Don Bosco's ordination, by holding an academy of experimental psychology on the evening of 29 January.⁹⁵

Msgr. Mathias with the Mayor of Bombay and Archbishop Roberts (with cap) and distinguished guests at the inauguration ceremony.

Archbishop Roberts of Bombay made a very important remark in his "letter to the children" in *The Examiner* of February 7, 1942:

I would like to repeat here what I said to several audiences at Matunga, that

if the Salesians never did anything else in Bombay, they would still have taught us the lesson most needed by us human beings for whom the trust of children in their Father is the condition of being saved...The new building is a lesson in stone about the miracles possible to those who, like St. John Bosco, became like little children...It would be difficult to imagine any conditions more unfavourable to Father Maschio than the present ones. The war, difficulties of staffing, trouble with materials, their ever rising cost - all these were treated as just so many challenges to trust in God in proportion to the difficulty. God's answer has been astounding.

The total expenditure for the building of Don Bosco School, Matunga (the present high school building) was Rs. 275,367-4-6. Of course, this does not include the cost of the land. In the meeting of the provincial council on 28 August 1942, Fr. Cinato, the provincial praised the house of Bombay for the marvelous progress which had been made there: its financial strength in spite of all political disturbances etc. were so many reasons for praising the rector and the confreres





The chapel on the second floor (now converted into a laboratory)

of Bombay and for thanking Divine Providence.⁹⁶

In the matriculation examination of 1942 ten out of eleven candidates sent up by the school passed. It was the best result so far for the Salesian school in Bombay. Certainly, a great improvement from 1937, when only two out of seven passed! Cleric Dennis Duarte in his letter to Fr. Cinato on 18 July 1942 could write: "The school is in the front rank of the schools in Bombay, both in literary achievements and in the field of sport also..."⁹⁷

Under the caption "Good Citizenship in Don Bosco's High School" *The Illustrated Weekly of India* of Sunday, 13 September 1942 wrote among other things:

Courtesy, a regard for others as a guiding principle in life, and idealism have their appeal to youth, and these qualities are being fostered and admirably exploited by the priests who run this grand institution.

The article also spoke of "this progressive school, which is now housed in its own spacious new building at Matunga..."

By November 1943 Fr. Maschio managed to clear all the debts incurred for buying the land at Matunga and for raising the new school building. Besides,

by now he was practically maintaining the aspirants at Tirupattur and also making other regular contributions for the needs of the province. We also know that as soon as the war ended in Europe, Fr. Maschio sent about Rs. 42,000 in the name of the province to the superiors in Turin for their pressing needs.⁹⁸

The examination results of 1943 were even better than those of the previous year. All the boys sent up by the school passed. The same thing was repeated in 1945. On this second occasion, while communicating the good news to Fr. Carreno⁹⁹ the provincial, Fr. Maschio wrote:

The school is coming up, but much more could be done. Our boys should also come up for some scholarship or other prizes. But this will be realized more and more when confreres will be sent to us in larger numbers and with greater efficiency. This is not out of selfishness: we want Don Bosco to have a school which is second to none, and also an institution which may be in a position to provide at least partially for the Province. With 1,000 boys this year you can well understand why we need more priests.¹⁰⁰

Towards the end of 1945, though he lost Fr. Tuena who was sent as rector of Vellore, he was happy to receive three priests: Frs. Giacomello, Zocchi and Eliseo Bianchi. Fr. Giacomello was to be the new prefect of studies. Fr. Bianchi's appointment as music master was a big boost to the band and the singing in the house.¹⁰¹

In the mean time the number of students in the school kept on rising. In the school year 1942-43 the boarders were 120, and the number of pupils, day-scholars and boarders together, passed the 400 mark. The following year there were nearly 700 pupils and 176 of these were boarders. The boarders were 230 in 1944-45 and together with the day-scholars the total was about 750. In 1945-46 the total was 935 pupils, of whom 260 were board-

ers. Fr. Tuena, the prefect, was kept busy by the crowds of anxious parents who thronged his office to get their children admitted. The fact that people travelled from far outside the city and were prepared to wait, sometimes a few hours, was a pointer to the opinion the public had formed of the school's efficiency. Because of the rise in the number of applications for admission, the house had to build a temporary shed as refectory in 1944, so that there would be more space in the main building for classes. It was with difficulty that permission was obtained from the government to build even this temporary structure. So great was the scarcity of building material because of the war.

In May 1944 there was a tremendous explosion in the Bombay docks. Hundreds of lives were lost and many buildings were destroyed. Naturally, there was a lot of debris to be removed. Fr. Maschio applied to the military authorities and managed to get part of the debris transported free of charge to the Don Bosco grounds to fill up all the low lying areas. Hundreds and thousands of lorries were directed to the Don Bosco grounds from May till December. The record was reached in the first week of December, when on a particular day as many as 1,100 lorries reached the compound. The drivers of the lorries preferred to go to the Don Bosco grounds

First Community at the time of the shift to Matunga



than elsewhere, because Fr. Maschio was out there to entertain them with iced water, sour limes, sweets and cigarettes. The military sent also their bulldozer to level the ground. After that the coolies did some levelling and started to plant grass at the beginning of the rainy season of 1945. The result of it all was that Don Bosco school came to have excellent play grounds.¹⁰³

To generate missionary fervour among the boys, from 1943 onwards a mission fair was organized every year on 3 December (feast of St. Francis Xavier). The boys organized it for the purpose of raising funds, to be distributed afterwards among the fathers and sisters of the Salesian missions of India, to enable them to give a treat to their poor children. In 1944 the boys collected nearly Rs. 1000. Several missionaries were given gifts of Rs. 60 each. In 1946 the amount collected was divided into 60 equal shares and sent.¹⁰⁴

Don Bosco school had once again 100% success in the matriculation examination of 1948 and 1950. The number of boys sent up in 1948 was 24. All of them passed, including one who had written the last paper with 104 degrees fever, and afterwards had to spend a whole month with typhoid. Don Bosco's was the only school which secured 100% that year. In 1950 the number of boys who went for the examination was thirty-seven.¹⁰⁵

In the area of sports too, Don Bosco School began to do very well from 1945 onwards. That year Don Bosco were runners-up in the schools' division of the Harwood Football League. The newspapers reported that Don Bosco was "one of the best school combinations this season" and they "fully merited the second position, two points ahead of Antonio de Souza's, another good side in the competition". Don Bosco's hockey team won the top honours in the School's Hockey League in January 1946 when they beat St. Sebastian's High School. In July 1949 the Don Bosco team claimed top place in the Harwood Football League, beating St. Mary's.



*Broad corridors....
because "education cannot
be limited to the
confines of a classroom"*

On this occasion, congratulatory letters were received from several persons in authority, including Bishop Gracias from Bombay. Don Bosco High School beat St. Xavier's High School by four goals to nil in the inter-school football final on 18 August 1950 and won the Ahmed Sailor Cup which had eluded them in the previous three years. In September 1950 the smaller boys of Don Bosco School beat St. Mary's High School in the finals of the Turner Memorial Cup Football Tournament for Juveniles.¹⁰⁶ When Don Boscos won the Tata Shield for Seniors, with an aggregate of 46 points, in the annual athletic sports of the Bombay High Schools Athletic Association at the Brabourne Stadium on 19 January 1951, the *Free Press* Bulletin of 22nd wrote:



....which institution (i.e. Don Bosco School) is slowly taking the place of the old St. Mary's and St. Xavier's who dominated school sports in every branch a decade ago. The fathers of Don Bosco School are to be congratulated for the fine work they are doing for the advancement of sport in their school.

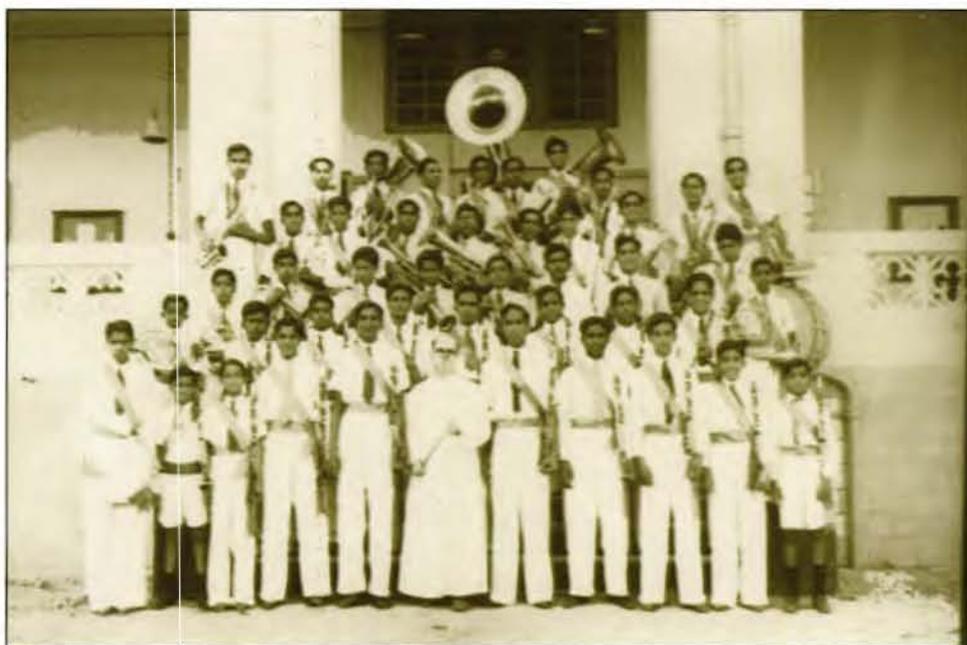
Fr. Mantovani reached Bombay in June 1948 as the Catechist of the house. According to the chronicler, after the coming of Fr. Mantovani the sodalities, the feasts, the novenas, the church functions etc. were going much better than before. After long preparation and much work, a Marian congress and exhibition were held in the school on 27, 28 December 1948. It was organized on the occasion of the eightieth anniversary of the consecration of the Basilica of Mary Help of Christians at Turin. The moving force behind the congress and exhibition was Fr. Mantovani. The Provincial went from Madras to make the occasion more solemn. The visitors to the exhibition were struck by the wealth of Marian information it obtained.¹⁰⁷

In 1949 Fr. Maschio began preparation for constructing the second block (identical with the first) of Don Bosco, Matunga. In early January 1950 about 100 workers were in action. The digging and construction of the foundation had begun. On 31 January after celebrating Mass in the school chapel, Bishop Gracias went with cope and mitre to bless the foundation stone of the new building. Progress of the work was somewhat slow because of the difficulty of obtaining building materials. The building was completed by the end of 1951. Though more than Rs. 500,000 had been spent, there were no debts.¹⁰⁸

Every year the feast of Don Bosco was celebrated very solemnly in the school. For lunch the Bishop or Archbishop) and about 25 to 50 of the clergy of Bombay would come. In 1951 during the festive lunch the new Archbishop of Bombay (Mgr. Gracias) listened to Fr. Maschio speak about how Providence had

helped the Salesians to achieve so far and about his future plans. The Archbishop then replied praising Fr. Maschio's serenity and faith and said that soon Matunga would become a Salesian quarter. He ended his speech wishing that the Salesians not only carry out their plans in Matunga but throughout Bombay as well.

reached Shillong on 13 January 1922. In December of the same year he was ordained Bishop of the newly erected diocese of Shillong. When Archbishop Mederlet of Madras died, Bishop Mathias was transferred to that important see in 1935. The archdiocese of Madras and the diocese of Mylapore were united to form the new archdiocese of Madras-Mylapore in 1952 and Mgr. Mathias became its first Archbishop in November of the same year. He died at Legnano on 3 August 1965. He was the first



The school band
1942

NOTES

¹ Cf *The New Encyclopaedia Britannica, Macropaedia, III*. Chicago, Helen Hemingway Benton 1974, pp. 13-15.

² According to the archdiocesan sources, in 1937 the Catholic population of Bombay and its suburbs, including Bassein, was 129,356; that of Bombay Island alone was 61,357.

³ According to the census of India, in 1921 the population of Bombay was 1,244,934 and in 1931 it was 1,268,306.

⁴ Cf ASC, F 407 Osservazioni su Bombay-1936, by Fr. Candela, extraordinary visitor to the Salesian provinces of India in 1936-37.

⁵ Louis Mathias, born in Paris, of Alsatian parentage on 20 July 1887, lost both parents by December 1899. He made his novitiate and first profession at San Gregorio (Sicily) in May 1905. He was ordained a priest on 20 July 1913. It was when he was Rector at Pedara that he was chosen to head the first Salesian missionary expedition to Assam. He

Salesian provincial of India and continued to hold that office till 1934. He was easily one of the greatest of the prelates of the church in India in the twentieth century.

⁶ SPAM, *Bombay (1923-33)* Mgr. L. Mathias, *Note confidenziali sulle origini dell'Istituto Salesiano in Bombay*, p. 1. This is a typed manuscript signed by him and dated October 15, 1936, Madras.

⁷ *Ibid*

⁸ *Padroado* is the Portuguese word which means patronage. In the 15th and 16th centuries the kings of Portugal were granted by the Holy See very extensive rights of patronage over the church in the lands over which they would gain control. This was done in view of the zeal which the Portuguese kings had shown in spreading the faith and seeing to the needs of the church in those lands. In the following centuries these rights had to be increasingly curtailed, as Portugal lost her power and became unable to maintain her obligations.

⁹ Alban Goodier, Archbishop and spiritual

writer, was born in Lancashire, England, on 14 April 1869. He became a Jesuit in 1887 and was ordained in 1903. During the first World War he was sent to Bombay to manage the crisis at St. Xavier's College, caused by the expulsion of the German Jesuits. He was appointed Archbishop of Bombay in 1919. The administration of the Poona Diocese was added to his responsibilities in 1924. Though he was much loved by the people for his practical charities, the thorny politico-religious situation weighed heavily on his sensitive nature. He resigned his see and went back to England in 1926. The last years of his life were spent in writing scholarly works. He died on 13 March 1939.

¹⁰ Joseph Hauber was born at Zabern (Alsace) on 2 January 1878. He became a Salesian in 1908 and a priest in 1915 and though already in his mid forties, volunteered to join the first Salesian missionary expedition to Assam in 1921-22. He worked at some places in north-east India and then at Mylapore in south India. From there he was sent to Bombay in May 1928 to start the first salesian work in the city. From Bombay he returned to north-east India in 1932. He died of cancer at Shillong on 21 October 1946.

¹¹ Cf SPAM, *Bombay (1923-33)* letter Hauber-Mathias 17.5.28; ADBM, *Chronicle I*, entry 17.5.28

¹² Cf SPAM, *Bombay 1923-33* letter Hauber-Mathias 11.7.28

¹³ Joaquim Rodriguez Lima was Archbishop of Bombay from 1928 to 1936. As a diocesan priest in Portugal he knew well several Salesian like Frs. Sutera, Cogliolo and Maffini. Later he joined the Society of Jesus and came to India. It was when he was working at Belgaum that he was nominated Archbishop of Bombay. He was friendly and helpful to the first Salesians in that city. He died in Belgaum on 21 July 1936.

¹⁴ Cf ASC, F 407 letter Tomasetti-Ricaldone 6.12.28. In this letter Fr. Tomasetti was conveying to Fr. Ricaldone the gist of the conversation between him and the newly ordained Archbishop Lima during a private audience at the Generalate of the Jesuits.

¹⁵ F.A.C.Rebello, a Mangalorean Catholic settled in Bombay, was chairman of the All India Catholics Conference in 1923. He had occupied the high office of the deputy accountant general of the Bombay presidency. He started housing societies for the Goans at

SantaCruz and Chembur and for the Mangaloreans at Andheri. These were not a success.

¹⁶ Cf ASC, F 407 letter Rebello-Very Rev. Fr. Mathias 29.3.23. Rebello had an axe to grind! he wanted to make use of the Salesians for his own purposes of land speculation. People would buy land in the suburbs of Bombay, where he had set up co-operative housing societies, only if he could get the Salesians or any one else to open schools chapels, etc.

¹⁷ Cf ABDM, *Chronicle I* p. 1 (In the first three pages there is an introduction to the chronicle, written by Mgr. Mathias, the provincial, on 10.5.28, giving a brief history of the events which led to the starting of the first Salesian house in Bombay). ASC, F 178 letter Mathias-Rinaldi 18.8.1925; SPAM, *Bombay (1923-33)* several papers at the beginning.

¹⁸ Cf ADBM, *Chronicle I* pp. 1-2; see also the cuttings stuck at the beginning of the Chronicle, from the *Angelus* of 1928 (pp 745-6) containing the "Fifth Report", 1926-28 of the Bombay Catholic Welfare Organisation.

¹⁹ Cf ADBM, *Chronicle I* pp 2-3; SPAM, *Bombay (1923-33)* letter (copy) Mathias-Xavier 5.12.27; letter Xavier-Mathias 27.12.27

²⁰ Cf SPAM, *Bombay (1923-33)* letter (copy) Mathias-Xavier 23.2.28 letter Xavier-Mathias 12.3.28; letter Soares-Xavier 10.3.28

²¹ Augustine Dehlert, born in Warmia, Poland in 1888, became a Salesian in 1910 and was ordained a priest at Turin in 1922. He opted for the missions and was sent to Tanjore, India, where he reached in November of the same year. He became Rector of the orphanage at the end of April 1928. He was sent with Fr. Hauber to start a new Salesian house at Tardeo, Bombay. He remained in Bombay till his death on 5 December 1958 at the age of 70.

²² Cf ADBM, *Chronicle I* p. 3; ASC, F 407 letter (copy) Mathias-Xavier 12.4.28; SPAM, *Bombay (1923-33)* letter Xavier-Mathias 17.4.28

²³ Cf ADBM, *Chronicle I*, entries 16.5.28 ASC, F 407 letter Hauber-Ricaldone 20.7.28.

²⁴ Cf SPAM, *Bombay (1923-33)* letters (copy) Mathias-Lima 19.5.28; Lima-Mathias 29.5.28; Hauber-Mathias 22.6.28.

²⁵ Cf ADBM, *Chronicle I*, entries 6.6.28; 19.6.28

²⁶ Cf ADBM, *Chronicle I*, entries 19.6.28; 9.11.28; ASC, F 407 letter Hauber-Ricaldone 7.12.28.

²⁷ Cf ADBM, *Chronicle I*, entry 19.1.29. The brother was Carlo Bellani. Attilio Colussi and Giuliano Cucchi were the two clerics.

²⁸ Cf SPAM, *Bombay (1923-33)* letter Hauber-Mathias 3.2.29.

²⁹ Cf SPAM, *Bombay (1923-33)* letters Hauber-Mathias 10.5.29; Hauber-Bars (acting provincial) 13.5.29; Hauber-Mathias 20.6.29; Hauber-Mathias 28.6.29; ASC, F 407 letter Hauber-Ricaldone 6.7.29; 19.7.29.

³⁰ Cf SPAM, *Bombay (1923-33)* letter Hauber-Mathias 23.8.29; Hauber-Bars 31.7.29;

Mathias 21.5.31.

³⁶ Cf ADBM, *Chronicle I*, entries from 26.9.31 to 9.12.31; SPAM, *Bombay (1923-33)* letters Hauber-Mathias 6.11.31; 10.12.31.

³⁷ Douglas Joseph Wollaston was born in December 1902 at Akyab, Burma. He did his studies brilliantly and became a teacher at St. Edmund's Shillong in 1922. He was the first to join the Salesians from Assam. He did his novitiate and philosophical studies in Shillong. For Theology he was sent to Crocetta in 1927. He returned to India as a priest in November 1931. He was sent to Bombay as Prefect of studies and he took charge on 2 February 1932. In July of the following year he left Bombay and went to Shillong. Subsequently he worked at a number of places in eastern and north-eastern



ASC, F 407 letters Hauber-Ricaldone 19.7.29; 26.7.29.

³¹ Cf ADBM, *Chronicle I*, entries 22.1.30; 1.6.30

³² Cf ADBM, *Chronicle I*, entries May-June 1930; SPAM, *Bombay (1923-33)* letters Hauber-Mathias 24.3.30; 5.5.30; 25.5.30.

³³ Cf ASC, F 178 letter Mathias-Ricaldone 19.3.30; SPAM, *Bombay (1923-33)* letters Hauber-Mathias 22.36.30; 20.8.30.

³⁴ SPAM, *Bombay (1923-33)* letter Mathias-Hauber 19.1.31; Cf also ASC, F 407 letter Hauber-Ricaldone 20.2.31.

³⁵ Cf ADBM, *Chronicle I*, entry 14.5.31; SPAM, *Bombay (1923-33)* letter Hauber-

India. Beginning from 1952 he was for seven years principal of St. Anthony's College, Shillong. He died at Shillong on 17 January 1979 at the age of 76.

³⁸ Cf ADBM, *Chronicle I*, entry 14.5.31; SPAM, *Bombay (1923-33-34)* letter Wollaston-Mathias 27.2.32.

³⁹ Adolph Tornquist was born at Buenos Aires on 4 December 1887. His father was of Swedish origin, his mother a German. The family was very rich. Adolph had much of his education abroad and so, besides his own native Spanish, he knew English and French well. He decided to become a priest and did his seminary studies in the U.S.A. In 1920 he was ordained a priest. Two years later he became a Salesian and was appointed secretary to Cardinal Cagliero. He made large donations to



Class in session in the new classrooms

Salesian works in several countries. In 1929 he started to visit the missions of Asia. He was back in Europe in 1931. Meanwhile he had been so enamoured of Asia that he requested to be sent to India, where his knowledge of English would be useful. Mgr. Mathias appointed him provincial ecomer. In April 1932 he was made Rector of Bombay. He remained here till May 1936 and then returned to his own country after spending some time in Italy. He died at Alta Gracia, Argentina on 20 April 1971 at the age of 83.

⁴⁰ Cf ADBM, *Chronicle I*, entries 1.4.32 to 11.4.32.

⁴¹ Cf ADBM, *Chronicle I*, see the page from *Angelus* stuck on the page facing May 1932.

⁴² Cf SPAM, *Bombay (1932-33-34)* letter Dal Zovo-Mathias 21.7.32.

⁴³ *Ibid.* - Cf also ADBM, *Chronicle I*, several entries in May, June and July 1932.

⁴⁴ Cf ASC, F 407 copy of the report of the inspector of European schools, August 1932.

⁴⁵ Cf ADBM, *Chronicle I*, entries 7.5.32; 15.6.33.

⁴⁶ Cf ASC, F 407 documents Lima 1.4.32; Propaganda 16.1.33; S.C. for Religious 31.1.33.; Ricaldone 7.3.33.

⁴⁷ Cf SPAM, *Bombay (1932-33-34)* letters Dehlert-Mathias 20.2.33; Mariotta-Mathias 18.7.33; Dal Zova & Gatti-Mathias 10.3.33; Wollaston-Mathias 6.4.33; ADBM, *Chronicle*

I, entry 26.5.33.

⁴⁸ Cf ASC, F 407 letter Tornquist-Berruti 8.9.34.

⁴⁹ Cf ASC, F 407 letters Tornquist-Ricaldone 16.12.33; Tornquist-Berruti 25.3.34.

⁵⁰ Cf SPAM, copy-book for provincial and extraordinary visitations (*Bombay*), pp 5-6.

⁵¹ *Ibid.*

⁵² Cf SPAM, *Bombay (1923-33)* Mgr. L. Mathias, *Note confidenziali sulle origini dell'Istituto Salesiano in Bombay*, p 4.

⁵³ Laureno Santana was born in Spain on 17.11.1871. He became a Salesian in his own country. He was the oldest member of the first batch of Salesian missionaries who went to Assam in 1921-22. After working in Shillong for more than eleven years he was sent to Bombay in March 1933 and remained there till his death on 1.1.1943, a faithful religious.

⁵⁴ Cf ADBM, *Chronicle I*, entries 15.3.33. and 24.3.33.

⁵⁵ Cf ASC, F 186 letter Tornquist-Berruti 31.8.35

⁵⁶ Cf ADBM, *Chronicle I*, entries 6.6.33; 15.6.33.

⁵⁷ William Haughey was born at Glasgow on 28 May 1908. He made his novitiate in England and came to India in 1926. He did his philosophical studies at Shillong and then was sent to Bombay as assistant of the boys in May 1928. After his theology at Shillong, he was ordained a priest in April 1933 and returned to Bombay as prefect of studies. Due to ill health, he was transferred to Tirupattur. Ultimately he had to go back to England. He died at Balisdon on 12.11.1984 at the age of 76.

⁵⁸ Cf ADBM, *Chronicle I*, entries 7.6.33; 1.7.33.

⁵⁹ Cf SPAM, No. 2025: Salesian Co-operators "Report of work done by the Association of Salesian Co-operators of Bombay from 1932 to 1935".

⁶⁰ Fr. Eligius Cinato was born at Sant' Ambrogio, Italy on 21 July 1898. He was

already 25 when he reached India in December 1923 to start his novitiate with the first batch of novices at Shillong. He was ordained a priest on 20 July 1930. It was when he was superior of the mission of Raliang that in March 1933 he was appointed vice provincial of South India. In the following year the South became completely autonomous and he was made Provincial. he continued to be the Provincial of south India till February 1945, though from the beginning of 1943 onwards he was not in the province but in the internment camp at Dehradun. In March 1945 he was sent as Vicar General of Krishnagarh diocese. Disagreements with Bishop Morrow obliged him to go to Italy after about two years. After a few years of stay in Italy he returned to North India. It was when he was superior of the mission of Cherrapunji that he died on 15 January 1964.

⁶¹ Cf ASC, F 186 letter Cinato-Ricaldone 14.7.34.

⁶² Cf SPAM, Fr. Ricaldone & Fr. Cinato (1933-41) letter Cinato-Ricaldone 16.9.34.

⁶³ Cf ASC, F 186 letter Tornquist-Berruti 12.2.35.

⁶⁴ Cf ADBM, *Chronicle I*, entries 7.1.35; 23.4.35; SPAM, *Bombay (1934-35) Casa Salesiana* letter Tornquist-Cinato 10.4.35; 17.4.35; Murray-Cinato 10.4.35; Dehlert-Cinato 14.4.35.

⁶⁵ Cf ADBM, *Chronicle I*, entries 23.4.35; those of May 1935.

⁶⁶ Cf ADBM, *Chronicle I*, entry 9.6.35.

⁶⁷ Cf SPAM, *Bombay 1934-35 Casa Salesiana* letters Mariotta-Cinato 15.6.35; 10.7.35; Thomas-Cinato 26.6.35; Bellani-Cinato 13.7.35; Santana-Cinato 14.7.35.

⁶⁸ Cf SPAM, *Bombay (1934-35) Casa Salesiana* letter Tornquist-Cinato 24, 25, 26.7.35.

⁶⁹ Cf ADBM *Chronicle I* entries of Sept. 1935; SPAM, *Bombay (1934-35) Casa Salesiana* letter some boys-Cinato 6.9.35; ASC, F 186 letter Cinato-Berruti 8.9.35.

⁷⁰ Cf SPAM, *Visitation Book, Bombay* report of provincial 22.9.35; Fr. Cinato to Mgr. Mathias (1933-36) letter Cinato-Mathias undated, but written a little after he received Mathias' letter of 8.9.35.

⁷¹ Cf ADBM, *Chronicle I*, entry 8.4.36.

⁷² Cf SPAM, Fr. Ricaldone & Fr. Cinato (1933-41) letter (copy) Cinato-Ricaldone 25.4.36; *Bombay (1935-36) Casa Salesiana* letters Dehlert-Cinato 8.5.36; 27.5.36; ASC, F 186 letter Cinato-Ricaldone 17.6.36.

⁷³ Cf ASC, 186 letter Cinato-Ricaldone 8.10.36; F 188 Report of Fr. Candela, extraordinary visitor, on the house of Bombay in November 1936.

⁷⁴ Cf ADBM, *Chronicle I*, entry 12.11.36; ASC, F 407 Osservazioni su Bombay - 1936,



*Studytime
in a brand new
studyhall - 1942*

by Fr. Candela; F 188 Report of Fr. Candela during the extraordinary visitation.

⁷⁵ Cf ASC, F 176 typed copy of *Cronaca della Missione Salesiana in Assam*, p.309; ADBM, *Chronicle I*, entry 20.2.37; SPAM, *Visitation Book, Bombay* entry 22.3.37.

⁷⁶ Cf ADBM, *Chronicle I*, entries 7.3.37; 28.4.37; 24.5.37; SPAM, *Fr. Berruti & Fr. Cinato (1932-40)* letter (copy) Berutti-Ricaldone 29.4.37; ASC, F 407 Berruti-Ricaldone 29.4.37; Mathias-Ricaldone on feast of Mary Help of Christians 1937; F 187 letter (copy) Mathias-Ricaldone on feast of Mary Help of Christians.

⁷⁷ Cf ASC, F 189 letter Cinato-Ricaldone



The hockey team with (l. to r.) Fr. Giacomello, Fr. Maschio and Fr. Jos Menezes - 1946

17.8.37; SPAM, Fr. Ricaldone and Fr. Cinato (1933-41) letter (copy) Cinato-Ricaldone 24.8.37; copy of undated paper entitled "Proposta per la compera di un terreno citta' di Bombay per stabilirvi la casa salesiana su terreno nostra"

⁷⁸ Cf ADBM, *Chronicle I*, entries 10.1.38; 1.4.38; SPAM, *Fr. Maschio & House of Bombay* (1938) letters Maschio-Provincial 1.4.38; 5.4.38; 30.7.38; 1.12.38.

⁷⁹ Cf ADBM, *Chronicle I*, entries 4.6.37; June 1938; ASC, F 407 see yearly statistics sent to Turin.

⁸⁰ Cf ADBM, *Chronicle I*, entry September 1938 (additional sheet) ASC, F 407 letter Maschio-Ricaldone 10.6.39.

⁸¹ Cf ASC, F 189 letters Cinato-Ricaldone 17.8.37; 19.2.39; ADBM, *Chronicle I*, entries 26.6.37; 30.6.37; 13.10.39; SPAM, *Don Maschio & Casa Bombay* (1939) letter Maschio-Cinato 21.12.39; ADBM, *Chronicle*

II, entry 17.11.40.

⁸² Cf SPAM, *Corrispondenza Bombay 1940* letters Maschio-Cinato 11.1.40; 17.1.40; 21.1.40.

⁸³ Cf SPAM, *Corrispondenza Bombay 1940* letter Maschio-Cinato 21.1.40.

⁸⁴ Cf ADBM, *Chronicle I* entry 15.8.37 and *passim*.

⁸⁵ Cf *Evening News of India*, March 15, 1939; ADBM, *Chronicle I* entry 3.2.39; SPAM, *Don Maschio e Casa Bombay 1939* letter Maschio-Cinato 6.3.39.

⁸⁶ Cf ADBM, *Chronicle II*, entries 16.9.40; 18.10.40; SPAM, *Corrispondenza Bombay 1940* letter Maschio-Cinato 17.9.40; 21.9.40; ASC, F 407 letter Maschio-Ricaldone 28.10.40.

⁸⁷ Cf ASC, F 407 letters Maschio-Ricaldone 9.4.40; Maschio-Candela 9.4.40.

⁸⁸ Cf SPAM, *Corrispondenza Bombay 1940* letters Maschio-Cinato 16.5.40; 16.6.40.

⁸⁹ Cf ASC, F 407 letter Cinato-Ricaldone 3.4.40; Maschio-Ricaldone 9.4.40; 28.10.40; SPAM, *Corrispondenza Bombay 1940* letters Maschio-Cinato 2.4.40; 3.4.40; 6.4.40; 18.5.40; 28.4.40; ADBM, *Chronicle I* entries 19 to 24.3.40; 20 top 31.5.40; *Chronicle II*, 24 to 30.9.40.

⁹⁰ Cf ASC, F 407 letters Maschio-Ricaldone 12.2.41; 29.4.41; 30.5.41 SPAM, *Corrispondenza Bombay (1941)-I* letters Maschio-Cinato 7.4.41; 10.4.41.; ADBM, *Chronicle II*, entry 31.7.41.

⁹¹ Cf ADBM, *Chronicle II*, entries 8.6.41; 20.7.41 first days of Sept. 41.

⁹² Cf ADBM, *Chronicle II*, entries 27 to 31.10.41; SPAM, *Bombay (1941)-II* letters Maschio-Cinato 31.10.41; 4.11.41.

⁹³ Cf SPAM, *Mgr. Mathias to Fr. Cinato & Fr. Carreno (1941-43)* letter Mathias-Cinato 26.11.41; ASC, F 407 letter Maschio-Redaelli (rector of Lugano, and through him to Fr. Ricaldone) 24.2.42.

⁹⁴ Cf ADBM, *Chronicle II*, entries 19.11.41; 6.11.40.

⁹⁵ Cf ADBM, *Chronicle II* entry 31.1.42. See also *The Examiner* 7.2.42; *The New Leader* 15.2.42; *The Herald* 22.2.42; SPAM, *Bombay*

1942 (January to June) letters Maschio-Cinato 23.1.42; 29.1.42; ASC, F 407 letter Maschio-Redaelli 24.2.42.

⁹⁶Cf SPAM, *Bombay Corris-pondenza 1941* letter copy Cinato-Maschio 18.9.42; *Book of Minutes of the Provincial Council Meetings (1936-67)* p 36.

⁹⁷Cf SPAM, *Bombay Corris-pondenza 1942 (January-June)* letter Maschio-Cinato 30.5.42; see also telegram of the same day; *Bombay Corrispondenza 1942* letter Duarte-Cinato 18.7.42; ADBM, *Chronicle II*, entry 31.5.42.

⁹⁸ Cf SPAM, *Book of Minutes of the Provincial Council Meetings (1936-67)* p.51; *Bombay Corripondenza 1944* letter Maschio-Carreno 3.1.44; *Bombay (1945 June to December)* letters Maschio-Carreno 10.9.45; 21.11.45; *Bombay (1946 January to June)* letter Maschio-Carreno 21.2.46.

⁹⁹ Fr. Joseph Carreno Etxeandia was born at Bilbao (Spain) on 23.10.1905. He made his first profession on 25.7.1922, and on 21 May 1932 he was ordained a priest. In the following year he was sent to Tirupattur (South India) as Rector and Novice-

Master in the newly established novitiate. He was the heart and soul of that house which became also a house for students of philosophy as soon as the novices professed early in 1935. He remained there till the beginning of 1943, when he was appointed acting-provincial of the province of South India and Vicar General of the archdiocese of Madras. In 1945 he became Provincial. During his term as Provincial (1945-51) the province developed fast. Above all, he managed to win the hearts of every one. In 1951 he had to go back to Spain for a year, but was back in India towards the end of 1952. This time he came as Rector of Goa and was here till 1960. Later, he was in the Philippines (1962-67) as Rector and Novice-Master. He died at Pamplona (Spain) on 29.5.1986

¹⁰⁰ Cf SPAM, *Bombay (1943-1944)* letter Maschio-Carreno 18.6.43; *Bombay*

(1945 January to June) letter Maschio-Carreno 5.6.45.

¹⁰¹ Cf ADBM, *Chronicle II*, entries 17.11.45; 26.11.45; 4.12.45; 13.12.45; 15.8.46; SPAM *Bombay (1945 June to December)* letter Maschio-Carreno 17.11.45.

¹⁰² Cf ASC, F 188 "Inter Nos" No. 1, p 7; no. 2, p.21; no. 13, pp. 72-73; ADBM, *Chronicle II*, entries 8-9.6.43; 1-2.6.44; SPAM, *Bombay Corrispopndenza 1944* letters Maschio-Carreno 31.3.44; 27.6.44; *Bombay (1943-1944)* letter Maschio-Carreno 14.11.44; *Bombay (1945 January to June)* letter Maschio-Carreno 7.6.45.

¹⁰³ Cf ADBM, *Chronicle II*, entries April 1944 and the paper cuttings there; entries May 1945; SPAM, *Bombay Corrispondenza 1944* letters Maschio-Carreno 23.5.44; 30.5.44; *Bombay 1943-1944* letters Maschio-Carreno 12.8.44; Murphy-Carreno 12.11.44; Tuena-Carreno 10.11.44; Maschio-Carreno 4.12.44; 7.12.44; ASC, F 407 letter confreres-Berruti 31.3.45.

¹⁰⁴ Cf ADBM, *Chronicle II*, entries Dec. 1944; 1.12.46; See also attached copy of letter sent to missionaries on 29.12.46 by Fr. Fernandes, the Catechist.

¹⁰⁵ Cf SPAM, *Bombay 1946-47-48* letter Maschio-Carreno 5.6.48; *Bombay (May 1949-July 50)* letter Maschio-Carreno 29.5.50. ADBM, *Chronicle II*, entry 5.6.48; *Chronicle III*, entry June 1950.

¹⁰⁶ Cf ADBM, *Chronicle II*, paper cutting stuck after the entries of May 1945; entries 12.1.49; *Chronicle III* entries 29.4.50; 18.8.50; Sept. 1950; 19.1.51; SPAM, *Bombay (1946 January to June)* letters Giocomello-Carreno 13.1.46; Menezes-Carreno 12.1.46; *Bombay (July 1950 - June 52)* Maschio-Carreno 17.8.50; 19.1.51.

¹⁰⁷ Cf ADBM, *Chronicle II*, entry 1.6.48; passim from June 1948 onwards; 27-29.12.48; ASC, F 407 common letter to Ricaldone in December 1948.

¹⁰⁸ Cf SPAM, *Bombay (May 1949 July50)* letters Machio-Carreno 12.11.49; 31.1.50; ADBM, *Chronicle III*, 8.1.50; 31.1.50; ASC, F 407 letters Maschio-Ricaldone 18.8.49; 1.4.51; 27.6.51.

¹⁰⁹ Cf ADBM, *Chronicle III*, entry 31.5.51 ■

Fr. Maschio, seen here in the office he set up in the primary section of the school. Later this office was relocated in the building meant exclusively for Shrine charities.



HOW WONDERFUL THY WAYS, O LORD!

AN EYE-WITNESS ACCOUNT OF THE FIRST SALESIAN PRESENCE IN GOA

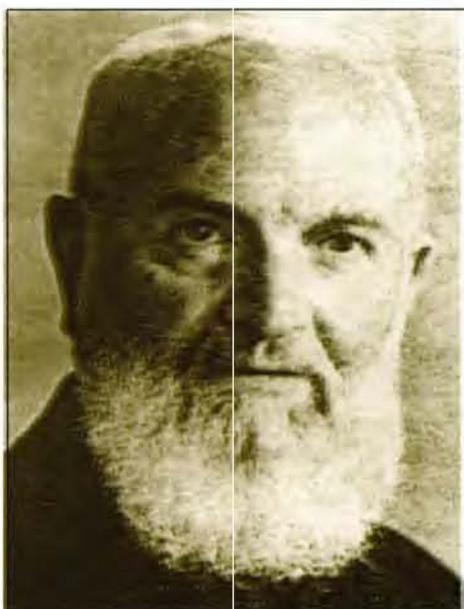
by FR. GIUSEPPE MOJA

"Have you never read in the scriptures: 'The stone which the builders rejected has become the corner stone; this is the Lord's doing and we marvel at it?'" (Mt. 22:42)

The war had been over from April 1945 in Italy, and a couple of months later in Germany and the rest of Europe. It was over in the Far East after the two atomic bombs on Hiroshima, August 6, 1945 and Nagasaki, three days later....

But the gates of the Camp (C.I.C. for Civilian Internment Camp) at Premnagar (irony of the name) Dehra Dun, were still locked from 6 p.m. to 7 a.m. every day. Internees were allowed out for special purposes, like going to hospital, or coming from it under escort.

Of the peak number of 136 Salesian prisoners, after some were released at different times, over three years, and a



Fr. Vincent Scuderi

biggish number repatriated in the first half of 1946, about twenty were left. Of these, six knew that their application to go to Goa, Portuguese territory, had been accepted. For them it was the only way to escape repatriation. They were: Fathers Aloysius Ravalico, Odorico Berti, Fiorenzo Zola and Giuseppe Moja, belonging to the Shillong province and John Mora and Serafino Colombo, of the Madras province. There was a seventh, Fr. Francis Zanini, who backed out at the last moment and preferred to repatriate. He eventually, from Italy, came to the Middle East, did a good job wherever he was sent, worked in Teheran for a number of years and went to the Lord in Abadan, 1977.

When God Wants

Goa had not existed on the Salesian map before the war. It came to the attention of Fr. Vincent Scuderi who had been the most prominent salesian, missionary and priestly figure in the camp, a born leader, and because of that, a target of the British. They had tried to disrupt the union and peace of Wing III (Italian) of the camp and never succeeded because this man Scuderi had always preempted every step of theirs. He had been a prisoner from June 1940 and had seen the camps of Fort William (Calcutta), Ahmednagar, Deolali and finally Dehra Dun. 98% of the prisoners were for him. Those who were not kept at a respectful distance. When the big group of missionaries who had been for a time at Deoli (Rajasthan) were transferred to Dehra Dun, the camp authorities had already been informed that the "Salesians" had the right man to substitute Fr. Scuderi. (How much do you give me if I hand him over to you?).



The last batch of missionaries from Deoli arrived at Dehra Dun on March 13, 1943. Among them there were three who had been in hospital and Bro. Moja who was asked to accompany them.

Six days after their arrival, 19 March, feast of St. Joseph, the Wing Quartermaster came with a scrap of paper to notify Fr. Scuderi that he had been ordered to the camp of Purandarh, (Maharashtra). At first he refused to sign, then he

signed with the remark: under duress. I know because I was present with all the Josephs of the Shillong Province for a little celebration. Those of the Madras province too had been invited, but were not allowed to attend. That showed the spirit that, for months after, was to reign among us, embittering our lives and disturbing our sleep.

Fr. Scuderi was given three days to prepare. The whole wing was in mourning and he had to use all his influence to prevent many young and not so young fellows among the "civilians", (term to distinguish the lay from the priests and religious who were about 350 at the time) from doing something drastic, like burning down the camp....

The barracks were made of sun-baked bricks, wood and thatch! You can imagine what a bonfire it would have made. But then as Father was telling all: you do that and the British will not rebuild the barracks, and you will have to make do among the ruins with what remains.

When, on the morning of March 22, Fr. Vincent Scuderi left accompanied by a sergeant and two guards, all the civilians and most of the Missionaries were present. Carlo Marconi, had a clandestine camera. He managed to take a few snaps which he gave to us later in

Goa.

True Missionary

What Fr. Scuderi did in Purandarh is another story. Arriving there introduced by a heavily biased file, he managed to conquer everybody, from the Commandant down to the sweepers, in a very short time. He organized schools for the children of the internees (it was a family camp) and for the Indian personnel, including the sweepers who were a small army. His zeal and high priestly qualities attracted a Dutch Lutheran pastor and his wife who became his friends and helpers and were received by him into the church.

From Purandarh he contacted Fr. Maschio in Bombay and Fr. Carreno at Madras. After three years, when he knew he would be repatriated, the idea of going to Goa rather than being repatriated dawned on him.

On the "devil's side" one Mr. Shiv Shankar, Under-Secretary to the Home Ministry, in Delhi, happened to visit the camp and see the work that this man had done, overcoming all barriers of nationalism, and had fallen for him, becoming one of his admirers. When Scuderi asked to be allowed to go to Goa, Shiv Shankar did all that was needed.

This idea of going to Goa, was actually resorted to as a temporary measure, pending permission to be able to come back to India, when the coast would be clear: the rumblings of independence were already loud and clear. At the time we were in Dehra Dun, Jawaharlal Nehru also was there, in a different prison of course, and Gandhiji was a prisoner in the Aga Khan Palace, in Pune, (not made of sun baked bricks and thatch, a prison nevertheless...)

But Fr. Scuderi was a man who knew himself. He reasoned: I go to Goa and am there alone, what can I do? Suppose I have to stay, say two or three years,... why not do some work?

Permissions? Turin was far and almost out of reach. Madras?...Not with Bishop Mathias in charge of Salesian life

for India (the question had never been very clear). All concerned were only too glad to get rid of him. But here is where all were mistaken. Probably even Fr. Scuderi himself. Providence evidently had a little plan of its own.

Goa wanted the Salesians

In 1906, *Heraldo*, the leading Goan daily, carried an article by Dr. Wolfango da Silva, Dean of the Medical College of Goa and Director of the Government Hospital. The topic was on youth and the writer said that if anybody wanted to do something serious about saving the youth of Goa, (and it needed saving) the Salesian had to be called in. Remember, 1906, Fr. Michael Rua, first successor of Don Bosco was still in charge! Dr. Wolfango had the joy of seeing the Salesians in Goa in his last years. But of that, later.

So the Salesians were desired in Goa. The desire to see them coming became more evident when Archbishop Jose' da Costa Nunes, Patriarca das Indias Orientalis, became Bishop of Goa. He had known the Salesians in Macao, where he had been bishop before being transferred to the Goan See. Bishop and martyr Aloysius Versiglia was his confessor in Macao.

At different times before the war, Salesians were invited to go to Goa, but

those who were sent to scout, never did a serious job. They went with some pre-conceived ideas and came back with the same, only strengthened.

The reports were summed up in the stale joke about Goa being the land of the poor, pigs and priests: 3 Ps. Pigs, yes (but all liked *chourisos*, the scouts were no exception).

Priests too, too many perhaps and not all very busy at the time. But poor, no, not then. Poverty entered Goa in 1954, when the Indian Government laid its strangling hold on the Portuguese enclave, by freezing all assets of Goans in India: Goans had money in India, but their families were starving in Goa. But this too is another story of later years.

So when at last, Fr. Carreno, after getting the all clear from Delhi, went to find out whether it would be possible for Fr. Scuderi to enter the Portuguese territory of Goa and eventually reside there for some time at least, he was received like a long awaited messenger from heaven, and the authorities, both ecclesiastic and civil promised a welcome and all cooperation. Fr. Carreno also, tentatively, found a place where Fr. Scuderi could stay, in a building belonging to the Assistencia aos Indigentes e Infancia Desvalida, just across the road on the rear side of the Hospital of Panjim. The Jesuits had been living there for some time, but they had vacated the building and moved to another in town.

A Leap in the Dark

And so it was that on the night between 4 and 5 April, 1946, at about 11 p.m. Fr. Scuderi arrived there, went to find the key of that house, opened it, went inside with his few belongings, spread a bedsheet on the floor and slept. Journeying at that time by train from Bombay through Londa and Castle Rock, to Margao and from there to Panjim by the typical small brass buses that always took double the passengers allowed, crossing the Zuari, at night, with luggage, in a small ferry that sometimes ended either

The building where the Salesians lived. The East-side main entrance is on the left (not visible).



upstream or downstream instead of just across the river at Agasaim, ... all that was by itself an adventure. Whether Fr. Scuderi dreamt or not during that night, no one ever knew, but he certainly did not dream that that was the house where the Salesians would eventually stay and from there spread in Goa.

On waking up, on that 5 April morning, Fr. Scuderi thanked God for his life: he was celebrating his 44th birthday! It was also the feast of St. Vincent Ferrer, his patron saint. He had been Provincial for 6 years and Apostolic Administrator of Krishnagar for 5, and still held the post of Provincial when he was roused from his bed at Lilluah, on the night of 10 June 1940, to be taken together with other Italian Salesians to Fort William, to begin a six year term as a prisoner. Now he was here, in a strange land, alone and without means.... He got up, went to the church of Santa Ines near-by to celebrate Mass, then went up to see the Patriarch on the Altinho. I said went up, because then there were no city transports. Patriarch Costa Nunes and Fr. Vincent Scuderi understood each other perfectly from the first instant they met. At the close of this first encounter the bishop told him: "Father, when you need something... anything, don't go to anyone else. You come to me." And Fr. Scuderi kneeling for a blessing, countered: "Your Excellency, anything you want done, just say the word."

During the first days Fr. Scuderi was introduced to the Governor and other authorities by the Patriarch himself and with his natural *savoir faire* endeared himself to all.

A Sense of Mission

He went on a pilgrimage to "Goencho Saib" to celebrate Mass at the tomb of St. Francis, walking the distance from Panjim.

One Msgr. Franklin, who was in charge of the church of Bom Jesus in Old Goa, saw him arriving and went out

of his way to help him. He waited for him to finish his Mass and devotions, and took him up for breakfast. When later, we Salesians went in turns to the tomb of St. Francis, once a month, to offer a Mass for our benefactors, at the end of the Mass we invariably found a big glass of coffee and milk served by the sacristan by order of Msgr. Franklin.

On the very first day of his arrival, Fr. Scuderi had pumped a football he had bought in Bombay and began bouncing it in front of the house. Boys came, with the few Portuguese words he knew he began an Oratory. From that day the place would be known for a long time as ORATORIO SALESIANO.

He came to know that many of those boys were not going to school. With the help of Bro. Cajetan Lobo and some local help, he began a Portuguese primary school: "Inicial" for beginners with three classes. At that time, because of the concordat between the Holy See and the Portuguese government, any priest could open a school for the people by presenting a letter from the Bishop to the Education Department. Father easily got the letter.

He needed desks. Someone working in the "Escola Normal" (Teachers Training School of Panjim) helped him to get a loan of 30 desks which for a long time were used for the school and the boarding.

First Helpers

One Italian prisoner of war, Giovanni Bellassai, a Sicilian fugitive into Goa from the camp of Bhopal, came to know that there was a Sicilian Salesian father in Goa. He went to him and offered his services without any pay, just his food. The man had honesty written on his face and he came to stay with Fr. Scuderi.

He was a very good carpenter and joiner so he began to do things for the house and teach some boys. The first pupils were half a dozen or so loafers in their early teens. In spite of his "military

touch," Giovanni became an idol for them. When the arrival of six new Salesians was announced, he set the boys to work on some impossibly hard wood to prepare beds for them. He would have done more, but Father had no money for the wood. What he had bought for next to nothing for the beds, was wood that no carpenter in his right mind would think of buying.

Fr. Scuderi had sent a list with 22 names of Salesians of the North Province who were still in the camp who, he knew, would have gladly gone to Goa. But the British Government of India, only allowed seven as we saw previously.

Free at Last

With characteristic British unruffled calm and composure, they were allowed to leave Dehra Dun on 10 October; arrived in Bombay with bag and baggage (most of it arranged by enterprising interest of Fr. Zola and Fr. Moja and the unconscious presumed permission of the Camp Administration) 23 trunks and a couple of bundles.

*Fr. Scuderi
and Bro. Gambini
with young carpenters*

They were travelling second class (by kind concession of H.M.G.) and had a right to two Bengal maunds of luggage each (80 Kg) They had much more than that, but the clerk, at the station of Dehra Dun was kind enough to consider that the two hundred-rupee notes that lay on the counter were of more interest than the actual weight of the luggage.

Our freed jail birds spent five days in Bombay waiting for a boat to Goa. They were five days of whirlwind motion (Fr. Maschio then was 37 year old)!! The poor fellows spent those days in a kind of daze.

On the day of their departure for Goa, they were taken to the docks in the school bus. At the last moment, Fr. Maschio decided to go with them to Goa, and invited the boys, who happened to have accompanied them, some of them barefoot and wearing most casual dress, to jump on the boat too.

At the Panjim dock Fr. Scuderi was waiting with about 150 boys waving paper flags and many people waving and cheering and all went together to the Oratorio Salesiano which had managed a few



festive buntings....

Like Franciscans

The house was bare. A small office at the entrance with a desk, a chair, one settee and two chairs for visitors. Fr. Ravalico and Fr. Berti had a room each, with the bed as furniture, and the other four were, for quite some time, two to a room with just two beds. No chairs, no furniture. The thing that puzzled us most was the size and smell and weight of the mattresses. We were told that they were stuffed with "pakor" straw, a straw that lasts for many years ...



Fr. Scuderi at his desk.

The chapel was one biggish room, on the first floor, with 10 or twelve benches to seat five or six boys, or four adults. The dining room was in another building in a kind of big open verandah, with a door leading to the Chapel of the Assistencia where, more often than not, some old

person's body was laid out in state... the survivors praying with gusto for the departed, as we were having lunch five to six feet away, this side of the door.

The kitchen was a black corner with a row of stones for the pots on a raised mud bench. But there was no cook. Cooks were coming but did not last long because with what we gave them, they had no chance to shine by showing their specialities. Hunger? I would not say, but just filling the stomach, without much appreciation for what we were chewing, that yes. Neighbours and some well-to-do families were very generous and they would often send their little servant boys or girls with some tray, especially on feast days, or when they held some celebration at home: A card specifying: "Para os Padres," and the name of the sender.

No running water and no toilets.

There was an outhouse, somewhere at the back, with six compartments: three for the boys and three for the Salesians, and some neighbours' pigs saw to the scavenging. There were already a few boarders but they were at home for the Michaelmas holidays. Only two were present because they had nowhere to go.

Getting Organized

Fr. Ravalico was appointed Prefect, that included also substituting the rector on occasions (the Vice Rector was a later creation); Fr. Zola was appointed in charge of the workshops; Fr. Mora had the local daily oratory; Fr. Berti was Catechist; Fr. Moja, Prefect of Studies; Fr. Colombo, Confessor. Bro Cajetan Lobo had his hands full with his "Inicial" in the school and he did hammer Portuguese words, catechism, and the fear of God in those little 'angels' in disguise.

The main aid to discipline and learning was a sturdy long ruler that went bang, bang, bang, on the nearest desk to call for attention. And when attention was not prompt and total, the music ended with an extra "chack" not on the desk of course....!

All the appointments were rather elastic and we were called here and there for a number of things. The news was out that the Salesians could do anything.

On November 3, the second term of the Portuguese school began. Fr. Moja was given Class II. He had been in loose contact with the Portuguese language from October 16! The *ghars* for languages (where people go to study and have a nice time) had not been invented yet, but we learnt the language. Fr. Scuderi was already a hot favorite for sermons all around. He was fast in picking up the language, but never went beyond a certain limit. He was too busy and he did not care really. We used to tell him that, as far as language was concerned, he was a brave man, with little sense of shame, and we all laughed together.

Preparations for the celebration of

the episcopal silver jubilee of Patriarch Costa Nunes were on and the Salesians took a prominent part in the main items. Fr. Berti set the official hymn to music. It was a big hit. The Salesians went around to teach it in all the schools and Catholic Action groups.

They sang at the Mass and staged a skit during the academy in the Cine Teatro National, the only hall at the time in Panjim. People were surprised and thrilled to see priests on the stage. Money was collected for a monument to the Patriarch, but he cleverly accepted the money and refused the monument. He made it public that the money was a first instalment to the Salesians for a technical school.

In 1947 Several Things Happened

There was an English school in Panjim called Modern School. It was not running well and the Patriarch would have wanted Fr. Scuderi to take it up. But somebody played a double game in this, and the deal fell through, but the idea of an English School remained.

There was no Catholic English school in town and it would have been a good feeder for and help to the Technical School when it would be stated since all boys at the time aimed at leaving Goa to go to Bombay or other big cities, for better prospects.

Fr. Scuderi believed that if we want people to help us we have to make ourselves known. We needed a magazine. So he started the monthly *Oratorio Salesiano* a kind of Salesian Bulletin. He invited contributors: Dr. Wolfango da Silva whom we have met already, Dr. Freppel Cotta from Loutolim, several priests, the Patriarch, of course, one Da Rosa (I forget the first name) who was about the best writer in Goa at the time, but who could not hold on to any job because of drink. Fr. Scuderi tried to wean him away from the bottle but then he could not write.... So he did help us in a way and he especially helped Fr.

Moja to get away from the five score or so words that the community used in conversation. We had made it a rule to speak Portuguese only, even among ourselves. It was a brave move supposed to compel us to learn, but it surely made minced meat of the grammar and cramped the desire to use new words. We had another teacher too, in the person of Dom Manoel da Costa Nunes, nephew of the Patriarch, who later became Rector of the Portuguese seminary in Rome.

So the magazine and leaflets, and a little later (have mercy on my chronology) the *Aitarachem Vachop*, a weekly commentary on the Sunday liturgy and Word of God with pious readings of general interest. In charge of this was Fr. Colombo for the mailing and administration and Bro Cajetan Lobo editor, main contributor and all the rest.

Bro Francis Medaglia had been sent to join the group. He was a qualified tailor and so a tailoring department was started. But he insisted on a five years course.... One tailor from Calcutta, Felix Mascarenhas (of Anjuna) who had a tailoring shop at 21, Free School Street, Calcutta and whose name was well known in London, where he had most of his customers, took two of our boys and kept them for three years, boarding and learning in his own house. But ... when they came back qualified, instead of working to establish themselves, one became a driver of the delivery vans of Crunet Soda Factory, Margao, the other got a place in the meteorology department ... while tailors without a qualification that could compare with theirs, were and are making money.

Don Bosco English High School

The English school was inaugurated in June 1947, with 36 pupils and three teachers, Fr. Moja who was also Headmaster, and one Mr. Poi who continued teaching for many years and was not so well treated in the end by people who (when it is convenient) quote the article and para of the rule and do not consider

the person. That consideration is left for the Sunday sermons which, it appears, are for the audience, not for the preacher.

The third teacher was, (we came to know that too late) a mole (cf. international spying stories) planted in our school, who made the recognition of our school difficult when the time for it came. We had some band instruments so we tried some music, with Fr. Zola in charge at first. Later Mr Remedios Menezes took over, when he came to begin his Salesian life with us as an aspirant. But it was difficult. All the boys wanted to play the melody and no one the oom pa oom pa pa pa....(Like in general, all want to be the boss and conduct, instead of playing under somebody else's baton).

Typical Oratorian Life

The daily Oratory was flourishing. Meanwhile Fr. Scuderi had begun another roving Oratory at the other end of Panjim, Fontainhas. That was a Sunday oratory but it became daily on special occasions like Salesian novenas, and the months of May and of October.

On big feasts all the oratories were gathering at the centre and then the place would really fill up, and you could expect anything. The Fontainhas boys had a name for being very enterprising. One

of those boys, who was already a seminarian, and therefore an exception, was one very soft spoken rather shy Olivio Miranda. Another boy who really "belonged" to Fontainhas and a little later became a Salesian was Tito Menezes, who in later years left the congregation and priesthood. He had a brilliant mind, but evidently that is not really required in our life. What we need is humility and fidelity to God's grace. All the rest follows.

Oh yes, in 1947 we were given a time piece with chimes, some furniture, other pieces we bought here and there from people who were moving or went abroad; and one bicycle: Raleigh, all steel, sturdy and reliable. We all used it in turns according to necessity, making sure that Fr. Scuderi had it after tea to go to the Fontainhas oratory, or visiting people, who could help us get a plot of our own.

We needed a plot and a house of our own. Where we were, there was not an inch left free and several rooms were used for more than one purpose. The English School and classes I,II,III and IV of the Portuguese School, were running in a rented building a few minutes away from the Oratorio.

For some time also the daily Oratory was shifted there, all class rooms were free in the evening, and two roads flanking the building on the front and right side, rather broad and with practically no traffic, was just what we needed for outdoor and indoor games. There was a library too and Fr. Moja who was in charge of both Schools and Oratory, could attend to some office work of the two schools and be available to the boys at the same time. The Oratory would close with evening prayers and good night officially at six p.m., so that the boys could go home in time for their lessons. Some of the bigger boys would linger on for some time but

A photograph taken after the retreat of the oratory boys, 1950.

The staff (seated from L to R.) Bro. Armenana, Fr. Moja, a diocesan priest, Fr. Scuderi, Fr. Ravalico, Bro. Medeglia and Fr. Zubizerrata.





*The Oratory, Panjim,
frontal and (below)
lateral view*

never beyond 6:45 p.m.

The Salesians were supposed to be punctually present for spiritual reading and supper and in Goa, then, we did not have the benefit of Indian standard time.

New Mobility

People saw Fr. Scuderi on his bicycle and noticed how difficult it was for him to get on and off. He had never told anyone that he was suffering from hernia. His appearance with thinning hair and grey beard, made him look older than he was, so some friends got together and presented him with one brand new "Topolino" the diminutive FIAT 500 car in vogue at that time, of which two had been imported in Goa. That was of tremendous help to him, relieving him of undue physical fatigue and making it possible for him to reach farther and faster. For quite some time no one dared approach him for driving the car, and in a way it was right that he should be jealous of it. We were younger and stronger and had the bicycle.

To go to Calangute, Mapusa, Marmagoa, or even Margao, cycling was a normal thing for Fr. Zola and Fr. Moja. Even Fr. Ravalico was making good use of it, much to the consternation of the pedestrians in the town.

Come to Stay

The land problem little by little was solved by concentrating on buying the land that was surrounding the Assistencia. The owner, an old Hindu gentleman, was keen on selling it Fr. Scuderi because he would buy the whole plot, of course, but he also had become an admirer of Fr. Scuderi. Before dying, -he had been ill for a long time- he made his eldest son promise that the land would be sold to Fr. Scuderi and no one else. There were difficulties because the plot had already been included in the town plan for bungalows with connecting roads. Father had to be sure that the roads would be cancelled and for that he had to do a lot of talking and convincing with the members of the Municipal Commission. Several times he came home full of hope, at oth-



ers, tired and completely down. But in the end he succeeded.

Three times before Fr. Scuderi had told us to keep ready for a celebration because he was going to sign the deed of purchase of the land, and three times it was postponed because of some small technicality. Was it Our Lady who wanted all future generations of Salesians to know that she had wanted the land to be ours on her feast of Our Lady of Snow (The day when she chose the site of her Roman basilica of Saint Mary Major)?

On August 5, 1948, the deed was signed, the whole plot plus a patch on the left hand side of the present entrance, belonging to another owner, who was ready to sell the land and a rather ramshackle building at no extra cost but the Rs.10/- per square meter. The whole purchase amounted to 4,44,000 rupees. From the Patriarch as we have seen, we had received about 30,000 and from the Government of Lisbon through the Patriarch, again quite a considerable sum so that we could pay half or a little more while signing. The rest was collected through hard work of propaganda. People could contribute for a square meter, or ten square meters or a hundred or a

*Left to Right:
Fr. G. Mora, Bro. Restelli,
Fr. Scuderi, Fr. Carreno,
Bro. Zubizerrata*



thousand. All got a receipt and there was a special diploma for the 100 and 1000 meters. This later on, created quite an amount of confusion, especially among the people who had "bought" 1000 meters. They all wanted to know where "their" meters were and what we were going to build on them etc....

Together with the land, we got hundreds of coconut trees, rather neglected but still producing. One benefactor, expert agronomist, came and advised us on how to revive those trees, thus making them more fruitful. But they were, rather too soon indeed, sacrificed to the dreams of some who came from abroad with the idea that only football can make of a house a Salesian house.

There were 53 small houses and huts in the compound and to get rid of them and take possession was neither quick nor easy. Some left by dismantling their house and taking all the material away with some financial help on our part. Two quite solid mud houses came in very handy for our purposes. The municipality would not give permission for new buildings without a long and painful process. But they easily granted permission to repair and renew old structures. So we asked permission for one which was just outside the house we were living in, and we wanted to use for the Oratory. Later we added six biggish rooms to it and that became the Portuguese School building. Finally the original house was demolished and one class room built to make the school building uniform. The other house was on the site where the Oratory hall is at present. Again in the process of repair and renewal the house disappeared and a hall was built which, from 1950 till almost modern times was used as a chapel.

Fabulous Premises

The house that was already existing, in the plot belonging to a different owner, consisting of ground floor and first floor, was made into offices for Fr. Ravalico and a printing press, because we had bought some old treadle printing machines and a

lot of old types and Fr. Zola had already become a printer with the help of two or three old timers who had retired from the Imprensa National.... humble unassuming people who knew their job and could work with any material under any condition. With a daring that bordered on temerity we started printing our publications and took work from outside too.

To vacate the family who lived on the first floor, who always asked for just one week more, we had to go there one morning and remove some props that were holding up the sagging plank floor, among screams and wishes that our lives be short and miserable and our after life uncomfortable for ever, they went. Fr Moja, generous and forgiving as ever, helped them to load their furniture onto two bullock carts and, before parting, gave the matron a picture of Mary Help of Christian and Don Bosco for their new house and a small bouquet of flowers (paper!).

That house later became a kind of boarding run by a diocesan priest who shared his life with us. Two held that job, one after the other: Fr. Carminho Rodrigues, and Fr. De Mello, who is at present parish priest at Mapusa. Both remained very much attached to the Salesians.

Impossible co-existence

But the main problem of the buildings and land of the Assistencia, that were enclaved in the land we had bought, still remained unsolved. Right from the beginning Fr. Scuderi had offered to take charge of the Institution on condition that we could use the spare area, both built and open, for our Salesian work. The commission in charge was divided, the majority being against us. They were terribly interested in the fund that was financing the institution and was handled by them by giving out loans at high interest. We did not want the fund, but we wanted a subsidy, equal to what they were spending (on paper) for the old people and abandoned children.

After long discussions and much arguing and wrangling, once we owned the surrounding land, we offered them a building capable of housing the Institution and an equal area of land.

We tried to make them accept a new plot and building a little further away in the locality called Tonca, where the Patriarch was ready to give us a plot of land fitting the requirements. But they would not accept. So we had to build where it exists now, sacrificing a piece of land.

The Calangute Adventure

During this time, a short lived experiment was made at opening a new small house at Calangute. We were misled by a very good friend and enterprising lawyer who gave us the use of a house to which he had no claim, and assured us contributions that others never dreamt of giving. A solemn opening ceremony was held on December 8, 1946 Fr. Berti and Fr. Mora took charge, but soon were left alone and without means and the House of Panjim was more or less in the same condition.... so by April it was decided to close the former down. The smaller boys of the Panjim boarding who had been sent there came back to Panjim. But Fr. Scuderi was not a man to admit defeat. He managed to buy a strip of land near the place of the failed attempt. The strip was long and narrow, reaching down to the famous Calangute beach.

A house with four or five rooms was eventually built on it and Fr. Ravalico used to spend his week-ends there, gathering youngsters and doing good Salesian work and celebrating Mass on Sunday morning for the boys and all who cared to come. Later (years later) the house was occupied by "friends" who meant to help us, ... but then found it very difficult to leave for several years, till the land was sold. The new owners, knew of ways and means to get rid of the stubborn settlers.

Valpoi

Meanwhile Mr. Giovanni was pro-



The School at Valpoi

gressing with his carpentry but began to ask for some machines because the poor boys had done enough sawing and planing by hand but... again we had no money. Then lo and behold, out of the blue came a proposal from the Government, who had machines (carpentry and rudimentary mechanic) in a small school in Valpoi, but could not make headway. Some friends, who were members of the Educational Department, at a meeting presided by the Governor, dropped the magic word: "Call in the Salesians".

Fr. Scuderi jumped for joy (in spite of his hernia) and accepted on one condition: that the Patriarch gave us the running of the parish and permission for missionary work. The Patriarch was only too glad to give us the parish etc. Not so the incumbent parish priest and with him the personnel that was employed in the Technical School, (*Artes e Ofícios de Satari*). The Government had to find jobs for them but they wanted jobs in Valpoi, i.e. stay in the school as before, being paid by the Government and working with us.

We could never accept that. Eventually we managed to begin. Fr. Berti was In-Charge, Fr Mora was given the parish and Fr. Colombo went along too. A Brother Gambin came from Madras for the workshops. After some time Fr. Berti was transferred to Madras. Life with Fr. Mora was not easy. For the same reason Fr. Colombo came back to Panjim. Fr. Umberto Coral was sent from Madras to replace Fr. Berti. Fr. Mora had both jobs now: Rector and

Parish priest and, for a time, all was well.

New Growing Pains

The English School, struggling to come up, suffered a set back when at the first Bombay University Inspection, our request for recognition was turned down. The "mole" whom we mentioned above, had done his work well. He had a list of things that fell short of the expected standard, ready on a platter for the inspectors. Fr. Mallon who had come from Madras qualified to be Headmaster, had made a couple of *faux pas* and was the first victim of the inspectors. In their negative report, the first condition for further consideration, was the removal of the Headmaster.

The "heroic" Capuchin Fathers of Guirim, accepted to send our (seven?) candidates up for matriculation, as it was still called. I called them heroic because they knew our pupils were not of the best. As a matter of fact, if I well remember, only four were promoted out of seven.

A True Friend

Yet, in spite of that, something extraordinary happened. Dr. Pacheco Figueiredo, Director of the Medical School and of the Panjim Hospital, and member of the Council of Education of the Government of Goa, took his son out of another recognized school and put him in our poor struggling school. I remember trying to dissuade him because the boy was a good student, and his coming over to us in the seventh which was the last year, presented a risk for him. But the Doctor insisted and God blessed him, making his son very successful then and in later life. That courageous move was the beginning of a new life for our school.

That same year other boys, through some really deft manoeuvring, (leave it to the boys!) got their leaving certificates from People's High School and fighting against their parents, came to us. I remember seven, just now, all from good influential families. They were all rewarded with success then and after. This move-

ment was the work of the Oratory. Many of these boys had to be 'sent' home every day, from the Oratory lest they neglected their studies. What they got there was just Salesian friendliness, and hardly anything more, yet it seemed they could not live without the Oratory.

Irreparable Loss

Dr. Wolfango da Silva was down with cancer. Fr. Moja was detailed to visit him practically every day. He wanted to hear a page or two of some good book. He would listen and ask questions and often say: "Father, what a pity I did not care for these things before. What loss!" He had always been far from the Church, but never disrespectful or antagonistic. He died a Christian death assisted by Fr. Berti who was the only priest at home when someone came to call. Fr. Scuderi was in Guirim preaching to the Capuchin Fathers. He came for the funeral which, from the house of the deceased, was made to pass through our grounds and stop in front of our house where Fr. Scuderi managed to say a few words among the many tears.

For days after our good friend's death, his articles in the *Heraldo* continued to appear. He had been the prophet and promoter of the coming of the Salesians into Goa, as we have seen. His picture (a pastel by an Italian artist) was kept in the study hall of the boys for years, till liberation. Then it was made to disappear. It seems that dwarfs cannot bear being reminded that giants do exist.

January 30, 1948. Gandhiji was killed, shot dead by one of those who do not believe in *ahimsa*. The brood is still spawning.

We had prepared a solemn feast of Don Bosco for the following day. On the night of the 30th there was to be an operetta in the *Cine Teatro Nacional*, sponsored by the Salesians and staged by the boys of the English School of Arpora run

by Msgr. Mendonca, a great friend of ours and one of the most valuable helpers in the struggle for our Don Bosco English School, Panjim.

We could not stop the show and we could not push it the way we had planned. The show was good though contained and marred by the sadness caused by the tragic event.

Commemorations were held but we did not take part. We were still walking on thin ice. The Portuguese Government was very prudent and restrained. Subsequent events showed that wisdom was on their side.

Hope Tested

August 16, 1949, Don Bosco's birthday. We were at the Emissora de Goa (radio station) for one Salesian Hour. Music, speeches, poems and what not. Fr. Scuderi's face had turned green. We could not speak because of the microphones. Fr. Moja was questioning him with his eyes and he was answering with a frown. The hour was over, and we came to know that his hernia had broken through and threatened strangulation. We approached a Portuguese surgeon urgently. He was out but his wife contacted him and sent him urgently to us. He came at two in the morning, reduced the hernia and bandaged it. Father was hospitalized on that day and was operated upon almost immediately.

Fr. Ravalico was too busy with his work and was of no use in emergencies. The weight of a hundred things fell on Fr. Moja. On the day of the operation, when Fr. Moja went to see him, driving the car, Fr. Scuderi was just awakening from general anaesthesia and trauma of a three and half hour operation. He smiled at Fr. Moja and feebly pressing his hand said with an almost inaudible whisper: "Be careful, drive slowly!" And they say that kindness, tact, and understanding has come with the new generation of office holders... But then those "Superiors" even when not holding posts, were superior.

One more thing: How did he know that Fr. Moja had been driving? The parking lot was below the window of the first floor room in which Fr. Scuderi was. He had heard the peculiar little whining noise of that car.

After leaving hospital, Father went for a month to Kotagiri, where his old devoted friend Fr. Cogliandro was Rector and novice master.

The Pilgrim Virgin

When Fr. Scuderi returned from his holiday, Goa was all upside down preparing for the visit of the Pilgrim Virgin of Fatima. At a glance Fr. Scuderi knew that there were hundreds of illusioned people dreaming that something would happen with no one there to make it happen. He casually went to pay his respects to the Patriarch who got up from his chair and came to him saying: (I know it first hand) "Fr. Scuderi, Our Lady has sent you back in time. Please help me."

That was enough. He forgot he had just recovered from what had been caused by overwork. He started moving and whoever stood in his way, in that blessed old land of leisure and calm and "amanha" that was Goa, came to understand what a bulldozer was.

They wanted 153 masses to be celebrated contemporaneously. But nothing had been done to prepare for the event. Please, not concelebration, where a little table for an altar and 153 chairs and equal number of more or less reputable stoles at hand would do, but 153 altars! Fr. Scuderi got the PWD out of its slumber and had a raised semicircular stage erected in the big field of Old Goa, (where the monument of Camoes rose later). There was a central altar for three Bishops and the other altars, 75 on each side stretching out like two arms embracing the whole open space. Fr. Scuderi went around to all religious communities and secular clergy deaneries to make sure that the number of priests would be right, and, yes sir, on

the appointed day, the solemn and, I think, unique ceremony took place without a hitch. Well that perhaps is too much.... We came to know of a few corns he had trod upon and some hurt feelings of those who would not have done anything anyway, but felt bypassed. Fr. Scuderi stood at the microphone synchronizing the ceremony. Even Fr. Ravalico, who represented the Salesian community, was on time and dutifully following all details with the rest.

Triumphal Procession

Then the final procession of the Pilgrim Virgin, leaving the Matriz of Panjim, going to Campal, and back to the Church, following the road along the river... all in the hands of the Salesians. There was Fr. Scuderi on the radio (no TV) van and Fr. Moja on the old reliable bicycle, cassock tucked up (much to the dismay of a few ecclesiastics and the stately devout ladies of the Goan elite) cycling up and down to see that the procession held together with no gaps, that all joined in prayer and renewed their candles in time - he had a good supply of them on the carrier of the bicycle. It turned out to be a 2.5 km affair! The head of the procession almost catching up with the tail.

As it started moving, Fr. Scuderi began calling out the names of all authorities civil and military asking them to join. He had prepared the list before. Those whose name he did not know, he called by the name of the office they held. He got them all in, otherwise they would have gladly seen the procession off and waited more or less patiently, till it came back to the Church.

After some days Fr. Moja met a major with whom he was on very friendly terms who told him: "You tell your Fr. Scuderi that quite a number of officers would gladly challenge him at dawn, for having made them walk and say the Rosary for two and half hours..." But Fr. Scuderi could do that and more and get away with it.

He even got away with making the Pilgrim Virgin stop, when it reached the corner of our compound, where the

Assistencia stands now. There would be a salesian brother with twenty or so altar boys, scrubbed and starched to make them look ethereal, and a bigger boy asking Our Lady to give the Oratorio her special blessing.

The Don Bosco Way

An annual feature in the life of the Oratories was a picnic to which all those who had a good average of attendance marks for the months of May and October were invited. We could count on the militaries to give us the trucks, according to the number of boys: 50 per truck. The last time the picnic was made we needed six trucks. We provided the food: a rich and abundant pulao, bread, meat, tea and fruit.

Another event was the “shops” rigged during the Christmas season. There were shops with religious articles, stationery and books, clothing, toys, games and sweetmeats. The boys could use only coupons of different denominations given in accordance with their attendance cards.

Many people used to come and enjoy the fun and in the end finish off, whatever was left, with ordinary currency. We were poor, really poor, in the way of not having enough of several things, but for these occasions somehow,

money was available and always a little more than strictly needed... We often commented among ourselves how it was so much like in the times of Don Bosco. The boys themselves noticed it.

Our chapel, right from the beginning, when it was a room on the first floor of the rented building, with no fans and hardly any accommodation, was frequented daily by our Catholic neighbours, and was packed on Sundays when we had to have two masses: one for the people and one for the boys. After we built the chapel, the crowd increased. The accommodation was better and ventilation too was not bad. But in general, people liked to attend the Oratory Mass at 8 o'clock. One Mass was celebrated at Fontainhas also, where we were allowed to use the chapel called *Portais*, which was at the extreme boundary of Panaji along the Santacruz road. And there was a third Mass in the chapel of St. Peter, Caranzalem. In the afternoon the boys had games and then some short prayers, catechism and benediction. Before long we managed a Bell & Howell 16 mm projector for fortnightly shows (free) but entrance was given to only those who had a minimum number of attendance coupons. The pictures were from 20th Century Fox, Bombay. They had a large repertoire of pictures specially selected for schools and institutions. Every picture was previewed, to avoid surprises.

In 1949 Fr. Ravalico went home: the first to do so of our group. Then Fr. Carreno sent Fr. Zola for a course in printing at Becchi.

Fr. Moja was next, in July 1950. When he came back, after one month journey and three of so called holidays, Fr. Zola also returned to give new life to the printing department. They brought quite a few things for the house: some supplies to begin a religious article shop and a sound-system of sorts. When we switched it on with some lively music we did bring life into the sleepy town of Panjim but also solicited rather mixed

A procession with the participation of the military



comments. There was also the marble statue of Our Lady that was hoisted on the facade of the chapel, and now is at the entrance of Don Bosco, Panaji.

Meanwhile, Fr. Ravalico, a restless soul by nature, had left for Madras. After a short time he managed to return to Assam to spend the rest of his life there working himself to exhaustion.

The Catholic Hour

Fr. McGlinchey was daily on the Radio Goa, with a religious programme, named "Hora Catolica" sponsored by the Hour of St. Francis. He went on for years, much appreciated. After him, as it often happens, the thing was used more or less as a sinecure by his successor and eventually fizzled out. A valuable collection of first class records and tapes with music and features, sermons by Fulton Sheen and other famous speakers, were lost, pilfered or damaged.

Among the valuable donations we received in lands and buildings was the Institution of Cortalim, of which nothing was done because at the last moment the proper sanction never came. The land of Sulcornia was given to us in 1948. And there it remained till 1962. During those years the only one who would go there at least once a year was Fr. Moja. All admired his "picnic" but no one would join. Once he took a number of boys and teachers by truck to see the place, but that was much later.

A dashing Fr. Scuderi, in the midst of a programme for the feast of Don Bosco.



Remember that at the time there was no road to speak of after Rivona, and for the last few kilometers, it was cross country driving.

Historical Visit

One event of vital importance for the history of Salesian Goa, was the visit of Fr. Fedrigotti, Prefect General, in 1949, sent by the Rector Major, to see what was happening in Goa. We had been working all the time with the tacit approval of the Provincial Fr. Carreno who had a joyous way of keeping the superiors busy looking the other side.

Fr. Fedrigotti came, shared our life for three or four days. Spoke with everybody, looked around, heard the authorities and went to St. Francis Xavier for inspiration. On the last day of his visit, he gathered the whole community and told us quite plainly, that he had been sent to close down the show. But on the way, at Karachi airport, he had met two young chaps who came running to him, helped him with his baggage and told him that they knew Fr. Scuderi and Co. and that they had the happiest souvenir of the Oratory. They could not have been with us more than a few months but it was enough. Later, when he saw all that had been done in such short time and the much more that could have been done if our position had been legalized earlier, he had changed his mind. He gave us his blessing, asked us to keep up our good work with the same Salesian spirit and not to worry: he would settle everything with the Rector Major.

How Far Can One Go?

Towards the end of 1951 Fr. Scuderi had to undergo another hernia operation. The old stitching was holding well but his congenitally weak abdominal tissues had given in on the other side. The surgeon this time was a Goan, Dr. Renato Fernandes. He did a good job and Father was up and out of hospital quickly. We sent him, at his request, to Dona Paula

for convalescence. There a family had offered their summer house for as long as he needed it. The house was near a chapel so he would go for Mass there. Mass meant people. People meant: "Father come to see us." He started seeing them, and before a week was over he was engrossed in visiting all the houses, mostly fisher folks, and taking a census of the whole area, making plans for a school, and learning Konkani and getting tired and sick. A couple of days of "I feel tired, I don't think I am really well," and then high fever. Taken to Panjim and hospitalized, he was found with typhoid. He was one of the first patients in Goa to be administered the new wonder drug: chloramphenicol costing Rs. 48 for a bottle of four doses (equal to more than 480 rupees now). But as a missionary he was entitled to free treatment and a first class room. For Fr. Scuderi they would have done anything. All the doctors and personnel were his friends.

One more Blow

On February 11, 1952, Fr. Zola took the pupils of the Portuguese School to Valpoi for a picnic. It was almost evening and they were not back yet, although we had agreed they would return by 6 o'clock. Fr. Moja went to the ferry wharf to see. When they approached the wharf in the ferry boat, there was dead silence, and Fr. Zola in two words informed Fr. Moja that they had lost a boy in the river where they had gone for a swim... against all warnings.

Fr. Moja, who was in charge during the sickness of the rector, knew that he had to go to Valpoi, but first, he had to see the rector at the hospital. As he entered on tiptoe, Fr. Scuderi who was still under the effect of fever and drugs, half opened his eyes and said: "Something has happened. What is it? Are the boys back? Why this silence" and he had to be told, as kindly as possible...

"Don't you know that I live the life of the Oratory by the community and

school bells, and I see everything before my eyes?" Fr. Scuderi said. Then he told Fr. Moja: "I feel you want to go to Valpoi, and I think you should go, but be careful how you drive. A few minutes more will not change things."

Fr. Moja informed the family, presenting the event as doubtful. He would go and would come back to inform. He went and came during the night and on the following morning went again taking the mother, an elder brother and one sister with him, insisting that the funeral would be in Valpoi itself and then there would be Mass and exequies in our Panjim chapel. The brother, who was an Oratory boy of the senior group, gave some trouble but all the other members of the family behaved quite bravely, especially the mother.

And That's That!

In the meantime, the Provincial had informed the Superiors about Fr. Scuderi's health conditions, and they answered by calling him to Italy.

As soon as he was informed he said to Fr. Moja: "And that's that! The only superior who knew me well and on whom I could rely was Fr. Ricaldone, and he is dead to all the others I am practically just one of the many. They won't allow me back." Fr. Ricaldone had died in December.

Before leaving, Fr. Scuderi prepared his farewell by celebrating a solemn Mass and asking for the crowning of the statue of Our Lady of Fatima that was on the main altar. The Patriarch was invited for that. Both knew that it was a farewell, and could hardly disguise their feelings.

Among other things, Fr. Scuderi (he was a very good speaker) said "Wherever I go, She will be with me to show me the way; but She will be here with you too; love her and imitate her virtues especially her purity. She will continue to work wonders as She has done during these six years."

That was on March 13. On the fol-



*A final farewell to Goa
before leaving for his
native Sicily.*

lowing day he left for Bombay and Italy. He had guessed right. He was not allowed back.

When he visited Goa in 1970, among the rejoicing of most there was the resentment of a few. He would have liked to come back and work here even then, but all the time he knew what was in man.

Fr. Scuderi worked in his homeland of Sicily in Catania for a short time, then in Caltanissetta, Gela, Riesi as rector and founder giving to those institutions an impulse that his successors found hard to continue. The last years he spent in the house of his youth, San Gregorio, Catania, as incharge of the Salesian Missionary Animation in Sicily.

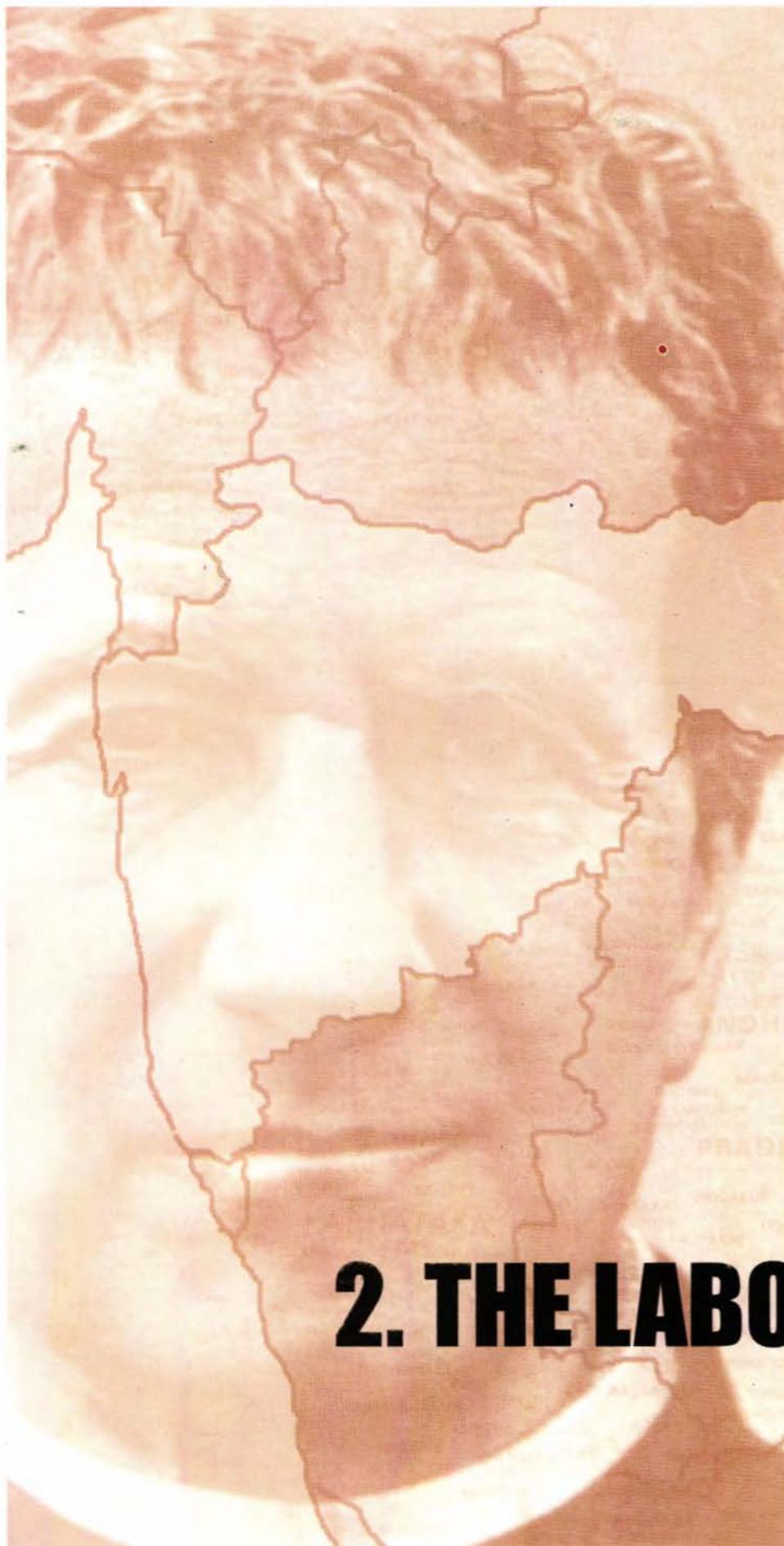
The End of a Faithful Servant

Fr. Vincent Scuderi died on November 22, 1982 in Catania at the Oratorio Salesiano, San Gregorio, where he had learnt to know and love Don Bosco as a boy. He had lived his 81st birthday on earth in April.

“I hope God will give me the grace to work till my last hour,” he had often said. Our Lord granted him his wish.

He worked till past 11 o'clock of the previous night, November 21, which the old calendar kept as the feast of the Presentation of Mary at the Temple. He died while trying to get up and resume his work at 6.30 in the morning, of his last day.

Fr. Aloysius di Fiore, ex-provincial of Madras, and Fr. Moja, who had been close to Fr. Scuderi from his first Salesian profession, were present at the funeral. A rather implausible pair: one representing officialdom, the other representing all who knew, admired and loved Fr. Scuderi, for the person he was, for his priestly and Salesian virtues, for his untiring example of zeal for souls, loving fidelity to Don Bosco and tender love for Mary. ■



2. THE LABOURERS

ARCHBISHOP LOUIS MATHIAS

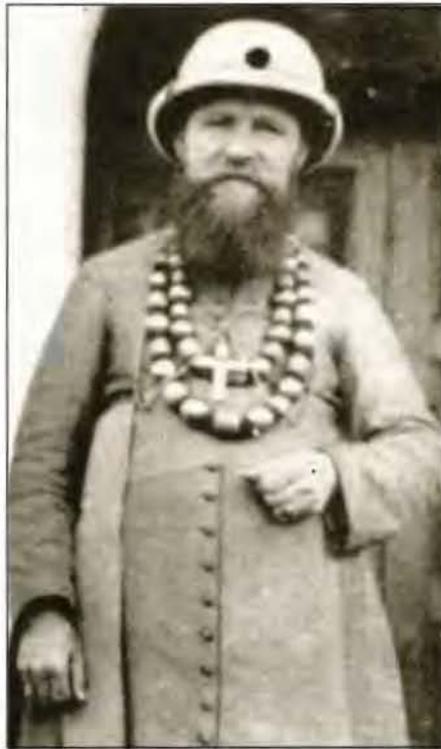
Courtesy Centenary Souvenir

Louis Mathias was born in Paris on July 20, 1887, and lost both his parents by December 1899. He made his novitiate and first profession at San Gregorio (Sicily) in May 1905. He was ordained a priest on July 20, 1913. It was when he was Rector at Pedara that he was chosen to head the first Salesian missionary expedition to Assam in September 1921.

He reached Shillong on January 13, 1922. On 12 December of the same year he was nominated Prefect Apostolic of Assam, Bhutan and Manipur. He was the first Salesian Provincial of India and continued to hold that office till 1934. He established a network of schools, agricultural and technical institutions and a printing press. When Shillong was erected as a new diocese, Mgr. Mathias was made its first Bishop on November 10, 1934.

On March 29, 1923 Mgr. Mathias received a letter from an influential Mangalorean Catholic of Bombay, Mr. F.A.C. Rebello. In it he expressed the desire that the Salesians take up technical education in Bombay (to facilitate land speculation for his cooperative housing societies). Thus the idea of beginning work in Bombay was sown. But many other reasons nurtured the idea and gradually compelled Mgr. Mathias to pursue this initiative.

Bombay was the "Gateway of India" for most of the visitors, especially before the age of aeroplanes. It had the largest concentration of Catholics and the proportion of Catholics to the rest of the population at that time was very high.



The total population in 1931 of Bombay Island was 1,268,306 and Catholics alone in 1937 were 61,357. The Catholic population including the northern suburbs and Bassein in 1937 was 129,356. Many of them could be found in all walks of life and they had a lively faith. Hence many good vocations to the priesthood and religious life could be found among the Bombay Catholics. Another compelling reason that motivated Mgr. Mathias to open a Salesian presence in Bombay was the need for a place that could serve as a stop over for those entering and leaving India.

Finally in 1927 during the extraordinary visitation of Fr. Peter Ricaldone to India the decision to begin work was finalised. The Salesians agreed to begin work at the Immaculate Conception School at Tardeo in June 1928.

This final outcome was the result of the singular diplomatic skills and persevering zeal of Mgr. Mathias who was able to circumvent the severe opposition by the Jesuit administrator of the archdiocese (of the *Propaganda Fide*) by soliciting the help of the bishop of Daman (of the Portuguese *Padroado*). A lesser man would have surrendered and the Salesian presence in Bombay would have remained a dream.

Later in 1935, the See of Madras fell vacant when Archbishop Eugene Mederlet expired, and Bishop Mathias was chosen to be the new Archbishop of Madras. The archdiocese of Madras and the diocese of Mylapore were united to form the new archdiocese of Madras-Mylapore in 1952 and Mgr. Mathias became its first archbishop in November of the same year.

During the thirty years of work in Madras he started the major seminary at Poonamallee 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.

He died at Legnano on August 3, 1965. He was easily one of the greatest of the prelates of the church in India in the 20th century. Without his intelligence, diplomacy and hard work the province of Bombay might never have existed.

FR. AURELIUS MASCHIO

by Joseph Casti

Rev. Fr. Aurelius Maschio was born to Giuseppe Maschio and Orsolina Della Cia on February 12, 1909 at Vazzola (Treviso), Italy. He was the sixth of 11 children. Little Aurelius showed early signs of a vocation to the priesthood; he built his own little altar in a quiet corner of the house, and enjoyed imitating the rites of the Mass. At the age of 10 he informed his mother that he wanted to become a priest. In the year 1919, his parents encouraged him by sending him to Don Bosco Institute at Sampierdarena, Genova. After four years, he was sent from Sampierdarena to the Aspirantate of Penango in October 1923. At the end of the school year, in October 1924, he surprised everybody by asking to be sent to work in the Missions. He overcame the opposition of his mother, and went to the Salesian Mother House, at Turin, to join the missionary expedition of 1923. He was 15 years old, and looked like a little boy surrounded by the other, more mature missionaries.

On November 2, 1924, he set sail from Venice to Bombay, where he would begin his first Salesian training. Fifteen days later he and his companions touched the shores of Bombay, never thinking that he would spend the major portion of his life in this city. After a few hours of rest he boarded the train for Calcutta and then for Guwahati. He finally reached Shillong to begin his novitiate.

On Christmas night of 1925 he made his first religious profession as a Salesian and a year later he began his study of philosophy. He learned Khasi, the local language, so fast and so well, that he



was entrusted with the editing of the local religious magazine, *Ka Ling Kristan*. Sundays used to be heady days, with music, games and classes for the youth of the villages.

After the study of philosophy, Brother Aurelius did his practical training at Don Bosco Technical School, Shillong, and was very successful as a teacher. He began his theological studies in 1930 and was ordained a priest by Mgr. Ferdinand Perrier, Archbishop of Calcutta, on April 29, 1933. He was just 24 years old.

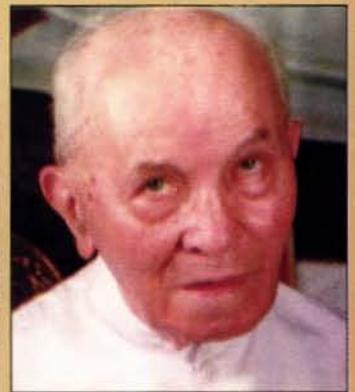
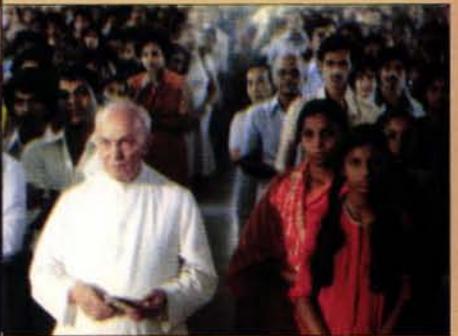
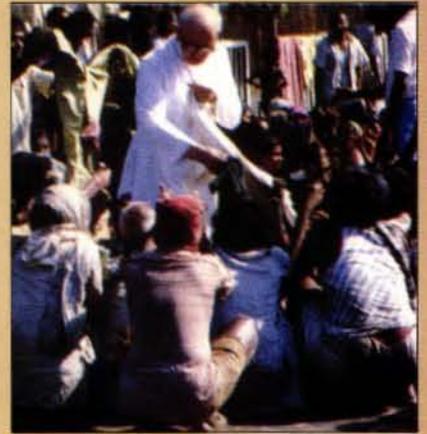
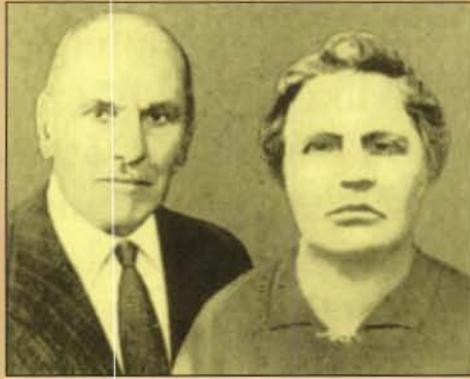
Soon after ordination Fr. Aurelius began his work at Cherrapunjee together with Fr. Mlekus, his superior. This mission station had been vacant for 20 years; the residence was a ruin, the area was hilly, full of rivers and without roads. The two missionaries had to cover kilometre after kilometre on foot, climb steep hills, cross rivers and streams. Within a few months, Fr. Mlekus died of sheer exhaustion at the age of 31, and Fr. Aurelius was entrusted with the responsibility of the mission.

Without slowing down his missionary tours, he bought a plot of land, rebuilt the residence, bought another plot where he settled the Salesian Sisters and began setting up village chapels. He showed himself a good organizer, a great fund raiser, a man with a great capacity to win friends and collaborators.

Meanwhile in the western part of India, work in Bombay was taken up by Salesian Fathers Joseph Hauber and Adolph Tornquist. They were in charge of the Mary Immaculate Institute, a small school and boarding for poor Goan boys situated in Tardeo. Fr. Tornquist was expected to develop the institution but due to his failing health he was too ill and left the house without a superior for several months. It was then that the Salesian provincial, Fr. Egidius Cinato, called the twenty-seven-year-old Fr. Maschio who was Rector at Cherrapunjee to head the Salesian work in Bombay.

Fr. Aurelius came to Tardeo on February 19, 1937. He and his boys were evicted from the building used by the Mary Immaculate Institute. He temporarily rented a building and bought a plot of land in Matunga, which at that time was the northernmost quarter of Bombay.

It was a marshy, uneven ground. Its price - Rs. 2,30,000, was beyond Fr. Aurelius' financial possibility; but he stuck to his plan, started a campaign of fund raising, conducted a lottery, sent appeals to well wishers. He got low interest loans and levelled the land with the debris brought in after the explosion at the Bombay harbour. With the help of many influential friends like



the Tata family, he built the first blocks of a huge school and a hostel for boys.

Soon he had a famous brass band, spacious playgrounds, good results in sports, competitions and good academic results. His success was crowned by his election as delegate to the General Chapter of the Salesians in 1947 and 1952.

Fr. Aurelius had been the Rector of Don Bosco, Matunga for 16 years when, in 1953, he was replaced by Fr. Mauro Casarotti. He remained at Matunga and continued his role of provider for the Salesian institutions in Western India. He established his office, built the Shrine of Mary Help of Christians, and published the now famous *Don Bosco's Madonna*. He expanded the circle of his benefactors and well wishers by typing out thousands of letters everyday.

In 1972 the Province of Bombay was formed with Fr. Dennis Duarte as its first provincial. Father Aurelius continued to provide the means for the expansion. He made it possible to buy plots of land in the important cities of Maharashtra, Goa and Gujarat, to build institutions, to provide equipment for schools and technical institutes. Today more than 40 impressive institutions and charitable works are fully operating, catering approximately to thirty-thousand young people per year. They range from churches, parishes, academic schools, hostels, formal and non-formal technical institutes, rural development projects, media cen-

tres, catechetical centres and institutes for drop-outs and street children. All of them exist due to Fr. Maschio's hard work, organizational genius and deep faith in God's providence made available as he always repeated 'through the maternal hands of Our Blessed Mother'

Fr. Aurelius' genuine love for the poor, the orphans, the leprosy patients, did not restrict him to the mere construction of buildings. He subsidised hospitals and homes that cared for them. He directly sustained them through the distribution of food, clothes and money. He gave generously to those who turned to him for help. Together with the late Fr. Antonio Alessi, his close companion, he chose the Society of Helpers of Mary to build a leper hospital and colony at Velholi, approximately 100 kms from Bombay.

As his activities made him known internationally, he was recognized by the European Community as the Head of a non-governmental organization and entrusted with the distribution of thousands of tons of food every year to worthy social projects.

The Italian government acknowledged his philanthropic ac-

tivities by conferring on him the Knighthood of the Italian Republic in 1970 and the title of Commendatore in 1973. Indian organizations conferred a number of awards on him, and a "Fr. Aurelius Maschio Award" for humanitarian persons was started in the year 1993 by a lay group of volunteers who formed his Diamond Jubilee Committee.

On September 9, 1995, he fell victim to the dreaded Parkinson's Syndrome and a series of other illnesses followed. His body was worn out from the sheer exhaustion of putting service before self for 65 years. In February he began to show signs of worsening and was rushed to Holy Family Hospital, Mumbai, where he succumbed to the illness at 11.45 a.m. on September 9, 1996.

Fr. Maschio's body was brought to his beloved Shrine and laid for public homage for three days. Hearing the news of his death, many sympathetic people came forward with a generosity that was unprecedented. Queues flocked to pay their respects in thousands and to register their thanks in the condolence book. Many offered to give their services free of cost for the services to follow.

The Funeral Mass and burial service was held at 5.00 p.m. with much solemnity. His Eminence Simon Cardinal Pimenta celebrated the liturgy and gave a touching homily. People left the Don Bosco premises consoled and comforted, knowing in their hearts that their beloved friend and benefactor for so many years was now closer to them than ever before.



The typewriter, his life-companion... interceding on behalf of the needy.

FR. JOSE LUIS CARRENO

by Jose Rico

Jose Luis Carreno was born in Bilbao, Spain, on October 23, 1905. His father was Rogelio and his mother, Teresa. He was baptised on October 28, and was assigned a most revered teacher: his mother. "The initiation was as profound and radical as a kiss from God."

One senses the intimate friendship that united him to God from early childhood. With this spiritual grace of uninhibited surrender to God and the eyes of a poet, he was able to see constantly the beauty of God in creatures, the providence of God in every circumstance, the mercy of God in forgiveness and he was happy to be a reflection of God's goodness and gentleness to his fellow humans.

"One morning", he recalls in his memoirs, "my mother took me to Mass. 'Look,' she said, 'in a little while the priest will raise a small white round thing. That's Jesus!' Sure enough, shortly after, there was the sound of a small bell and in the semi darkness a small round object began to rise slowly in the hands of the priest. I must have given a sharp cry because I immediately felt a soft hand covering my mouth. That round object was forever riveted on my soul. It was the 'personal revelation' of the mystery of transubstantiation."

He entered the Salesian school of Santander in November 1913. "To enter the House of Don Bosco meant to settle permanently within the gravitational pull of the 'Real Presence'."

He entered the aspirantate at Campello. He recalls: "A congregation like ours, for which we were



preparing ourselves at Campello, is made up of men dedicated to God to whom they are going to lead countless generations through the apostolate of christian education. To educate, however, is to elevate, and to christianize is to divinize. Those men must then be superior in everything, especially in the refinement of the spirit. That's why all the Campellos in the world must get the very best education."

One begins to understand his preoccupation in India and the Philippines for the establishment of high calibre centres for the formation of native vocations.

From Campello he went to the novitiate at Carabanchel Alto in 1921, then made his profession on July 25, 1922. After a brief military service, he made his perpetual profession in Sarria on December 11, 1928. He was rated as "an excellent young man of solid piety, bright, jovial, greatly attached to the Congregation. One can expect great things from him."

He was ordained to the priesthood in Gerona on May 21, 1932. On that solemn occasion he took as his motto the words of St. Paul "*Omnis Christus*-Christ is All" (Col 3:11). On the eve of his ordination he wrote to the Rector Major, Fr. Peter Ricaldone asking him to send him to the missions. "I want to offer myself unconditionally to my superiors to work in the missions in accordance with my desires and prayers during the last seven years. I only ask you that my destination be also in accordance with my weakness. I am not afraid of Bolsheviks or pirates but I am afraid of myself. Likewise I want to express my liking for the missions of Asia. I am ready, however, to go to any place on earth as obedience may dispose of me."

He spent the following year at Cowley, England, studying English. Then he set sail for India. He arrived in Bombay in 1933. At that time salesian India had only one province, the provincial house being located at Shillong, Assam. The provincial was the future bishop Mathias. In the south, in Madras, the Archbishop was the Salesian Eugene Mederlet.

The following year, 1934, a second province was formed. It was established in the South with its provincial house at Vellore.

At the death of Archbishop Mederlet, bishop Mathias took his place in 1935. The Provincial in the South was Fr. Eligio Cinato.

Fr. Carreno, a priest not yet 28 years old, was sent to the novitiate of Tirupattur where as the first novice master he began to form new

missionaries, almost all from different European countries.

From this novitiate came those who were to build the Salesian presence in India. Fr. Luigi Di Fiore, one of his novices and later the Provincial of Madras writes: "Without a doubt the most precious legacy that Fr. Carreno handed on to us was the salesian spirit in its essential characteristics: thirst for souls, fraternal charity, family spirit built on prayer, work, cheerfulness, healthy optimism, hospitality."

In August 1939, India felt the echoes of World War II. All foreigners, including missionaries who belonged to countries at war with Great Britain were taken to concentration camps in 1942. Fortunately Fr. Carreno belonged to a neutral country and was able to help and serve as an intermediary for them before the authorities.

Being an authentic missionary he sensed the need to "indianize" the Salesian presence in India. Therefore he took great pains to look for and form native vocations. Furthermore due to the blocking of the Suez Canal, the flow of missionaries from Europe was even further hindered. Salesian works were in disarray. Of the 400 missionaries in prison camps, 136 were Salesians. Moreover in 1947, India proclaimed its independence from Great Britain and the new government adopted a policy of not granting visas to new foreign missionaries. God was writing straight on crooked lines.

Fr. Carreno would go around schools and talk about Don Bosco. He would make everyone enthusiastic with the ideal of saving souls and would attract them with his simplicity and his cheerfulness.

Meanwhile in the midst of the war, Vatican Radio sent a message

ordering Fr. Carreno to take charge of the Salesian Province of South India. He had to take the place of the Provincial, Fr. Eligio Cinato, and was given the faculties of a Provincial. Bishop Louis Mathias invited him to be the Vicar General of the Archdiocese of Madras thus conferring on him the title of "Monsignor".

His workload doubled and so did the presences in the Province:

Kotagiri (1946), Poonamallee (1947), Nagercoil (1947). He travelled to several countries in Europe asking for help for his apostolic works. He even communicated his message in songs. He would ask for three things: prayers, sacrifices and material help. He even got certain banks to fund donations and scholarships for missionary undertakings under the title MISALMA (Salesian Missions of Madras).

One of Fr. Carreno's first solemn acts as provincial was the consecration of the province to the Sacred Heart of Jesus on July 2, 1943. It coincided with the blessing of the Sacred Heart Church in Tirupattur, the inauguration of the aspirantate and the ordination of six new priests, among whom were the first three Indian novices of 1933. This consecration left such an impact on the province that, for anyone with the eyes of faith, it can be cited as the reason for the phenomenal growth of the province in south India. Today, 55 years later, a total of 1086 Salesians (not counting novices), are spread out in four provinces that have their origins in the Province of Madras.

O most loving Jesus, when Thy servant Fr. Rua consecrated the Salesian Congregation to Thy most Sacred Heart, our Salesian Province of South India did not exist except in Thy loving designs. But now that Thou hast called it to life, we want it entirely and spontaneously consecrated to Thee.

To this purpose we gather today before Thee and Jesus, here present in the most Holy Sacrament of the Eucharist in this first Temple that our Province has erected to Thy love, and after having implored the assistance of the Most Pure Heart of Mary Help of Christians, of St. John Bosco of St. Francis de Sales and all the saints of Heaven,

WE SOLEMNLY AND OFFICIALLY CONSECRATE ENTIRELY AND FOR EVER TO THY MOST SACRED HEART OUR SALESIAN PROVINCE OF ST. THOMAS THE APOSTLE IN SOUTH INDIA.

In a report to the Rector Major, which was mandatory for all provincials, on the state of their provinces, Fr. Carreno writes of the development in his province and especially in Bombay:

"In Bombay the progress has been almost miraculous. The land there is the most expensive in India but, in spite of difficulties, Fr. Maschio has been able to buy land and build a magnificent modern two-storey building which has drawn the attention and the esteem of the people for the work of Don Bosco in India."

He was then asked by the Rector Major to put the Cooperator's movement back on its feet in Spain.

Later, after the war, in October 1952, he was sent to Goa. "Goa was love at first sight" wrote Fr. Carreno in his *"Warp in the Loom."*

At the end of World war II, after years in concentration camps, most missionaries were allowed to return to their work. The more troublesome ones were forced to return to their countries.

Fr. Carreno flew to New Delhi to talk to the Viceroy but His Majesty's Government did not listen. "Very well, then" he said, "those men have come to India to serve Christ. If you don't want them in British India they'll go to Portuguese India." And so, seven of those missionaries went to Goa and began to work among the children.

Fr. Carreno stayed there eight years. This is how he summarized the work being done there: "Two technical schools; a high and elementary school; two public churches, one built in Panjim to the Pilgrim Virgin; the care of more than 600 poor boys provided for with the help of the Patriarch and the Portuguese Government; the publications that came out from our

presses; the "Catholic Hour" over the government radio station; and above all, the work for vocations of which God was a real mine."

Soon after, the Indian Government broke diplomatic relations with the Portuguese Government and Fr. Carreno was called by Pandit Nehru as an intermediary in the liberation of Indian prisoners in Goa. At the end of the interview Fr. Carreno confided to Nehru: "Mr. Prime Minister, I'm not being very diplomatic." "No Father," replied Nehru, "but you are a sincere man."

Four months later Goa granted amnesty to the Indian prisoners through the mediation of the Church. The Indian Government did not give anything in exchange. Later Indian troops occupied Goa.

The Portuguese Salesians expressed their gratitude and admiration for Fr. Carreno: "The Oratory at Panjim, with its high school, technical school and Youth Centre and the Oratories; the start of the aspirantate next to the boarding school for abandoned youth; the spread of the devotion to Mary Help of Christians and devotion to Don Bosco; the collaboration with the native clergy and the prestige of the salesian work, are sufficient proof of the real worth of Fr. Carreno."

At the end of his term as rector of Panjim in 1960, as he was about to leave for Europe, the students told him: "If we knew you wouldn't come back, we wouldn't have let you go to the airport."

A proof of his dedication and achievement was the medal given to him by the Portuguese Government.

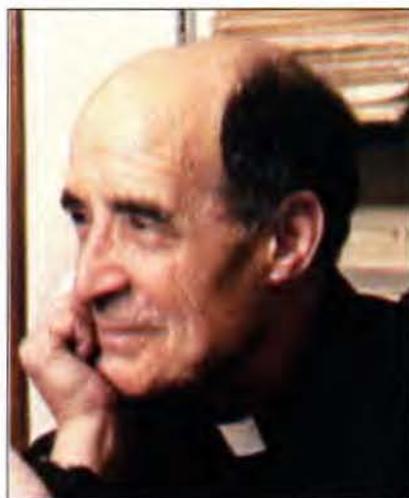
Between Madras and Goa Fr. Carreno had spent almost thirty years in India. The Salesians loved him dearly. In him they found the best and most complete replica of

Don Bosco: a loving father with a big heart, a man of initiative, always smiling, highly intelligent, a man with his eyes on the future.

From Goa he was assigned to work in the Philippines and later back again in Spain where he lived till his death. He departed for his heavenly home on the feast of Corpus Christi, on May 29, 1986. More than fifty concelebrants attended the funeral mass. All were convinced that Fr. Carreno had attained Eternal Life.

On his golden jubilee of priestly ordination he wrote on his souvenir card "If fifty years ago my motto as a young priest was 'Christ is All' today, old and overwhelmed by his love, I would write it in solid gold because in reality CHRIST IS ALL."

*Think what it'll be like to
jump ashore
And be in heaven at last!
To open one's eyes to see
what's happening
And to hear God say: "You
are home already!"
O what pleasure to sink into
that sea;
to close your eyes and begin
to love once the heart has
stopped!*



MSGR. VINCENT SCUDERI

by Giuseppe Moja

Vincent Scuderi was born to Gaetano and Carmela Calcaterra in Ramacca, a rural town 40 km south west of Catania, on May 30, 1902. He was the first of the three children. He grew into a handsome intelligent boy moulded by his wise mother. On discovering that he was a child who showed great promise his parents entrusted him to the Salesians at the St. Phillip Neri School at Catania. The first months were not easy for him, but he soon overcame the difficulties presented by the new kind of life and became a brilliant student and a leader among his companions.

When, at the end of his high school, he opted to enter the Salesian novitiate, no one was surprised. His parents objected at the beginning because of his young age, but he soon convinced them that his choice was the will of God. Later this almost uncanny gift of persuading people developed and made of him a wizard at winning people over to his side even in most controversial situations.

As a Salesian cleric he excelled in studies and conduct. He also manifested an innate love for souls, never missing an occasion to do good to someone. He was a model of piety, cheerfulness and apostolic zeal even before he became a priest. In 1924, when he was in his second year of theology, his mother died. Vincent suffered the loss like no one else in his family but he stuck to his vocation with the remembrance of her encouragement to pursue his goal.

Within two years he was ordained at the age of 24. He was as-



signed to the house of formation of San Gregorio. But there was a dream that he had cherished from his early teens: the missions. Without informing anyone lest they should dissuade him, but with the encouragement of his confessor, he wrote to the Rector Major, applying for the missions. When the news broke, all put pressure on him to change his mind, but he never wavered. It was a tremendous sacrifice for all, especially for his father and family members, and for the local superiors who had plans for him. He was young and yet crowds gathered to wave farewell when he left.

He reached Shillong, capital of Assam at that time, at the end of December 1928 and Msgr. Mathias, Vicar Apostolic and Provincial assigned him to the theologate in Shillong with the advice: "Take your bearings, learn English and Khasi and get a feel of the place." Msgr. Mathias who had worked in Sicily before coming to India, knew Fr. Scuderi as a young man for whom nothing was too big. Fr. Vincent set to work at once, but after 18 months the superior who had

watched him closely called him and said "You never said a word and that stands in your favour, but I know what is in your heart. I am going to send you to Guwahati. You will be in charge of all the territory of Assam outside the Khasi Hills. Will that be enough for you?" Fr. Scuderi was very close to bursting for joy.

He was given two other young Salesian priests to help him, Fr. Archimedes Pianazzi and Antonio Alessi. As soon as he took charge, they divided the immense territory into zones giving a place also to two veterans who had run the show so far: Fr. Piasecki and Fr. Marmol. It was June 1931. They scouted the whole area in a two month's whirlwind tour.

In late 1934 Fr. Scuderi was called from Guwahati to shoulder the task of Provincial. He left behind a consolidated and extended center at Guwahati and dozens of chapels and small centres all through the Goalpara and Kamrup. His contemporaries who had a chance to work with him during these years recall the experience: "Gruelling work, poverty, together with all the details of Salesian piety and observance. Scuderi? Yes, first up, last to bed and with everyone of us who could hardly keep apace but would not dare complain, the heart of a mother. But you had to work."

As a Provincial his jurisdiction extended to the whole of Assam and Bengal, with two houses in U.P., Saharapur and Roorkey. He was 32, the youngest Provincial in the congregation. A few months later, he was also made Apostolic Admin-

istrator of the diocese of Krishnagar which at that time extended from Faridpur and Khulna, East and South to the Behrampore and Murshidabad region in the North. From now on he would be Msgr. Vincent Scuderi. He never really cared.

To attend to both charges better, he shifted the Provincial centre to Calcutta in 1935. Here too he used the same approach with the same restless zeal. His eyes wide open to any opportunity and the will to grab it. He often felt strained due to the pressure of having to account to his superiors for the decisions he took. But rarely, if ever, was he asked to retreat, because his choices were mostly appropriate.

On April 10, 1936, the whole Catholic Mission of Shillong, Laitumkhra was destroyed by fire. Eighty confreres, comprising nov-

ices, students of philosophy and theology and their superiors were left without a home and with just the clothes they had on and very little else. Fr. Scuderi was in Calcutta at that time. From there he moved with lightning speed. By the 14th of the month all were sheltered in a summer house of the Jesuit Fathers in Tung, a hamlet on the road from Kurseong to Darjeeling.

When in June 1940, Msgr. Scuderi was taken prisoner by the British as Italy entered the war on the side of Germany, he left behind a much developed province: new schools, missions, novitates, a philosophate, a theologate and shrines.

In the Camps at Fort William (Calcutta), Ahmednagar, Deolali, DehraDhun, he had neither schools nor parishes so he turned his zeal towards promoting the welfare of his companions. There was no time for moping, recriminating and frustrating thoughts instead he preferred to study, pray, and to work round the clock to ward off the worm of dejection and despair. A number of prisoners died in his arms, comforted and at peace. Many salesians studied and prepared for their ordinations.

He was then removed from them and sent to a parole camp for families at Purandarh (a trick planned by the British to break the morale of the Italian III Wing of the Camp, and to break him too). But his life style did



not change. He began a school for children of the prisoners, one for the servants, one for the sweeper colony. He would give religious instruction to Christians and non Christians alike. A Dutch Lutheran pastor with his wife did not miss the message of this ardent man and were converted to Catholicism.

When the British made it clear he would have to go, he opted for the Portuguese territory of Goa, so as not to leave India. There a new saga of six years, with a group of volunteers who followed him, began. He started with the Oratory and a Portuguese primary school, followed by a technical school and English High School; two other festive and daily oratories in town; a technical school in Valpoi; he even bought a plot in Panjim, the capital, and built a chapel that soon became a centre of devotion for hundreds.

However, broken by two major hernia operations and a severe bout of typhoid, he was called back to Italy by the superiors. Undaunted and still afire with missionary zeal he returned to his beloved Salesian house at Catania.

Msgr. Vincent Scuderi was 24 years in India: He was roughly 12 years in Assam and Bengal(1928-1940); he spent 6 years as a pris-



Vincent, the eldest child in the family.



oner (1940 to 1946) and the remaining 6 years in Goa.

Back in his own country and region, he did not waste time hugging the deep wound caused by his sudden removal from his field of mission. He looked around and began again.

After a short interval spent at Catania, he was sent to Caltanissetta. There he built a church on foundations that had stood unfulfilled for years, enlarged the Oratory premises and made it flourish with hundreds of boys and young men attending daily. He bought a new plot of land and built a Technical School endowing it with machinery. The Sisters too were in and helped him make a start. After nine years he had to be changed, according to the Salesian Constitution, but not without leaving behind a half mutinous city: bishop, authorities and people, who wanted their "Don Vincenzo" to stay with them forever.

He was sent to Gela, a new town rising around a huge chemical concern of the E.N.I. on the south Western coast of Sicily. Msgr. Scuderi spent four years there. He substituted all the makeshift prefabs with beautiful buildings and endowed the school with first class machinery. In due course of time an

Oratory began. From here he accepted to go to Riesi.

Riesi was a sleepy town, in a depressed central district of Sicily. The Waldenses were there, they had been active for decades. Msgr. Scuderi reawakened the life in the central parish and opened two new parishes calling in the Sisters in both. He built a new modern hospice for the old, the poor and abandoned. In a short time he was the acclaimed father of the town. One day an emissary of the local Mafia, contacted a Salesian Brother in the market place and asked him to convey, discreetly, to Fr. Scuderi their message: "We are with him. If anyone tries to interfere with his work, let him just drop a word to us. We shall do the needful." (When the Mafia does the needful, it is generally, once and for all).

Msgr. Scuderi left Riesi in 1977. He was 75 years old. The superiors called him to the formation house of San Gregorio, Catania. He wrote in his diary: "Here begins the decline. It is five in the morning and I am leaving Riesi. No one knows it."

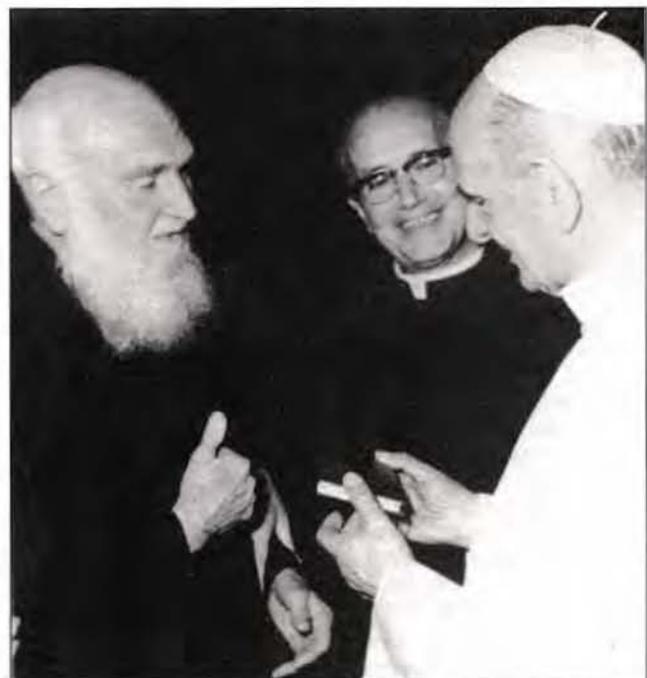
Salesians and students received him like a gift from heaven. The oratory felt his presence from the first day. "You can't put a lid on a volcano." All commented. He could become uncomfortable. But all knew that it was his nature. One phrase he

never used in his life was: "That's not my business." For five years he also animated the Missionary movement in all the Salesian institutions of Sicily.

You cannot put a lid on a volcano, no you can't. But God can. And God did that at 6.15 in the morning of November 22, 1982. A heart attack... and in a few minutes, before anyone could come to his help, his great heart stopped beating.

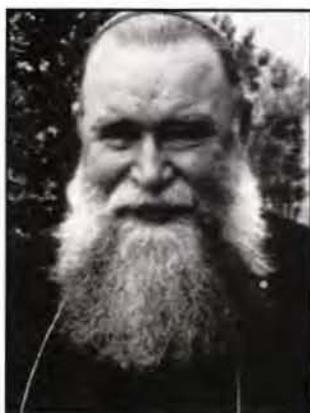
The simile of the volcano was used in Sicily where he was known and where the Etna can be seen from Catania, and miles and miles around, smoking and rumbling, never at peace. Wherever he worked all agreed that to call Vincent Scuderi a volcano was the best description of the relentless activity of this man who, from boyhood to death, had one only ideal, to be like Don Bosco: a man given to God, body and soul and everything in him, for youth and all he could reach.

(Above) with Msgr. Mathias and (below) with His Holiness, Pope Paul VI



MEN AT THE HELM - I

A brief description of the Provincials who initiated the establishment of the Bombay Province.



*Msgr. Louis Mathias
1926-1934*



*Fr. Eligius Cinato
1934-1945*



*Fr. Joseph Carreno
1945-1951*

The Salesians of Don Bosco came to India in 1906 through the assistance of the bishops of the Padroado diocese of Mylapore. Hence they were for six years part of the province of Portugal. From 1912 to 1923 they were brought under the circumscription of the province of Rome. In 1923 they were formed into a visitoria with **Fr. Louis Mathias** as the superior. On May 18, 1926 this visitoria of India was made into a province of India with Fr. Mathias as Provincial. During this time Fr. Peter Ricaldone, the Rector Major, visited Thanjavur and Mylapore to appraise himself of the situation. Already from 1920 Fr. Paul Albera was being persuaded by Rome to take over the vast mission of the whole of North-East India. The protestations of confreres working in the south stopped him from withdrawing Salesians from Thanjavur and Mylapore. Again in 1922 Turin decided to recall the Salesians - a decision which was again reversed. Hence, Fr. Ricaldone's visit was timely. He presented the Vicar General, Mgr. Texeira, 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 these proposals, it was decided that the Salesians withdraw from Mylapore with effect from May 1928. This departure paved the way to further expansion. Fr. Hauber and Dehlert were sent to Bombay to open a new house there. Fr. Mederlet and four others went to Vellore and the mission of North Arcot was started. In 1934 the province was divided into North and South. Mgr. Mathias was appointed bishop of Shillong. Fr. Scuderi became the Provincial of North India with headquarters at Shillong (later transferred to Calcutta) and Fr. Cinato was made Provincial of South India.

Fr. Eligius Cinato was appointed Provincial of South India which was canonically erected on February 8, 1934. Fr. Cinato who had come down from Assam in 1933 set up the headquarters of the new province at Vellore. He showed great intelligence, responsibility and spiritual insight to shoulder the task. Under his able direction, the province witnessed further developments in Bombay, Madras, Vellore and Tirupattur. Nevertheless, consolidation rather than expansion seems to have been his point of focus, compelled also by shortage of personnel. According to Fr. Carreno, "It was his foresight, leadership, prestige and experience that gave great encouragement to all the Salesian activities." The new province and Provincial were firmly supported by archbishop Mathias who was appointed to the archdiocese of Madras in 1935. Fr. Cinato was reappointed Provincial in 1939, but towards the middle of the war when many Salesians were sent to concentration camps, Fr. Cinato volunteered to accompany his men.

In November 1942, as an emergency measure, **Fr. Joseph Carreno** was appointed to direct the southern province. In many ways he proved to be its true architect. One of his first solemn acts, as Provincial, was the consecration of the province to the Sacred Heart of Jesus on July 2, 1943. It coincided with the blessing of the Sacred Heart Church in Tirupattur, the ordination of six new priests (among whom were the first three Indian novices of 1933) and the inauguration of the aspirantate in Tirupattur. This consecration left a great impact on the province and sustained the confreres and inmates throughout the hard times.



Fr. Archimedes Pianazzi
1951-1958

Fr. Carreno was the champion of local vocations. He wisely guided the province for almost ten years, four as substitute-provincial and then from 1945 to 1951 as provincial. His provincialship and above all his personal integrity and charm left an indelible mark on the confreres of the province. He was truly "the genial and enthusiastic innovator" of the province of South India. During his term Salesian centres mushroomed in Kotagiri, Yercaud, Panjim, Valpoi, Basin Bridge, Wadala, Sagayathottam and elsewhere. At the same time some of the existing centres like Tirupattur and Vellore witnessed substantial developments.

In 1951 Fr. Carreno handed over the reins of the province to **Fr. Archimedes Pianazzi**, "a man as acquainted with the depths of the *Summa Theologica* as the hardships of first-hand missionary pioneering." The vitality of the province continued; the force of that 1943 consecration to the Sacred Heart was always there. Salesian work fanned out to more centres like Katpadi, Gandhinagar, Cochin and St. Bede's.



Fr. John Med
1958-1964

In 1958, when the General Chapter elected Fr. Pianazzi, Prefect General of Studies, **Fr. John Med**, a man mature with the spirit of the early years of Tirupattur, took up leadership of the province for the next six years. They were years of feverish activity. The provincial went round the province on his scooter, animating the communities more by his example than by his soft spoken words. Egmore, Coimbatore, San Thome Minor Seminary, Vardarajanpet, Irinjalakuda, Kurla, Guntur, Sulcorra, Lonavla and Kodiveri - these were the main centres that he put on the Salesian map of south India.



Fr. Luigi Di Fiore
1964 - 1971

In 1964 **Fr. Aloysius Di Fiore** took charge as provincial, 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 was set up in Bangalore. The provincial office that had its birth in Vellore in 1933 was shifted to Broadway, Madras and finally to The Citadel, Madras where it exists today. Salesian apostolate sprang up also in Ayanavaram, Ennore, Vyasarpadi, Veeralur, Udayandiram, Sholurmattam and Tirupattur.

In 1969, the province was so large that the centres of the Bombay-Goa region were detached to form the 'Visitatory' of Bombay headed by **Fr. Dennis Duarte**. Three years later, Bombay became a Province.

MEN AT THE HELM - II

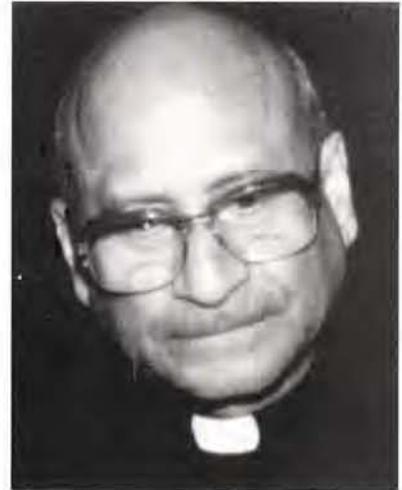
Brief life-sketches and achievements of the Provincials responsible for the development, consolidation and expansion of the Bombay Province.

DENNIS DUARTE (1972-75)

Fr. Dennis was born on May 16, 1918 to Manuel and Anna Duarte in Bombay. He began schooling at Don Bosco, Tardeo, in the year 1935 and then started his studies for the Salesian priesthood. He was ordained in 1946 and was chosen as the secretary to Archbishop Mathias of Madras-Mylapore. Later he was made Rector of Matunga and Panjim and then was appointed the vice Provincial of the province of Madras. He was entrusted with the responsibility of leading the fledgling visitatoria of Bombay. Hence in 1972 when the new province of Bombay was formed, he was the natural choice for the post of Provincial. His qualities of firmness and discipline helped to set the new venture on its feet. He placed the province under the patronage of St. Francis Xavier.

During his tenure as Provincial, new institutions were established. Within the span of two years, 1973-1974, four institutions began functioning: the institutes at Fatorda, Yerwada, Baroda and a study house for young salesians at Koregaon Park. In 1975 further expansion took place in Gujarat with the opening of a mission for the Ratwa tribe at Chotta Udepur.

After his term as Provincial, Fr. Dennis unassumingly took up office in the province and went wherever he was sent. He was a faithful priest, an eloquent preacher, a creative liturgist and a cordial pastor. He expired on September 24, 1996 at the age of seventy-eight.



MAURO CASAROTTI (1975)

Fr. Mauro Casarotti, the son of Charles and Mary was born at Casalbuttano in the Cremona district on May 17, 1917. He arrived in India on December 5, 1939 and began his novitiate at Tirupattur. After spending three years in the internment camp at Dheradun, he made his perpetual profession at Kotagiri in 1945 and was ordained a priest on August 7, 1949.

Immediately after his ordination he was sent as a catechist and prefect of studies to Matunga. In 1952 he was made Rector of the institute and remained in office till 1958. During these years he purchased a plot of land at Lonavla, much against the ideas of other confreres who considered Lonavla too remote a place for Salesian work. After six years of apostolate at Yercaud he was appointed the Rector of Lonavla. Soon he was appointed Provincial of Calcutta in 1964 and then of Guwahati in 1966. He joined the Bombay province in 1973 and was sent to Panjim.

In 1975 he was appointed Provincial of the Bombay province. Unfor-



tunately ill-health caused him to submit his resignation within a year of taking office. His resignation was accepted and he was sent to Goa in the period that followed, until he was appointed rector of the study house of Poona in 1978. After that, he was posted at Lonvala for three years till in 1984 he was appointed confessor at Nashik. In 1995 he was transferred to the Provincial House at Matunga. Fr. Mauro was noted for his warm and humane approach to people and situations. He encouraged indigenous leadership not just in the Bombay province but in his earlier appointments as Provincial as well. His manner of dispensing authority was humane, forgiving and affable.

TONY D'SOUZA (1976-82, 1996 -)

Fr. Tony D'Souza was born in Bombay on January 25, 1943 to Patrick and Mary D'Souza. He joined the aspirantate at Tirupattur in 1956, completed his perpetual profession in 1967 and was ordained in 1970. Immediately after his ordination, he was appointed catechist at Lonvala. In 1974, he was made Rector and a year later, was transferred to Koregaon Park, Pune, where he was asked to be Rector and Vice Provincial.

In 1976, at the age of 33, he was appointed Provincial of the Bombay province, thus becoming the youngest Provincial in the Salesian congregation at that time. Between the years 1977 and 1980, he was the vice president of the Religious Conference of India (CRI). In 1982, he headed the delegation of Africa and began a flourishing Salesian presence there. Unfortunately, the pressure of work affected his health and he returned to India for treatment in 1985. He was sent to California to do a course in Salesian Spirituality. A year later he returned to Africa and was Rector at Karen, Nairobi. In 1992 he decided to return to Bombay for good and was warmly welcomed by the Province. He was immediately appointed Rector at Koregaon Park, Pune, and a year later was sent to Panjim. In 1996, he was appointed the Provincial of Bombay for a second term.

Fr. Tony's first term as Provincial is noted for the strong emphasis he placed on a more inculturated formation within the province. Thus in 1978, the novitiate was started in Nashik and later, in 1980, *Divyadaan*, the study house of philosophy began in Pune. He also initiated the training of resource personnel for the newly established philosophate. Furthermore, he recognized the need for greater contextualising in order to keep pace with the future growth of the province in Maharashtra. He therefore ensured that all young Salesians learn Marathi through special *Marathi Ghars* ("Marathi Homes" where young Salesians had the possibility of a 'live in' experience of Maharashtrian culture). New presences were started: Bosco Boys' Home, Borivili (1976), Antop Hill (1981), Dakor (1981).



CHRYS SALDANHA (1982-88)

Fr. Chrys Saldanha was born on October 25, 1942, to Edward and Lina. He completed his schooling at Don Bosco, Matunga and joined the aspirantate at Tirupattur in 1958. In 1966, he made his perpetual profession and was sent to do his theology studies in Rome. He was ordained a

priest on May 17, 1970 in Rome at the hands of Pope Paul VI. After his licentiate in Theology at the Salesian Pontifical University (UPS), Rome, in 1970 he completed his Doctorate in Theology at Maynooth, Ireland in 1979.

Soon after, he was appointed Vice Rector at Koregaon Park, Pune and then Rector at Provincial house in 1981. He served as Provincial between the years 1982 and 1988. In 1989 he was appointed by the Salesian Provincial Conference of India to pioneer *Yuva Prachodini*, the on-going formation centre at Bangalore, where he presently resides.

During his tenure as Provincial of Bombay several new initiatives were taken up. In 1984, *Divyadaan*, the philosophate, was shifted from Pune to Nashik with a rich library facility - the fruit of the hard work of Fr. Chrys himself. In 1986 the province made its first entry into rural Maharashtra by taking over St. John's Church, Bhingar from the Jesuits. In 1986, the "Don Bosco Youth Services" was established - a unique initiative to make available in one place, a library, animation and counselling facility for youth and youth-animators. Again, in 1987, another new venture "Shelter - Don Bosco", a half-way home for street children was started at Wadala. Greater emphasis was placed on work for youth - particularly poor urban youth. Thus many young Salesians were sent for a degree or diploma in social work. In 1987 a recording studio was set up at Kurla so as to promote religious audio productions and act as a training facility for students of the electronic department. Meanwhile, the work of expansion of the province continued: Pinguli (1983), Quepem (1985), Kawant (1986), Narukot (1987), Odxel (1987).



LODDY PIRES (1988-94)

Fr. Loddy Pires was born in Bombay on December 20, 1947, to Mathias and Edocia Pires. He began schooling at Don Bosco, Matunga in 1956 and joined the aspirantate at Tirupattur in 1960. After his novitiate in 1964, he made his perpetual profession in 1972 and was ordained in 1975. He completed a course of spirituality in Rome during the years 1978-1980. When he returned, he was made Rector of Lonvala. In 1982 he was appointed Vice Provincial.

In 1988, the death centenary year of Don Bosco, he was made Provincial and served in this capacity till 1994. After his provincialship, he completed a course in pastoral counselling at Loyola University, Chicago. He was then appointed Rector of Koregaon Park, a newly established study house for the students of Theology of the Bombay province.

During his term as Provincial, the work of expansion continued particularly at the periphery of the province: Jaitala (1989), Tuem (1990), Sutgatti (1991), Betul (1992), Alirajpur (1992). The Salesian presences in Gujarat were consolidated and plans for greater development of the people begin to take concrete shape. Again, in Maharashtra, contextual development was promoted: at Jaitala, through the establishing of the first Marathi medium school in the province; at Bhingar, through the *Bosco Gramin Vikas Kendra*; and at Savedi, through the Marathi medium boarding school for rural boys. As the province became more culturally diversified, a language policy was adopted for the whole province: all confreres were to be



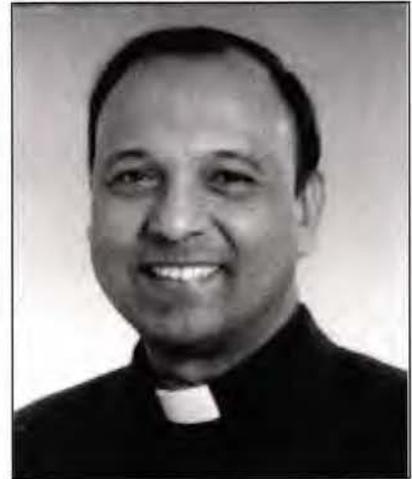
proficient in at least one vernacular language besides English. In 1991 the Catechetical Centre of Pune was challenged to cater to the people of the Marathi speaking region as well. The centre responded through an initiative to produce audio cassettes in the vernacular called *Tej-Prasarini*. Towards the end of his term the need was felt for a newer and more spacious provincial house and Fr. Loddy initiated the process of planning.

JOAQUIM D'SOUZA (1994-96)

Fr. Joaquim D'Souza was born in Bombay on March 22, 1945 to Diego and Sabina D'Souza. He began his schooling at Don Bosco, Matunga in 1954.

Barely three years after his novitiate at Yercaud in 1962, he was sent to the Salesian University in Rome for his Doctorate in Philosophy. He returned in 1971, and in 1974 he began his licentiate in Theology at Papal Seminary, Poona. He was ordained on December 20, 1975. After a brief term as Dean of studies at Yercaud, he was appointed the first Dean of *Divyadaan*, the new philosophate of the Bombay province. He was made Rector of Koregaon Park in 1981 and then moved to Nashik when *Divyadaan* was shifted there. He was appointed the Vice Provincial in 1988 and became the Provincial in 1994. Two years later, at the 24th General Chapter at Rome in 1996 he was elected as Regional of Australasia.

As soon as he assumed office Fr. Joaquim began to consolidate the Salesian presences in Goa. The school at Panjim was to be an apostolic school, the boardings of Sulcorna and Tuem were for boys in difficult situations and plans for upgrading Quepem and Panjim to the XII standards were initiated. More houses were opened: Loutulim (1994), Kapadvanj (1994) and Sirsi (1995). *Tej-Prasarini* was given the go-ahead to expand into a full-fledged publishing house. Permission to open a province study house for students of Theology was received in 1995. The same year the foundation stone for the new provincial house was laid and a province infirmary was set up at Andheri. Again, in 1995, the parish of St. John, Bhingar was trifurcated into three parishes Bhingar, Nagar and Savedi. Meanwhile, *Divyadaan*, which began procedures to establish a Master's Degree in Philosophy, was granted the necessary permission to begin the course on an experimental basis in 1996. In Baroda, a Catechetical Centre called *Amrut Dhara* was set up to cater to Catechesis in the region.



...AND THEIR HENCHMEN

VICE PROVINCIALS

FR. JOHN GIACOMELLO	1972
FR. JOSEPH CASTI	1973
FR. TONY D'SOUZA	1974 - 1976
FR. JOSEPH CASTI	1976 - 1978
FR. VINCENT VAZ	1978 - 1981
FR. CHRYS SALDANHA	1981 - 1982
FR. LODDY PIRES	1982 - 1988
FR. JOAQUIM D'SOUZA	1988 - 1994
FR. STEPHEN RODRIGUES	1994 -

PROVINCIAL ECONOMERS

FR. AURELIUS MASCHIO	1972 - 1973
FR. MICHAEL MASCARENHAS	1973 - 1975
FR. SALVADOR D'SOUZA	1975 - 1981
FR. ELIAS DIAS	1981 - 1988
FR. ORVILLE COUTINHO	1988 - 1994
FR. EDWIN D'SOUZA	1994 -

PROVINCIAL SECRETARIES

FR. ANTHONY ALESSI	1974 - 1976
FR. VINCENT VAZ	1976 - 1977
BRO. ROBERT DIAS	1977 - 1979
BRO. ANTHONY REMEDIOS	1980 - 1981
BRO. FRANCIS MASCARENHAS	1982 - 1984
FR. VIVIAN D'SOUZA	1984 - 1991
FR. AMBROSE PEREIRA	1991 - 1997
FR. GODFREY D'SOUZA	1997 -

PROVINCIAL COUNCIL MEMBERS

FR. ELEUTHERIUS FERNANDES	1972 - 1973
FR. OLIVIO MIRANDA	1972 - 1973
FR. THOMAS BRAGANZA	1973 - 1974
BRO. EULALIO VAS	1973 - 1974
BRO. THOMAS PUTHUR	1975 - 1978
FR. VINCENT VAZ	1975 - 1978
FR. BENEDICT FURTADO	1978 - 1981
BRO. FRANCIS MASCARENHAS	1978 - 1981
FR. ARIOSTO COELHO	1981 - 1988
FR. JOAQUIM D'SOUZA	1981 - 1988
FR. ROMULUS NORONHA	1981 - 1985
BR. THOMAS PUTHUR	1981 - 1988
FR. ANTHONY D'SILVA	1985 - 1988
FR. STANNY FERREIRA	1988 - 1994
BRO. FRANCIS MASCARENHAS	1988 - 1994
FR. VINCENT RASQUINHA	1988 - 1994
FR. ADOLPH FURTADO	1991 - 1997
FR. MICHAEL MASCARENHAS	1991 - 1997
FR. TONY D'SOUZA	1994 - 1996
FR. ELSON BARRETTO	1994 -
BRO. ANTHONY ROCHA	1994 - 1997
FR. ROMULO NORONHA	1997 -
BRO. ALEX GONSALVES	1997 -
FR. IVO COELHO	1997 -
FR. PETER GONSALVES	1997 -

SECRETARIES OF THE COUNCIL

FR. LODDY PIRES	1982 - 1988
FR. JOAQUIM D'SOUZA	1988 - 1991
FR. JOSEPH CASTI	1991 -

DELEGATION OF AFRICA

FR. TONY D'SOUZA	1981 - 1986
FR. THOMAS THAYIL	1986 - 1988

FR. JOSEPH CASTI
1931-1948-1958



FR. VALERIAN MONTEIRO
1927-1949-1956



FR. JOSEPH DHYRIANATHAN
1926-1953-1960

FR. ELEUTHERIO FERNANDES
1913-1935-1943



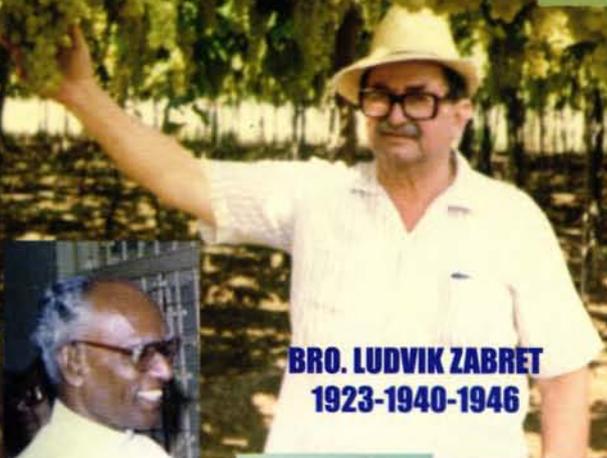
FR. JOE VAZ
1920-1943-1951



FR. MATHEW THALANANY
1928-1950-1959



BRO. LUDVIK ZABRET
1923-1940-1946



FR. MAURO CASAROTTI
1917-1940-1949



BRO. JOSEPH CHOWRI
1921-1949-1955



FR. SANTINO MONDINI
1913-1936-1945

FR. SALVADOR D'SOUZA
1927-1953-1963



BRO. ANTHONY REMEDIOS
1918-1953-1959



BRO. JOSEPH MASCARENHAS
1923-1948-1954



FR. JOSEPH MOJA
1915-1934-1944



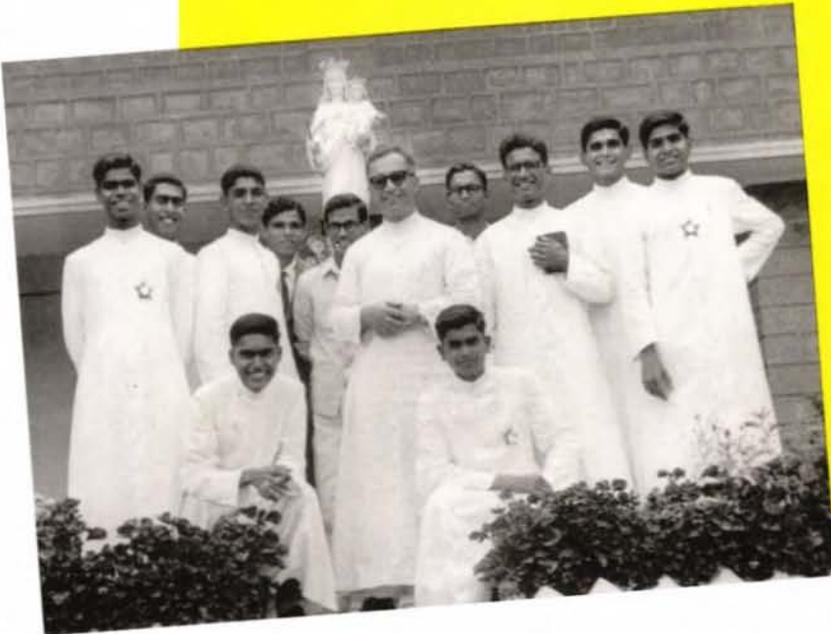
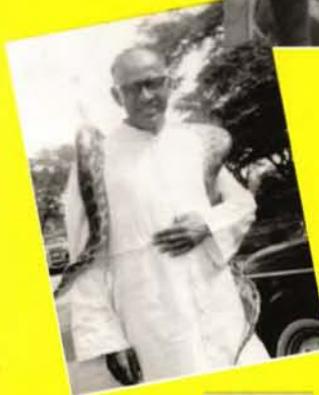
FR. RICHARD D'SOUZA
1929-1950-1960

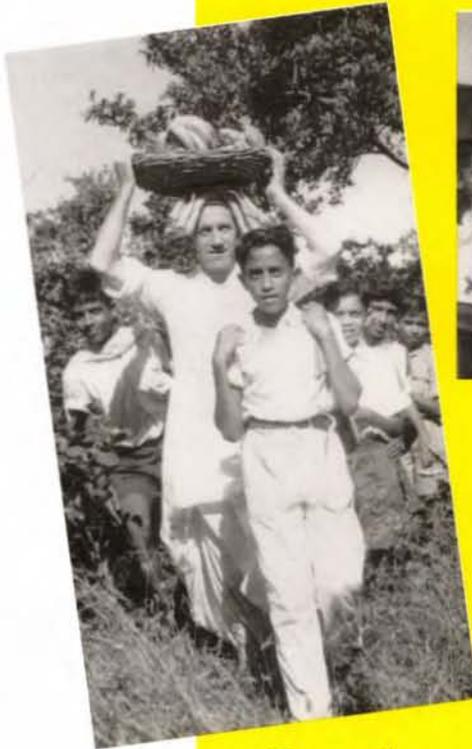
VETERANS IN THE VINEYARD

* Features only those born before 1931. Dates in sequence refer to: BIRTH--FIRST PROFESSION-- FINAL VOWS/ORDINATION.



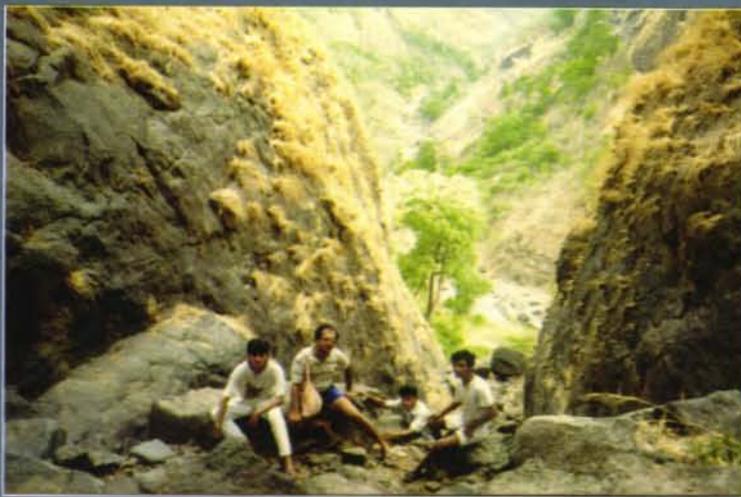
Time capsules...



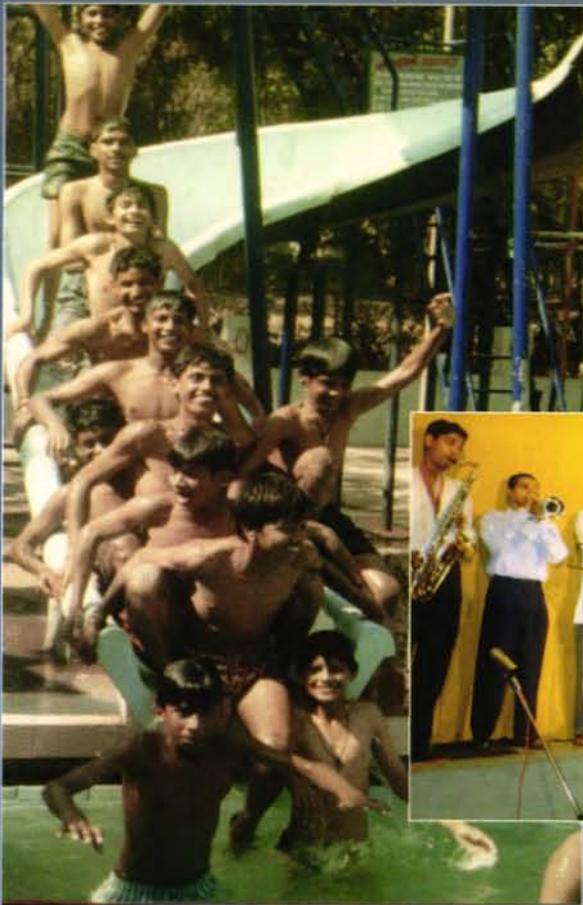


...of the Salesian Spirit



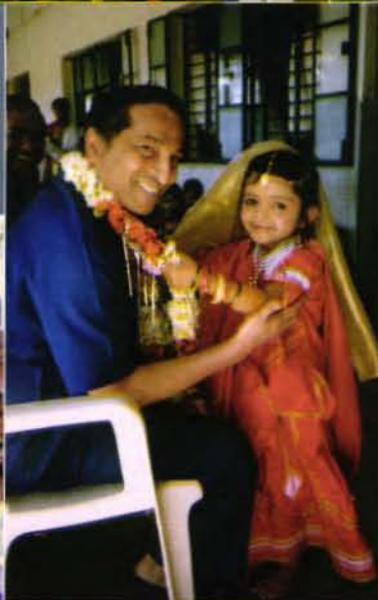


The young and the poor...





...the focus of our concern



THE SALESIAN FAMILY

ITS ORIGIN IN THE PROVINCE OF BOMBAY

by *Caroline D'Souza, FMA, Philomena D'Souza & Andre Matthews*

1. THE DAUGHTERS OF MARY HELP OF CHRISTIANS:

The first six missionaries of the Daughters of Mary Help of Christians set foot on Indian soil on November 20, 1922. They resided in the shadow of the Shrine of Mount Mary's, Bandra, before they embarked for Madras where they would sow the first seeds of the FMA charism.

It was the desire of the Major Superior in Rome to set up a house in Bombay - a situation most advantageous to the newly established institute in India. In 1945, Fr. Roque Pereira informed Sr. Luigina Appiano, the then Superior of the Provincial House, Broadway, Madras, that the Diocesan Board had decided to hand over all parochial schools to Religious. The Provincial Tessa Merlo gladly accepted the invitation and sent Sr. Luigina herself to begin work there.

Fr. Balaguer, S.J., the Vicar General of Bombay wanted the FMA presence in the parochial school close to Don Bosco, Matunga. Sr. Luigina arrived with Mother Merlo in January and met Archbishop

Thomas d'E. Roberts S.J. on the feast of Don Bosco. The necessary deliberations having been made, the sisters began managing the school from June of the same year.

In the meantime, the sisters stayed in St. Teresa's School, Girgaum for some months and in April 1946, they moved to live at Sr. Lutgarde Pereira's home at Bandra. Sr. Luigina Appiano, Sr. Lutgarde Pereira, Sr. Catherine Mania and Sr. Priscillia Fernandes began their teaching apostolate in earnest at St. Joseph's School, Wadala. They travelled between Bandra and Wadala - looked after all the time by Mrs. Philomena Pereira, the mother of Sr. Luty.

After the war, the Salesians at Don Bosco's Matunga, offered the barracks as accommodation for the sisters on their premises and also provided them meals. Srs. Angela Bosotti and Mary Bout replaced Srs. Catherine Mania and Lutgarde Pereira in 1947. A year later on December 4, the first major Superior Rev. Mother Carolina Navasconi visited the Indian Province and the development around the western Indian region was given a spurt. Houses were set up at Wadala, Pali Hill, Lonavla, Uttan and Nashik. It was only on May 24, 1982, 60 years after the FMA arrived in India, that Mother Rosetta Marcheses, the Superior General of the FMA decreed the erection of Bombay as the third Province in India. To commemorate the centenary of the death of St. Mary Mazzarello, the new Province was designated "Province of St. Mary Mazzarello". Mother Helen Fernandes, who was Provincial of Madras for seven years, was appointed the first Provincial of the new Province. At that time there were nine houses altogether: The number of sisters were 85. She was

Fr. Maschio with the sisters whom he accommodated temporarily at Matunga.



succeeded by Sr. Ethelvina Rodrigues in 1988, by Sr. Wilma de Souza in 1994 and by Sr. Caroline Fernandes in 1996. Over the years, the province has grown both in numbers as well as in the variety and quality of presences.

2. SALESIAN CO-OPERATORS:

The aim of Don Bosco in founding the Association of Salesian Co-operators (SCs) was to unite people in one heart and mind so that they would encourage one another to stand firm in the faith and do good in the world.

Even before the Bombay Province was formed in 1972, the SCs were already existing in Goa. Fr. Carreno in his "Brief History of the Province of Ma-

dras" writes: "No place in India had kept such a loving veneration for Don Bosco as Goa. In Goa there were Salesian Co-operators of the earliest hour. Even now you can come across old friends who display under your eyes a Co-operator's diploma signed by Venerable Fr. Rua. As it was, Goa seemed to be more closely in touch with the International Bureau of Co-operators in Turin than it was with the headquarters of the Salesian Province of South India."

The origin of the SCs in Goa is not exactly known. In the beginning however, all those who were co-operating with the Salesian pioneers, in one way or the other, were SCs. Later on, in January 1963, they came to be organized by Fr. Cajetan Lobo and the closest friends of the institution

SALESIAN CO-OPERATORS OF THE BOMBAY PROVINCE TODAY*					
Name of the Unit	No. of SCs promised			SCs in Formation	Total in Each Unit
	Active	Passive	Total		
1. Andheri	26	13	39	18	57
2. Borivali	15	17	32	7	39
3. Matunga (Tentative)	12	17	29	1	30
4. Kurla	17	8	25	10	35
5. Antop Hill	13	7	20	4	24
6. Pali Hill, Bandra (T)	16	8	24	-	24
7. O.L.D. Wadala.	20	2	22	2	24
8. Panjim, Goa.	19	8	27	2	29
9. Caranzalem, Goa.	9	17	26	-	26
10. Carona, Goa.	10	1	11	4	15
11. Fatorda, Goa.	16	1	17	1	18
12. Yerwada, Pune.	9	7	16	3	19
13. Koregaon, Pune.(T)	11	4	15	-	15
14. Servedi, Ahmednagar.	9	-	9	-	9
15. Kasarkod, Karnataka.(T)	5	1	6	6	12
16. Quepem, Goa	-	18	18	3	21
17. Lonavala	-	15	15	-	15
18. Baroda	-	15	15	-	15
19. Nashik	-	6	6	-	6
20. Auxilium, Wadala (Closed)	-	23	23	-	23
TOTAL:	207	188	395	61	456

*data as registered on 15-9-1997.



Participants at the Salesian Family Congress, October 1997. The 130-strong assembly consisted of Salesian Priests, Brother, The Daughters of Mary Help of Christians, The Salesian Cooperators and the Past Pupils. The congress was one of the special features of the Jubilee Year. It brought into focus the role of the lay person in the Salesian mission and the importance of Salesian collaboration with the laity at all levels of Salesian apostolic activity.



Brothers Meeting, December 4-6, 1997 - (from L to R) Brothers Jerome Mendonca, Melvyn Carvalho, Michael Condillac, Frederick D'Souza, Edward Pereira, Vincent Nigrel, Anthonyar Susaimanickam, Francis Mascarenhas, Frank Braganza, Anthony D'Souza, Ludvik Zabret, P. M. Thomas, Fr. Provincial, Savio D'Mello & Joe Mascarenhas.

in Panjim were registered as members of the "Pious Union of Salesian Co-operators". The certificates or diplomas signed by the Rector Major were issued to them.

After the formation of the Bombay Province, the Special Provincial Chapter recommended in January 1973 that the Association be set up all over the province because it realised that "without the SCs the Salesians are not what Don Bosco planned and wanted the Salesian family to be". The visit of Rev. Fr. J. Raineri, Councillor for Adult Apostolate, to Bombay in 1974, also gave the first push to the Association. He called a meeting of confreres on October 28, 1974, for this purpose.

Rev. Fr. Alfred Mariotta was appointed the first Provincial Delegate of Bombay Province. He prepared a report for the Provincial Chapter 1975 on how far the recommendations of the Special Provincial Chapter 1973 have been put into effect. Practical directives for the birth of the association were sent to all the 8 houses in the province at that time.

By the end of 1975 three units, viz., Panjim, Andheri, Lonavla started functioning. The Panjim unit under the rector and local delegate Fr. Mauro Casarotti was revived. Twenty members attended the first meeting on November 17, 1974. The Andheri unit had its first introductory meeting and enlistment of 10 members on May 27, 1975. Mr. John D'Souza was elected first co-ordinating secretary of the unit. Bro Kenneth Sequeira was the local delegate. The inaugural meeting was held in mid August, 1975.

The first "Promise Day" in Bombay Province was held on July 11, 1976 in the crypt at Matunga. The first batch of 14 SCs from Andheri made their promise. The first bulletin of the Andheri unit was published on the feast of Don Bosco, 1997 by Bro Kenneth and Mr. John D'Souza.

There was no progress at Lonavla at this time and the unit closed down.

SOME HIGHLIGHTS OF THE ASSOCIATION

- 1981 - "Clean Literature Service" started.
- 1983 - a quarterly Provincial SC's Bulletin and 1984, the SCs diary.
- 1984 - the young SC's group.
- 1984 & 1985 - two Congresses for the study of the constitutions.
- 1984 - a pilgrimage to Goa.
- 1985 - a representation at the Second World Congress of SCs in Rome.
- 1988 - SCs yearly planner; national centenary celebrations at Don Bosco, Matunga - a three days symposium on the Salesian family.
- 1988 - a meeting for all co-ordinators of units to create awareness of SCs vocation and collaboration.
- 1989 - Fr. Longinus' Retreat at Lonavla.
- 1989 - retreat preached by Fr. Loddy to the locals /delegates and the provincial council.
- 1989 - a souvenir issued on the occasion of the centenary year 1988 and 60% of the profit allotted as scholarships for poor boys to enable them learn a trade at Borivili and Kurla.
- 1992 - a meeting with Fr. Antonio Martinelli, Councillor for Salesian family, a visit of Mr. Carlton Lazarro, Asian Representative on the World Consulting Body of SCs to Bombay.
- 1992 - a census of the Association in the province.
- 1993 - Newsletters; a refresher course for office-bearers animated by Fr. Tony D'Souza.
- 1993 - a plan of basic formation; formation of a separate Indian region and the First Indian Regional Congress of SCs in Calcutta.
- 1994 - a meeting of Southern Regional Conference at Don Bosco, Bangalore.
- 1994 - SCs Family day on the occasion of World Family Year.
- 1994 - Seminar on social communication.

Later three more units were started in Bombay city: Auxilium Pali, Bandra (10-12-75), Matunga (10-2-76), Our Lady of Dolours, Wadala (27-6-76). Thus by 1976 there were 4 units in Bombay city and 5 in the Province.

Fr. Mariotta continued as provincial delegate till 1981. He was followed by **Fr. Vincent Vaz** (1981 - 1982), **Fr. Elias Dias** (1982-1988), **Fr. Longinus Nazareth** (1988 - 1990) and **Fr. Orville Coutinho** (1990 -).

Behind all the programmes conducted there was the guidance and leadership of the Salesian Sisters as well. These Provincial Delegates are: Srs. Edwidge Nazareth, Luthgarde Pereira, Lydia Dias (1987- 90), Marie de Silva (1990 - 91), Margaret Misquitta (1991 - 94), Marie De Silva (1994 - 97) and Assumption Fernandes (1997).

To back them were the office bearers: Mr. John D'Souza was the first provincial co-ordinating secretary. He was appointed on July 9, 1976 as provincial delegate to the World Congress of Salesian Co-operators in Rome. The Congress was held on the occasion of the centenary of the formation of the Association of SCs (30-10-76 to 5-11-76). He was also elected to serve the world consulting body of SCs as representative of SCs of the English speaking countries, for 3 years. He attended the world body meeting in 1978.

The first formal meeting of SCs of all units was held on January 26, 1979 and the first provincial council of SCs was elected with Mr. Aubrey Menezes as provincial co-ordinating secretary and Mr. Marcel Fernandes, Mrs. Lucy D'Souza and Mrs. Carol Lopes as council members.

The selection of the provincial council is held every three years. The name of the present office-bearers of the provincial council are Mr. Aubrey Menezes - Provincial Co-ordinator, Mrs. Philomena D'Souza - Asst. Provincial Co-ordinator, Mr. Rufus D'Souza -

Treasurer and Councillor, Mrs. Jeanette Valladares, Councillor, Miss Sharon D'Souza, Councillor.

The provincial council members are in touch with the local delegates of the SDB and FMA units scattered over the province. Thanks to the hard work of the leaders, today in the Bombay Province there are presently 15 active units with 318 SCs who have made their promises.

3. THE PAST PUPILS' ASSOCIATION:

On the June 23, 1870, Charles Gastini and two of his friends - all past pupils - came to meet their beloved Rector, Don Bosco to present him with gifts. This was a small token of gratitude for the happy days they had spent at one of Don Bosco's first institutions in Italy. That historical meeting repeated every year for eighteen successive years during the life of Don Bosco, with an ever increasing number of past pupils.

When Don Bosco died, Charles Gastini told Fr. Rua, his successor, "Unable to build a monument worthy of the memory of Don Bosco, we decided to form a federation of past pupils so that we become living monuments dedicated to his memory."

Today, all over the world, the Salesian past pupil movement has blossomed into the World Confederation, the National Federations, the Provincial Federations and the Past Pupils' Unit at local level.

The Indian National Federation of Past Pupils was set up at the Provincial House, Bombay and Fr. Alfred Mariotta was appointed the National Delegate in 1968. The monthly magazine *Alumnus* was launched. The National Secretariat raised the Federation to the status of a registered Society and Trust with the Charity Commissioner, Bombay. Fr. Desmond Paes ably succeeded him.

The Bombay Provincial Federation affiliated to the Indian National Federa-

tion consists of eleven functioning past pupils units from the states of Goa, Gujarat and Maharashtra. The Bombay Provincial Federation has around 1000 life members. It was established on January 20, 1974.

The Indian National Federation was the recipient of a Diploma and a Gold Medal on the occasion of the First Asia Australia Congress of Don Bosco Past Pupils, at Hong Kong in 1977. For "whole hearted response to the initiatives of the World Confederation and

loyalty to the past pupils organization as stated in the diploma. Fr. Mariotta also received a diploma and gold medal for his efficient work.

Over the years, animated by their coordinators and ably led by their unit presidents, the past pupils had organized many and various programmes some of which were the project for the international year of the handicapped (1981), a centenary tournament (1988), career guidance workshops (1995), cultural programmes and get-togethers. ■

THANK YOU, DON BOSCO

It was the month of June and my first boarding life at Don Bosco, Panjim had just begun. A new environment and the rain beating down over us made me very homesick. I was ten years old. One day I decided to run away in the wee hours of the morning together with an older companion. To our bad luck we were caught red handed by none other than the burly Fr. Moja, who was then prefect of the house. He packed us back to the dormitories where the rest of the boys had just risen from their sleep.

I settled down to my new life, under constant care and guidance imparted to me, to blossom forth and rise by leaps and bounds in my behaviour as well as in my studies. I recall with gratitude the constant inculcation of values: we were trained to fear less in our freedom of speech and thought, to be worthy of the dignity of every individual and the good of society, to fight injustice and to have a positive attitude and outlook on life, to be cheerful and sincere, to cultivate an ardent curiosity for knowledge and a passion for hard work and excellence, to value the dignity of labour. I remember how we were made to do all sorts of manual labour such as lifting stones and blocks of cement, carrying mud and digging, especially when the buildings of the institution were still at the foundation stage. We did this with no sense of shame or feeling of lowliness usually attached to such tasks. These memories I have always cherished and they have uplifted my spirits during the ups and downs of my eventful life.

Prof. Olivinho J. F. Gomes, Ph.D.

When I was studying for the Std X examination at Don Bosco High School, Matunga, being weak in Maths and Algebra, I had no hope of passing. The Principal was none other than the amiable Fr. Giacamello. I explained to him the difficulties I faced. I also told him that I could not afford private tuitions or coaching classes. Fr. Giacamello merely smiled and told me to meet a particular teacher and to start taking tuitions in Maths and Algebra. He also forbade me to tell the teacher that I had been sent by him. I protested that I would not be able to afford her tuition fees. He just patted my back and told me that I should not worry and that I could collect the monthly tuition fees from him. I was taken aback by the generosity of this priest. Thanks to his help I took coaching in the subjects in which I was weak and duly passed my S.S.C. Here is an example of Don Bosco acting through his sons. There are thousands of youth like me who have benefited in one way or another through Don Bosco's Institutions. No wonder, so many past pupils keep their links with the institutions later in life.

Gabriel P. S. Pillai

LOOKING BACK IN GRATITUDE

Brief obituaries of those who worked in our province in chronological order of their year of expiry.

CL. THOMAS O'SHEA

Born: 25-3-1918
Professed: 5-9-1936
Died: 1941

Cleric Thomas was born in Ireland and arrived in Tirupattur in 1936. He made his final profession on February 3, 1939. He died in Bombay two years later at the age of 23.

BRO. LAWRENCE SANTANA



Born: - October 1871
Professed: 1905
Died: Bombay 1- 1- 1943

Bro. Lawrence was born in Pinera de Azcos in Spain. He came to Shillong in 1922 with Msgr. Mathias. In 1933 he was transferred to Bombay where he spent the last years of his life. His dedication and cheerfulness were a constant source of inspiration to all the confreres.

BRO. ANDREW ROUILLER

Born: 9-5-1915
Professed: 13-8-1936
Died: 1-2-1944

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 and he died in Tirupattur. He spent a few years in Bombay as a practical trainee.

BRO. CHARLES BELLANI

Born: 31-3-1881
Professed: 1924
Died: 5-3-1945

Born in Italy, Bro. Charles came to India in 1928 and served selflessly during the early years at Tardeo and then at Matunga, Bombay. He died in Genoa.

FR. JOSEPH HAUBER



Born: 2-1-1878
Professed: 29-9-1908
Ordained: 12-4-1915
Died: 21.10.1946

Fr Hauber was born at Zabern, Alsace. Although in his mid forties, he volunteered to join the first Salesian missionary expedition to Assam in 1922. He arrived in Bombay in 1928 to start the first Salesian work at Tardeo. Due to the lack of finance he underwent many hardships in consolidating the Salesian presence. He returned to North-East India in 1932. A few years later he died of cancer at Shillong.

FR. SERAFINO COLOMBO

Born: 12-10-1904
Professed: 8-12-1936
Ordained: 20-9-1945
Died: 29-11-1956

Fr. Serafino, also among the first group of novices at Tirupattur, worked for some time at Tardeo, Bombay. He died in Italy.

FR. AUSTIN DEHLERT

Born: 2-7-1888
Professed: 27-6-1920
Ordained: 10-6-1922
Died: 5-12-1958

Fr. Dehlert was born in Herbigotten, Brunland. He worked with Fr. Eugene Mederlet in Tanjore. He later accompanied Fr. Joseph Hauber to Bombay to help establish the Salesian house at Tardeo Castle. He died in Bombay.

FR. FRANCIS CUSINI



Born: 6-12-1915
Professed: 11-9-1933
Ordained: 30-11-1944
Died: 3-7-1963

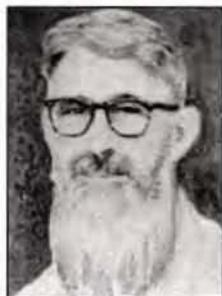
Born at Livigno, Italy, Fr. Cusini came to India in 1934 and entered the house of Tirupattur for Philosophy. As a practical trainee he spent some time at Tardeo, Bombay.

DEAC. MATHEW KADUTHALACKEL

Born: 24-1-1934
Professed: 24-5-1956
Ordained: (deacon) 11-2-1965
Died: 27-4-1965

Deacon Mathew was born at Mundathanam, Kerala. He 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 Madras.

FR. HUGH TUENA



Born: 24-12-1906
Professed: 29-1-1935
Ordained: 8-9-1940
Died: 5-5-1966

Fr. Tuena was born in Rome. He was a well known and beloved Salesian who spent a few years in Bombay. He was for ten years Rector of Don Bosco, Katpadi. From 1956 to 1961 he was Rector of St. Bede's Madras. In 1961 he was transferred to Tiupattur as Rector of the Salesian house.

FR. ORPHEUS MANTOVANI



Born: 9-10-1911
Professed: 3-1-1942
Ordained: 7-12-1944
Died: 19-5-1967

He arrived at Matunga to begin work as a catechist in the year 1948. His coming helped enliven the church functions. He was instrumental in organising the Marian congress and exhibition held at Matunga. 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.

BRO. MICHAEL CUSINI



Born: 6-9-1911
Professed: 1939
Died: 27-9-1967

Bro. Cusini was born at Livigno, Italy. He worked in Panjim for some time. His chief characteristics were simplicity and humility. He was ready for any good work.

FR. ALOYSIUS RAVALICO



Born: 6-3-1906
Professed: 14-9-1924
Ordained: 2-4-1932
Died: 17-12-1967

Fr. Ravalico was born into a family of seven children. He sailed to India along with Fr. Vendrame and others. He was the founder of the Tezpur mission. One of his transfers brought him to Goa where he had a flourishing oratory at Odxel. He was appointed procurator of the diocese of Dibrugarh and began pioneering evangelization in Manipur. He expired in Mawlai, Shillong. He had a flair for writing and his poems, reviews and articles appeared in many distinguished journals.

FR. JOSEPH DEANE

Born: 15-11-1921
Professed: 1939
Ordained: 7-8-1949
Died: 6-4-1968

Fr. Deane was born in Belfast, Ireland. He served as an educator in the houses of Tirupattur, Bombay, Shillong and Poonammallee. He returned to England in 1963.

FR. ADOLF TORNQUIST



Born: 4-12-1887
Professed: 14-11-1922
Ordained: 20-5-1930
Died: 20-4-1971

Born at Buenos Aires into a very rich family, he left all for his vocation to the priesthood. He was ordained a diocesan priest and became secretary to Card. Cagliari. He joined the Salesian Congregation and was to be sent as a missionary to Japan and China. He came to India and was the second Rector at Tardeo Castle, Bombay.

FR. JOSEPH MURPHY



Born: 4-4-1920
Professed: 31-8-1938
Ordained: 7-9-1948
Died: 14-10-1971

Born at Newcastle England, he worked in Bombay for a few years after his ordination. In 1954 he was appointed Principal of the newly erected college at Tirupattur. In 1962 he was sent to Lonavla and was the first Rector of the new aspirantate. Many of his 'boys' recall his warm personality. He was indeed a phenomenon to contend with. His strict discipline and English humour coupled with a typical love for cricket broke the monotony of the lads during those first hard days. Two years later, he was appointed Rector and Principal of St. Bede's Madras. In 1966 he returned to Tirupattur as Rector where he died while playing cricket, due to a massive heart attack.

FR. FRANCIS FOSSATI



Born: 5-3-1897
Professed: 25-12-1925
Ordained: 26-4-1931
Died: 24-8-1972

Born at Monza, Italy, Fr. Francis Fossati worked for 20 years in the mission centre of Digboi, Assam. Earlier he worked in South India and Bengal. He came to Bombay when foreign missionaries were expelled from Assam in 1969. He was a man of duty and prayer.

FR. EPIPHANIUS FERNANDEZ

Born: 6-1-1936
Professed: 24-5-1958
Ordained: 9-4-1967
Died: 24-5-1973

Fr. Epiphanius was born at Katha, Burma. After his ordination he worked in Raliang Parish. He died in Bombay under tragic circumstances.

FR. MARIO ZOCCHI

Born: 26-10-1909
Professed: 29-1-1933
Ordained: 8-12-1943
Died: 24-10-1974

Born at Busto Arsizio, Italy. Fr. Mario Zocchi came to India as a novice. He was ordained while in the concentration camp during the war. His priestly ministry took him to many parts of the Madras province and to Bombay.

BRO. GEORGE VIEGAS



Born: 3-12-1897
Professed: 8-12-1935
Died: 18-2-1975

Born into a middle class family at Sohagpur, he heard about the Salesians while working in the Overseas Cable & Wireless Co. He had a very lucrative post. Yet he gave it up to follow his call. He was noted for being dutiful and efficient. His determination to stay as a Salesian was clear. After his training he spent his life at Tardeo and Matunga. He could be considered the right hand man of Fr. Maschio, helping him tide over the debts and advising him on men and matters of Bombay city. He set up the administrative infrastructure of the fledgling institution at Matunga. He was a very capable and experienced man who specialised in accountancy. He was ready to do odd jobs like being the book store manager. He loved any kind of work and shunned all material benefits. His clothes were simple and bore witness to his poverty. He would use the simplest mode of transport with a very frugal life style. He excelled as a community man bringing joy to all. To all his undertakings he added that touch of efficiency, perfection and his ready wit.

FR. ALOYSIUS CERATO

Born: 24-11-1908
Professed: 6-1-1927
Ordained: 8-12-1934
Died: 24-5-1976

Fr. Cerato was born at Fonzaso, Italy. He was a zealous missionary in the plains of Assam especially in North Lakhimpur. He had a calm and undaunted disposition. He came to Bombay in 1969 when the foreign missionaries were expelled from Assam.

FR. VLADIMIR ONDRASEK

Born: 30-12-1918
Professed: 1936
Ordained: 29-6-1946
Died: 16-7-1977

Fr. Ondrasek was born at Ujezdec (Czechoslovakia) and came to India in 1948. He served in Matunga, Bombay and endeared himself to the boys. He was later appointed the Principal of Sacred Heart College, 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. He expired in Sydney.

FR. CONSTANTIUS PO



Born: 30-1-1910
Professed: 24-5-1950
Died: 3-9-1977

Bro. Constantius Po was born at Taleigao, Goa. He was the first candidate from the house of Panjim, joining a year after the house began in 1946. He had worked first at the Government Printing Press and then

moved to Deira in Portuguese Africa. There he started his own printing press. In his thirties, he read about the Salesians and with the guidance of Fr. Scuderi joined the society. The money he brought with him was used to feed the orphans. He was soon put in charge of the little press at Panjim. He began his novitiate in 1949. His greatest joy was his oratory apostolate. He worked at different centres in South India and returned to Goa in 1953. He was sent to Italy for training in new techniques of printing. On his return the press began to grow and provide some income to maintain the poor boarders. Later he even took up the carpentry section. When there was danger that the Odxel land would be lost to the tenants he took charge of the coconut grove and cashew plantation. Daily he would go there on his motorcycle and return in the evening. He was completing the construction of a small retreat-cum-holiday house when death beckoned him. His spirit of poverty was exemplary especially since he came from a middle-class family and had to cope with extreme poverty in the pioneering days. The great number of past pupils at his funeral testify to the efficacy of his pastoral charity.

FR. JOSEPH BOIRA

Born: 25-6-1899
Professed: 21-9-1924
Ordained: 24-3-1928
Died: 1-4-1978

Fr. Boira was born in Morrel del Camp, Spain and arrived in India in 1934. He made full use of his musical talent at Tardeo, Bombay and later as choir master at St. Mary's Cathedral, Madras.

FR. DOUGLAS WOLLASTON

Born: 11-12-1902
Professed: 21-1-1925
Ordained: 5-7-1931
Died: 1979

Fr. Wollaston was the prefect of studies of the newly opened school at Tardeo, Bombay. He was a great educationist and formator. He died after suffering for nearly 5 years.

FR. JOSEPH AMALADOSSOU

Born: 18-10-1917
Professed: 1949
Ordained: 31-5-1951
Died: 16-7-1979

Fr. Joseph was born in Pondicherry and spent most of his priestly life in the south although he worked for a while at Wadala and Panjim. From 1965 till his death he was parish priest at Tirupattur.

FR. EMILIO DABOVE



Born: 18-11-1903
Professed: 26-5-1929
Ordained: 1939
Died: 31-1-1981

Born at Sassello, Italy, Fr. Dabove filled the 42 years of his priestly life with zeal and activity. He served in various parishes and institutions. He worked in Goa for some time. He was often appointed provincial economist and provincial councillor. His last assignment was at Wellington (Nilgiris) from 1971 to 1973, after which he left for Italy.

FR. HENRY TORRA

Born: 31-1-1920
Professed: 24-5-1951
Ordained: 27-6-1960
Died: 18-5-1982

Fr. Torra was born at Albacete, Spain. He joined the Salesians as a lay brother and served in the technical school at Tirupattur for some time. Later he went to Shillong to pursue his priestly studies. After his ordination he worked in Calcutta, Madras, Panjim and Margao. He was one of the pioneers who established the foundations of Fatorda, Goa.

FR. VINCENT SCUDERI

Born: 30-5-1902
Professed: 20-9-1918
Ordained: 29-5-1926
Died: 22-11-1982
(See special article)

FR. ERNEST CLAVEL

Born: 13-5-1917
Professed: 8-10-1939
Ordained: 8-10-1949
Died: 3-4-1983

Born at Eias, Fr. Clavel arrived in India in 1938 and completed his novitiate at Tirupattur. After ordination he served in Bombay.

FR. HUGH MCGLINCHEY

Born: 13-10-1916
Professed: 7-10-1941
Ordained: 29-7-1945
Died: 27-4-1983

Fr. McGlinchey was born at Belfast. He belonged to the first group of novices at Tirupattur in 1935. He served at Panjim and was on Radio Goa daily with his religious programme named "Hora Catolica". He also worked in Bombay and then served the Madras province for many years before returning to his native land. He died in Dublin.

FR. IGNATIUS RUBIO



Born: 8-4-1921
Professed: 16-8-1942
Ordained: 13-8-1950
Died: 15-4-1983

Fr. Rubio was born at Barcelona in Spain. He possessed a creative and artistic mind. He built a number of churches and religious institutions in

North East India as Procurator first of the Dibrugarh Diocese and later of the Shillong-Guwahati Archdiocese. He worked in Madras and Bombay.

FR. JOHN GIACOMELLO



Born: 11-11-1911
Professed: 14-9-1933
Ordained: 5-6-1941
Died: 26-6-1985

Fr. Giacomello was born at Almisano, Italy. After his novitiate in Italy he came to India as a missionary and did his regency in Bombay. He spent 23 years as Administrator and Principal. Fondly known as "Fr. Jack" he would put everyone at ease. He was appointed Rector and Principal of the houses at Matunga and Kurla. He served as parish priest at Wadala. His last years were spent in Borivili as Confessor. He returned to Italy to recoup and while there, passed away. He was the first Vice-Provincial of the Bombay Province. He was a much sought after confessor. Cardinal Gracias had him as Confessor for several years before he died. He was a man who could spend hours with people-listening and guiding them. As a result he would often turn up for lunch at 3 p.m. He was loved by the boys and parents. Many a Salesian will recall his guiding hand in their vocation story. His health was a constant cross and yet he never complained. Towards the end of his life he suffered a great deal and found it difficult to walk. His sister who helped him in his last days, recounts that he endured all his trials for an increase in vocations for India.

FR. JOSEPH CARRENO

Born: 23-10-1905
Professed: 25-7-1922
Ordained: 21-5-1932
Died: 29-5-1986
(See special article)

FR. BENEDICT FURTADO



Born: 2-12-1930
Professed: 24-5-1953
Ordained: 29-6-1962
Died: 13-6-1986

Fr. Benedict was born in Bombay. He finished his schooling at Don Bosco, Matunga. He passed out from Don Bosco, Matunga, and completed his graduation at Khalsa College before proceeding to the novitiate. From the early years he showed great zeal in the Oratory work and any work that involved the young. He began his priestly ministry as Catechist in Matunga and then spent several years in South India in different schools. In 1969, he was Principal at Panjim and then in 1976, Rector of Don Bosco Youth Centre, Pune where he was responsible for the formation of young SDBs doing university studies. 1978 saw him back in Panjim as Rector and Principal. He was instrumental in making Don Bosco known and loved in Goa. In 1983 he began medical investigations for a persistent cold and cough... only later, when he was confessor at Lonavla, was cancer detected. In 1985 he went to Quepem as Confessor and Catechism teacher. His treatment continued. Finally, in 1986 he returned to the Provincial House. The disease began to take its toll and his patient acceptance of his suffering till the end was an inspiration to all who came to visit him. He was an educator par excellence with a special sensitivity to the poor. He would personally follow up the weaker students, taking a keen interest in the night school, admitting poor and deserving boys even while some accused him of lowering the standard. He guided and encouraged many by his personal example and practical advice. He would meticulously follow up the boys who showed an inclination to religious life. He

even offered his sufferings for vocations. He was a fervent devotee of the Sacred Heart. His style of religious and Salesian life was simple but attractive. He was straightforward in his dealings and made everyone welcome. Testimony of his deep faith was the serenity he exuded during the last stages of his earthly sojourn.

FR. ALFRED MARIOTTA



Born: 3-4-1911
Professed: 6-1-1931
Ordained: 30-9-1939
Died: 22-10-1987

Born in Switzerland, Fr. Alfred Mariotta studied at a Salesian school. The Salesians found the young lad a very promising vocation. He was sent to the missionary aspirantate in Ivrea and was among the first batch of missionaries to come to India in 1930. After his ordination he spent many fruitful years as Headmaster of schools in Madras before he came to Panjim. For 20 years he was in charge of the Past Pupils Federation and was its National Delegate. He organised the 3rd Asia-Australia Congress in 1984. In 1985 he was appointed Vice Principal of the Primary Section in Matunga and here he was much loved as a father. Every Christmas he would play the role of Santa Claus. Thanks to his blue eyes and white hair, he suited the role both in appearance and in his comportment. He was a capable organiser responsible for organizing the Missionary Exhibition in Madras, the pilgrimage of the Pilgrim Virgin and the Rosary Crusade. He was also responsible for the construction of houses for the poor in Bangalore, Hyderabad, Kerala, Gujarat & Meghalaya. He was a devout religious and a lovable friend of the poor. He was extremely conscientious

about any task allotted to him. He was methodical and meticulous in carrying out his tasks.

FR. MICHAEL DEVALLE



Born: 18-11-1908
Professed: 6-1-1927
Ordained: 7-7-1934
Died: 13-10-1988

Born in Clavesana, Italy, Fr. Devalle was a cleric in his third year of philosophy when he was asked to join Fr. Hauber in starting the first house in Bombay. He was a pioneer missionary in Tezpur, Barpeta Road and Salana. He was a much sought after teacher and spiritual guide for the 23 years in St. Paul's Minor Seminary, Shillong.

FR. VICTOR DE SOUZA



Born: 19-1-1922
Professed: 21-12-1945
Ordained: 1-8-1953
Died: 14-6-1989

He was born at Ratlam, India. He was brought up by pious and God-fearing parents. He left his job in the Indian Railways and joined Don Bosco, Matunga. Life was tough but Victor was ready to face it, in order to follow His call. He worked in various capacities as Rector, Administrator, Principal in the following houses in the Province: Lonavala, Baroda, Fatorda, Kurla, Andheri, Nasik,

Wadala.

While at Don Bosco, Andheri, he was diagnosed as suffering from cancer and succumbed to the disease. He will be remembered as a forceful orator who took his preaching seriously, always ready for a homily, or for a toast at a wedding. Being available for confession was another characteristic of his. He considered careful spiritual direction of his penitents an important part of his mission as a priest. He also had a green thumb, gardens with beautiful rose plants would sprout up wherever he went. Towards the end, even in his suffering, he showed great courage by accepting with resignation the work of the Spirit in his life.

BRO. ALFRED GONSALVES



Born: 12-1-1924
Professed: 24-5-1950
Died: 18-7-1989

Bro. Alfred was born at Abadan, Persia to a fairly well-off family. He heard God's call to join the fledgling Salesian society in its humble beginnings at Matunga. It was a big jump for him from the luxury of British Army standards to the simple life and privations of Tirupattur in 1948. He did his philosophy at Kotagiri and completed his practical training at Liluah and Matunga. He switched to the Brotherhood at his perpetual profession and started his active Salesian life in Sagayatho- ttam. He was for some time secretary to the Bishop of Vellore, Mgr. David Marianayagam. After a course at the Premier Automobiles Ltd., Kurla, he began establishing the motor mechanics section at Madras. In 1974 he was sent to Bombay to work in the provincial economist's office. Later he was posted at Panjim and Fatorda. He arrived at Sulcorna for his last transfer on 27 May 1989. Two

months later he expired due to a massive heart attack.

Bro. Alfred was an epitome of joy and optimism. He regaled his confreres with a continuous flow of mimicry, jokes and laughter. He earned the title "Cavaliere". Never would a feast day go by without his trumpet being sounded and it was enough for him to peep into the stage to have the audience bursting out into peals of laughter. He was also the VIP "chauffeur", always ready to be the driver whenever the need arose. He never liked to engage in disputes and quarrels. He was dedicated to his duty and was a great devotee of Mary Help of Christians. His oft-repeated wish - "May the Lord take me without giving trouble to anyone" - was fulfilled when he completed his 65th year; he was discovered lifeless in his room.

BRO. KENNETH SEQUEIRA



Born: 5-6-1923
Professed: 24-5-1947
Died: 20-7-1990

Bro. Kenneth was born in Bombay. While a clerk at the Post Master General's office, Bombay, at the age of 23, Bro. Kenny (as he was popularly known) felt God calling him to a life of religious dedication and service to the young. He served as teacher and assistant at Panjim, Vellore-Katpadi, Matunga, Tirupattur, Kurla, Basin Bridge, Pune. His longest stretches were at Andheri and Matunga (about 8 years each). He was instrumental in beginning the magazine *Friends of Dominic Savio* (A magazine for youth which has long since been terminated) Among his other responsibilities were editing *Youngsters* a Bombay Province youth magazine and the province newsletter called the *SDB West*. He also led the Andheri Unit of Salesian Coop-

erators for a while. He enjoyed reading and had a flair for writing. He excelled in letter writing. His beautiful handwriting and the contents made receiving letters from him a veritable delight. He encouraged and gave spiritual advice through those letters. He loved the young, and his services, inspite of his old age, were much appreciated by them. Some youngsters would feign illness to receive his tender care. The primary section students at Matunga were never homesick because every morning he would be there ready to welcome them at 8 am and he would be there to bid them goodbye in the evening.

FR. OSCAR MISQUITTA



Born: 21-5-1914
Professed: 8-12-1936
Ordained: 30-1-1946
Died: 9-3-1991

Fr. Oscar was born at Girgaum, Mumbai. A lively lad, full of fun and a born leader. Young Oscar entered the Salesian house and spent his early years predominantly in south India. With the erection of the province he was posted at Wadala, Kurla and finally at Matunga. During the 46 years of his priestly ministry he performed the task of Catechist, Prefect, Director of the Oratory, Assistant Parish priest and Confessor. To all his jobs he brought his characteristic diligence, simplicity and friendliness. He never hankered for power or for positions of honour. He was content to serve. His greatest joy was to be in the midst of boys, and indeed he was found among them during all the intervals. From his capacious pockets would issue forth stickers, stamps, puzzles, cards and medals and rosaries. Crowds of youngsters would stick to him wherever he went and he would entertain

them with his tricks and puzzles. Being a sportsman himself, he took keen interest in games, outings, scouting, gymnastics. He spent considerable part of his life working to promote vocations. Many Salesians in the province of Bombay owe their vocation to his pastoral zeal. He organised special camps for his chosen boys, he followed them up with talks, personal chats and great care. Fr. Oscar also loved being available for confession. He spent hours, especially in the shrine at Matunga, bringing people back to God. He loved his confreres and endeared himself to them. He left behind sweet memories of his daily fidelity to the abiding values of simplicity, kindness and a joyful presence among the young.

FR. ELISEO BIANCHI



Born: 22-8-1914
Professed: 8-12-1931
Ordained: 30-1-1944
Died: 1-12-1991

Born at Lumezzane, Italy, young Eliseo Bianchi left his beloved Italy for the shores of India at a tender age of 16. He spent 16 years at Don Bosco, Matunga. Later, he was transferred to Lonavala and Yercaud. After staying in Italy for sometime, he returned to serve as catechist and later confessor at Kurla, Borivili, Baroda, Matunga. In 1988 he came back to Lonavla where he remained till his death. He was a multifaceted person. He astounded many by his ability to be a "Jack of all trades as well as Master of all". He was an excellent carpenter, musician, dramatist, story-teller, gymnast and teacher. He was an exacting teacher who inculcated in those he taught, a quest for excellence. He also addressed various needs of the house with his skill and hard work. He would

make beds or church benches. He would train the band players to perform the classics. Scouting was another passion; he would use the great outdoors to educate young scouts. The young gymnasts trained by Fr. Bianchi were well appreciated for their performances. He was also an able teacher whether he taught Latin or Catechism. Towards the end of his life he took charge of the Propaganda Office at Lonavla typing hundreds of letters every day. Exactness and orderliness were two of his hallmarks. While he was strict and austere with himself he was kind and generous with others. His deep sense of the supernatural, his prayer and trust in God impressed all. Towards the end of his life, he was seen to spend much time weeping before the crucifix, especially in moments of intense suffering. He was a rare genius of a Salesian.

FR. CYRIL D'SOUZA



Born: 5-7-1911
Professed: 31-1-1941
Ordained: 1-8-1953
Died: 5-12-1991

Born at Mangalore, Fr. Cyril had to begin working early in life due to his family's situation. He came to seek employment in Bombay to supplement his family's income. He worked as an accountant in Burmah -Shell and the situation at home gradually improved. He then decided to pursue his vocation and entered Tardeo in 1938. The early years of his priestly ministry were spent in the missions of North Arcot, Tamil Nadu. After a short stint in Valpoi (Goa) he returned to South India. In 1970 he was at Sulcorna as Confessor and later worked in Matunga, Borivili, Nasik and Dakor. Finally, he was sent to Yerwada. In June 1984 he went back to Sulcorna as Confessor. This was to be his last home on his earthly

sojourn. At Sulcorna he began to suffer bouts of illness, his memory began to fail. Later he became totally helpless. Fr. Cyril had a sharp mind and was full of pastoral zeal. He was at home in the midst of people, especially the poor, and was an apostle of the confessional. He was keenly interested in sports and later in life when he was unable to play, he would faithfully follow the news of his favourite teams. He had a great sense of humour, which is why he was able to forgive and forget whenever misunderstandings arose.

FR. CAJETAN LOBO



Born: 24-12-1912
Professed: 10-8-1941
Ordained: 7-8-1949
Died: 7-1-1992

Born at Colvale, Goa a day before Christmas, Fr. Cajetan Lobo always considered himself a precursor of the Lord. At a very young age his father died and the burden of sustaining the family fell on his shoulders. Beginning as a simple village teacher, his contact with the Salesians drew him to discover his calling to priestly life. After the situation in his family was stable, he came to Tardeo where he was under the direction of Fr. Maschio. He began his novitiate at the age of 28. He was assigned the role of assistant to the novices. Soon after his ordination he spent 15 years in Don Bosco, Panjim as Prefect, Headmaster and Confessor. He was loved by one and all. In 1964 he went to Lonavla and spent 13 years there. The early days were challenging, yet, he was a man of great faith ready to face the many difficulties that lay ahead. He spent some years also in Yercaud, Matunga, Nasik and Quepem and returned to Lonavla to spend the evening of his life there. He was affectionately called "Jimmu"

- a name he affectionately called all the boys by. A big man with big hands and a big heart, he felt most at home in the company of the boys. He played with words, was very creative and helped the youngsters memorise important truths about life through short, pithy sayings. He was the apostle of the notice board; with his creative display of art and lettering, they became pulpits that conveyed important values and information. His forte was teaching. He drilled in his subject matter with patience, creativity and tact. He did get angry but was never the one to harbour a grudge. He was a priest who enjoyed all things pastoral - the Eucharist, the Sacrament of Reconciliation. He insisted on visits to the Blessed Sacrament and also devotion to Mary Help of Christians, especially encouraging the recitation of the Rosary. He was an apostle of the pen, contributing many inspiring articles in Konkani, English and Portuguese. Many popular devotional magazines carried his stories and reflections to a wide readership. His focus was vocations and sanctity. But his best sermon was his life. He was never heard criticizing others despite sometimes being hurt himself. The warmth of his heart was matched by his hospitality, gentleness and solicitude for the good of others. The day before his death was the 45th anniversary of his perpetual profession. That night he accompanied his Rector, his one time pupil, to the refectory and served him a hot bowl of soup before he bid adieu for the night...and forever.

FR. THOMAS BRAGANZA



Born: 14-9-1931
Professed: 24-5-1951
Ordained: 1-5-1963
Died: 8-4-1992

Fr. Thomas Braganza was born at Chowpatty, Mumbai. He joined Don Bosco, Matunga as a boarder and fell in love with the Salesians. He asked to join the Aspirantate. After his initial formation at Matunga, he completed his B.Ed. and was appointed Catechist at Yercaud. Here he was editor of the youth magazine *Friends of Dominic Savio*. He next moved to Don Bosco, Matunga, as Prefect of Studies and took a Diploma in Vocational Counselling. After an updating course in Rome, he returned as Rector of Don Bosco, Matunga. He then worked in Kurla, Lonavala, Panjim, Baroda & Pune. In 1984 he volunteered to go to the missions of Africa. He spent 5 years in pastoral and missionary service in Tanzania. On his return he was appointed Rector at Kurla. In 1991, he was appointed Rector of DBYC, Pune but before he could take up this assignment he was diagnosed as suffering from cancer and after a year of fighting the dreaded disease, he passed away.

Fr. Braganza was a very affable and caring person. He was a magnet, attracting the young with his simplicity and availability. He loved being with the young as was evident by his open office. Boys would enter in during the breaks and surround him and listen to him with eagerness. Through very creative scouting camps, retreats and prayer experiences he would touch their hearts. He was instrumental in guiding many to enter religious life. He also printed and published a few books that would help those in the youth apostolate. Some of these are: *May I Help you, Sing Praises to the Fairest* and the very popular *Youth Leaders Companion*. His love for the media ministry was evident by his constant concern for those who showed promise in this apostolate. Even at the end, with death staring him in the face, he wrote letters to benefactors inviting them to support a communications project that had just started in the province. He was a man of deep faith who acknowledged his talents and set-backs with sincerity, as is evident from one of his letters to the Provincial "I find I am not so much for management, as for working directly with the young". The regular visits by past pupils during his illness, and their massive attendance at his funeral bore

testimony to Salesian charisma and pastoral efficacy.

BRO. CASTELLINO FERNANDES



Born: 30-8-1929
Professed: 24-5-1955
Died: 29-8-1994

Bro. Castellino was born at Daman Pequeno-Damao. In 1943 he came into contact with the Salesians for the first time, when he entered Don Bosco Matunga as a pupil. He was eager to be a Salesian himself. Thus in 1950 he joined Sacred Heart, Tirupattur where he stayed for four years as an aspirant. Here he also trained himself in carpentry. He entered the novitiate at Yercaud in 1954. In 1954 he received the Brother's medal from the great missionary Archbishop, Mgr. Louis Mathias. He made his first profession in 1955 and was sent the very next day to help at the carpentry department at Basin Bridge. The next year he ran a flourishing oratory at St. Gabriel's. A year later he was asked to do his Magistero in Turin. He made his perpetual profession on May 24, 1961 at Yercaud. He was then appointed to Don Bosco Matunga, in Bombay and worked there until 1967. He left for Shillong at the invitation of Archbishop Hubert D'Rosario in 1970. He was the archbishop's secretary for sixteen years. During these years he went around the mission preaching the word of God in his unique way: through films, music and above all, through magic. In 1986 he was placed in charge of the Retreat House at Pastoral Centre, Shillong and in 1992 he was given charge of the Don Bosco Book Depot. He passed away at 1.30 p.m. on August 29, 1994. Bro. Castellino was a man who loved the poor and burned with zeal to

proclaim the Gospel. He had a special predilection for the orphans, the rag pickers and the delinquents. The sight of many of them at the funeral was a living testimony to his apostolic effectiveness. Throughout India Bro. Castellino was called the magician Salesian. He used his magical skills to entertain and to spread the Gospel and also to collect funds for the mission. He transmitted his skills in magic to many Salesians and youngsters. He loved music and played the trumpet with consummate skill and perfection. He put together many local music groups to promote evangelisation. He will be remembered for his nobility, childlike simplicity, generosity, a capacity to appreciate people and a good dose of healthy humour.

ABP. HUBERT D'ROZARIO



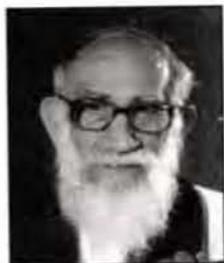
Born: 21-2-1919
Professed: 25-12-1937
Ordained priest: 16-4-1947
Ordained Bishop: 6-9-1964
Died: 30-8-1994

Hubert D'Rosario was born in an obscure hamlet near Calicut, Kerala. He was the fourth in a family of seven children. At the age of ten, Hubert lost his mother. After successfully passing his matriculation he scouted around for his next step in life when he met the Salesians. He found his way to the church and the Salesian novitiate at Tirupattur. There he used to be found watching with bemused wonder and keen interest the animated games of the brothers. But more than the brothers, it was the Rector, Fr. Carreno who stole the boy's heart. As a result the boy was instinctively drawn to the Salesian family. In December 1936, he began his studies on his way to the priesthood with Fr. Carreno as his novice master and guide through the rough

and difficult times of formation. He was ordained a priest of God at St. Mary's Parish Church, Kotagiri by Msgr. Renatus Guega, Bishop of Mysore in 1947. Tirupattur was his first posting. Next, he was sent to Trivandrum, then as Rector to Katpadi with the distinction of being the first Indian Rector in the Madras Province. In 1958 he became the Rector and Principal of Don Bosco School, Matunga, Bombay. He had many firsts to his credit. He was the first Indian to be the head of such a big institution. He was the first Indian delegate to the General Chapter in 1958. When the See of Dibrugarh became vacant, Fr. Hubert was appointed its bishop by Pope Paul VI on 6 July 1964. He had scarcely set himself in the midst of his people in Dibrugarh giving impetus to the work of the Church, when further summons from the Holy Father urged him to move on to the newly created archdiocese of Shillong-Guwahati as the first Metropolitan Archbishop of Northeast India in 1969. He was consecrated bishop at the Shrine of Mary Help of Christians, Matunga, Bombay, on September 6 1964 by His Eminence Valerian Cardinal Gracias. Soon after his consecration he flew to Rome to attend the third session of the Second Vatican Council then in progress. On December 12, 1964, Bishop Hubert arrived in Dibrugarh. Soon after his arrival, the young Bishop managed to rope in the services of Fr. Ignatius Rubio from Don Bosco, Matunga. Under Bishop Hubert's five-year-long pastoral ministry, the diocese of Dibrugarh witnessed great progress in the field of evangelisation. Many new mission areas were opened as new frontiers for evangelisation continued to attract his attention. He will be fondly remembered for his frequent village visits because he loved his people. He often confessed: "When I am among them I forget all my troubles. They are so simple and loving and my greatest joy is to be with them." Later when ill-health made touring impossible he regretted that the inability to visit his people was "the greatest sorrow" he had to bear. The record of the educational, health and social service centres that he began is phenomenal. He lived long enough to see the Golden Jubilee of the diocese of Shillong (1984), the papal visit (1986), the centenary celebrations of the Catholic Church in North

East India (1990). No doubt, evangelisation was the "leit motif" which governed the life of the Archbishop. After a brief illness during which he continued to show great concern for the mission, he commended his soul to the Lord on August 30, 1994.

FR. ANTHONY ALESSI



Born: 27-4-1906
Professed: 16-9-1923.
Ordained: 26-4-1931.
Died: 18-1-1995.

Fr. Anthony Alessi was born at Nave, Italy, into a family of strong faith and deep devotion. As a young boy he had to work in the fields. He studied all by himself, reading books sent by an uncle who was a Salesian Brother. After two years of active military service, he joined the Salesians. He always considered the experience of poverty in his early life a singular grace that equipped him for the road ahead. Finishing his novitiate and philosophy in Italy, he came down to India as a missionary in 1926. In the missions of the North East he threw himself into the work of evangelisation. The veteran Salesian missionary Fr. Vendrame deeply influenced his young mind. He witnessed the conversion of thousands of Khasis who embraced Christ and the Gospel. After his ordination he worked in the Brahmaputra valley - preaching from village to village despite all the hardships of rough terrain, primitive transport, malaria and dysentery. After 13 years in Assam he was asked to start the Salesian presence in Burma. The Salesians were also involved in refugee work when World War II was in progress. In 1956 he was appointed Provincial of Calcutta. He kept frequent contacts with his missionaries and spent most of the time visiting them in the mission field...and all this in spite of very poor health. He suffered from ulcers,

dysentery and malaria. All this made travelling difficult, yet he went on. In 1958, he moved to the new Province of Guwahati (which was carved out from the Calcutta Province). He worked hard to establish adequate training for younger Salesians and for setting up the required structures. In 1960, he was involved in a serious accident. After 13 years as Provincial he asked for a quieter job. He came to Lonavla as Rector of the Apostolic School which was nearing completion. In 1966 he fractured his hip bone and had to limp for the rest of his life. He worked in Matunga and Kurla briefly. In 1970, he took charge of the new missionary aspirantate at Borivili. Already then he would come to Matunga daily to help Fr. Maschio in the shrine and in the office. Finally, in 1974 he was transferred to what would be his last abode: the Provincial House at Matunga. He took charge of the pastoral services at the Shrine, and spent hours in the confessional. He would take part in the distribution of food and money to thousands of lepers. He took greater interest in leper rehabilitation by setting up a separate home for them at Velholi near Bhivandi. He asked the Helpers of Mary to take charge of this apostolate.

His strong faith and strict observance of religious life was the driving force behind his enthusiasm in the mission. He spent hours bringing souls back to the sacraments. Towards the end, his energy began to fail, yet he remained fiercely independent and refused all forms of comfort and assistance. Through all this he never complained. His schedule continued to be demanding on himself, his time and health. He continued to hear confessions - a service he rendered to the thousands who flocked to the Shrine. On January 18, out of force of habit and his zeal to bring sinners back to God, he descended the stairs from his room at 4.00 a.m. He said his mass and went as usual to his confessional. Feeling uneasy, he quietly ascended to his room in the Provincial House. He did not make it. His lifeless body was discovered at 6.30 a.m. - it was still warm. Crowds attended his funeral. The poor whom he helped generously also came to pay their respects. Above all, there were present a great number of penitents who visited him regularly at the confessional.

FR. CYRIL FRANCIS



Born: 17-6-1923
Professed: 12-2-1943
Ordained: 7-12-1951
Died: 27-3-1995

Fr. Cyril Francis lived a little more than 71 years, of which he spent 52 years as a Salesian and 43 years as a priest. He belonged to the Province of Calcutta and was a trained teacher with a B.Ed. degree and a Diploma in Vocational & Career Guidance. In 1980 he shifted to the province of Bombay. He worked in various capacities in Sulcorna, Quepem, Fatorda, Panjim, Andheri and for the last 4 years, in Baroda.

He had an infectious enthusiasm and zest for life. He was the soul of every community get-together. He loved singing his favourite songs and playing the mouthorgan. He loved the boys and willingly joined in their recreation. He was an articulate preacher and the boys longed to hear him speak. His sermons were filled with lively anecdotes which he would recount in a very dramatic manner. He had a child-like confidence in his superiors. He was a man of deep faith and bore the trials of community life of which he had a fair share. His buoyant spirit carried him through his last weeks of suffering. He bore his pain with calm and serene acceptance - the measure of his deep faith and closeness to God. The secret of his contented nature was his conviction which he once expressed in his letter to the provincial on accepting a difficult transfer:

"Happiness is a disposition of the spirit and not of the mind... a peculiar disposition that can make a person smile in the midst of tears."

Towards the end of his life he began learning the casino. He would play it everyday while alone in his room. This kept his spirit enthusiastic and "jolly" - as he always wanted to be.

FR. JOSE MENEZES



Born: 29-7-1920
Professed: 31-1-1941
Ordained: 25-3-1950
Died: 11-7-1995

Fr. Jose Menezes was born in Mangalore. He entered Salesian life and was ordained in 1950. He had a long and illustrious career as Headmaster in several schools: Panjim, Chinglepet, St. Bede, Wadala and Borivili. He also was the Principal of a diocesan school at St. Michael's, Mahim. He was Rector in Egmore, Kurla and Borivili; Parish Priest in Wadala; Administrator in Panjim and Fatorda; Confessor in Andheri and Borivili. His health began to deteriorate while at Borivili and he reached a helpless state unable to communicate or recognise anybody. He came across to all as a meticulous planner and organiser who demanded a high standard of efficiency and discipline from both teachers and students. He was an intelligent, eloquent and forceful speaker. He was much sought after for retreats and homilies. He would often incorporate the local vernacular jargon into the text of his homilies, thus providing him with the advantage of speaking directly to the life-situation of his audiences. Rich in talent and dynamic as he was, he had to suffer much in the midst of painful controversies and prolonged disputes which led to a breakdown in his health. He accepted these hardships in a spirit of resignation and faith, grateful to those who showed him understanding, concern and sympathy. He was an avid reader and kept abreast of political events of the time - making discerning statements and expressing his opinion whenever he felt it necessary.

FR. PETER GATTI



Born: 16-3-1911
Professed: 9-1-1928
Ordained: 1939
Died: 7-8-1995

Born at Cernusco Sul Naviglio, Italy, Fr. Peter was the fifth child of Mr. Guiseppe Gatti and Mrs. Valli Maria. Endowed with leadership qualities as a teenager, he joined the aspirantate at Ivrea in 1928 and stepped on Indian soil when he was barely 17 years old and "as thin as a blade of grass". His ordination motto was "to share your bread with the poor". He taught theology for some time and then took a BA, BT degree enabling him to teach in a high school. He was posted at Madras (Egmore and Nagercoil) and was at Don Bosco High School, Matunga between the years 1952 and 1961. He was then called to serve at the Apostolic Nunciature in Delhi after which he returned to teaching at Matunga and Panjim. He was Rector and Principal at Fatorda and then returned to Panjim where he stayed until his sad demise. He was noted for his cheerfulness, humour and his affectionate ways. He loved his confreres and showed it. He had a flair for writing and regularly contributed stories to the Don Bosco Madonna. He had phenomenal wit and was well known for his ability to pun on the English language. He was also known for his poetical compositions. Sometimes his quick temper scared many people but they recognized the kindness below the surface. He chose Indian citizenship, a sign of his total dedication to the missions. He was a good preacher. A month before his death he was sent to Italy for a bit of rest and treatment there. Little did his confreres realise that he would never come back to India.

FR. DESMOND PAES



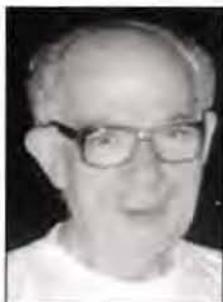
Born: 14-4-1941
Professed: 24-5-1961.
Ordained: 19-12-1970.
Died: 6-11-1995.

Born at Byculla, Mumbai, Fr. Desmond Paes completed his SSC at Don Bosco, Matunga. He went to the aspirantate at Tirupattur and excelled in studies, talents, games, music, humour and dramatic skills. He served in the houses of Lonavla, Kurla, Baroda, Wadala, Fatorda, Borivli and Antop Hill. He was also a National Delegate for Past Pupils and incharge of Social Communication & Youth Services at Matunga. He qualified himself in his preferred field of Education and served with distinction in various schools of the province. Fr. Desmond had the gift of keeping a crowd roaring with side-splitting laughter. He would be the soul of every party with his guitar, songs, jokes, mimicry and comic verses. Thus he brought good cheer wherever he went. He was also very generous and never refused to help anyone. Moreover he was a man of his word - he rarely turned down any requests for help and always ensured that he kept his promises, without having to be reminded. He was not always understood and yet he never bore any ill will. In fact he always tried to see the good side of things. He kept his pain and loneliness to himself. There was much virtue in his gestures of considerateness and the little kindnesses he bestowed. He had a thousand friends and contacts whom he could rely on for help whenever he needed it and they always enjoyed his company. The testimony of his friendship was borne out in the fact that at his premature death, the Shrine at Matunga was filled to capacity, despite being an

afternoon on a working day - and at short notice.

Fr. Desmond also composed hymns with very inspiring lyrics. He was a beacon for the many lyricists who sprang up from Lonavla during his stay there. One of his hymns will always be remembered as containing his final wish: *"Lord my God, I've walked a weary way. I've seen places where your love was in decay. Lord you know me. My life belongs to you. May your great love forever see me through. In the shadow of your mercy, I lay my soul to rest. In the splendour of your greatness, my life will ever be blessed..."*

FR. DANIEL VENIA



Born: 14-4-1930
Professed: 18-8-1946
Ordained: 7-12-1956
Died: 20-12-1995

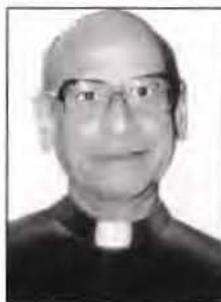
Fr. Venia was born at Bronte, Sicily. He came to India as a student of Theology in 1951. The first 14 years of his priestly ministry were spent in the provinces of Madras and Calcutta. He worked in Madras, Krishnagar, Sonada and Siliiguri and Calcutta. In 1970 he was transferred to Borivili as Confessor. He then went on to work in Sulcorna, Andheri, Pune, Nasik and Fatorda. Most of the time he was either a confessor or administrator. From 1991 till his death he was at Lonavla as confessor and in charge of the propaganda. His wisdom and holiness consisted in his simple, child-like trust in God and neighbour. He never occupied high positions in the congregation. He was never Rector or Principal. Yet he was one of the most loved confreres. His simplicity, patience and availability were phenomenal. He was always ready to drive the vehicle to reach confreres to the station or airport. His assurances to his confreres in

the familiar phrases "no problem", "corragio" endeared him to all in the province. This transparent simplicity often led to humorous occurrences which even he enjoyed recalling. In the confessional he brought many the forgiving love of Jesus. Towards the end he had a stomach ailment and asked to be treated in Italy. There, to the shock and grief of all his confreres in India, he breathed his last.

FR. AURELIUS MASCHIO

Born: 12-2-1909
Professed: 25-12-1925
Ordained: 29-4-1933
Died: 9-9-1996
(see special article)

FR. DENNIS DUARTE



Born: 16-5-1918
Professed: 8-12-1936
Ordained: 30-1-1946
Died: 24-9-1996

Fr. Dennis Duarte was born at Girgaum, Bombay. He was the eldest son of his parents and was a clever student and a good sportsman. He came to know about Don Bosco through his friend and neighbour, Oscar Misquita. Soon after his ordination he was deemed very capable and was appointed the assistant secretary of Archbishop Louis Mathias in Madras. He then moved to Tirupattur as Prefect of Studies where his penchant for discipline and order brought honour to the institute. He was an understanding Rector in Matunga and Panjim. In 1968 he was appointed the Vice Provincial of Madras and in 1969 he was made the first Provincial of the newly erected Province of Bombay. After he served a full term, he continued to work in the province

as Rector of Matunga, Director of the Shrine at Panjim, Parish Priest at Wadala, Catechist and confessor at Andheri, where he breathed his last. He often called himself a "first time Salesian". He was the first Indian Rector of Goa, the first Indian Provincial to be appointed by Rome, the first Indian to attend the General Chapter and the first Provincial of Bombay.

He will be remembered as a faithful priest and an eloquent preacher. He took great pains in preparing his sermons, interspersing them with lively anecdotes. Later he planned the liturgical celebrations in great detail using drama and animation with the help of young friends. He was always available for the ministry of confessions. He ensured the decorum and dignity of all religious and liturgical services. He was a great writer and was a regular contributor to the *Don Bosco's Madonna*. A collection of some of his stories were published on the golden jubilee of his ordination, entitled *Stories to Live by*. He loved his vocation and was a great vocation promoter bringing many to the vineyard of the Lord by his sermons, writings and personal contacts. His illness prolonged itself laboriously... he was even resuscitated once. Yet he bore it with courage and acceptance of God's will till his final moment. On the occasion of his golden jubilee of priesthood he wrote: "I ask God what he saw in me (to have called me), and though I have let him down, times out of number, he has kept me happy. Every morning I raise a white Host and a golden Chalice to the Lord, and he changes it at my words. What marvels the Lord has done for me!"

FR. JOSEPH MALIEKAL

Born: 26-12-1925
Professed: 24-5-1949
Ordained: 2-7-1960
Died: 2-12-1996

Fr. C. M. Joseph was born in Pala, Kerala. He did his practical training in Matunga in 1953 and later returned to complete his B.Ed. in 1964. He volunteered for the North Eastern and African missions. In 1994 he returned to India and was appointed confessor at Mysore. He died untimely, from a severe head injury caused by a fall from the scooter.

BRO. EULALIO VAZ



Born: 12-2-1932
Professed: 24-5-1956.
Died: 2-2-1997.

Born at Cuncoim, Goa, Bro. Eulalio Vaz showed signs of promise already from his childhood. He joined Tirupatur as an aspirant in 1951 and after a year of practical training was sent to Rebaudengo, Italy for technical studies. After a stint at Basin Bridge he was a pioneer at the St. Joseph Technical Institute, Kurla, where he was Principal for 20 years. In 1985 he went to Don Bosco Fatorda and boosted up the standard of the institute. In 1989 he stepped down as Principal but began to focus his attention on non-formal technical studies especially TRYSEM. He made this a conscious option since he was eager to meet the growing demands of poor boys who often dropped out of school and were bereft of employment. Yet it was in the Oratory, a setting close to the heart of Don Bosco, that Bro. Vaz came into his own. Along with football and other games, he also dispensed a good dose of character and religious formation. He was marked out by his size. He stood out in the crowd with his big stature. He was a big-hearted man with a deep love for the poor. He was a sportsman who instilled the sporting spirit and discipline into athletes in his charge. He coached, played, prayed and counselled youngsters who saw in him both a hero and a friend. He had acute common sense and gauged the needs of youth at a very practical level. His untimely death on the football field possibly due to a massive heart attack brought his past pupils together from distant places. It was a touching manifestation of the gratitude and appreciation people had for him.

FR. K.J. THOMAS



Born: 24-1-1947
Professed: 24-5-1965
Ordained: 23-12-1973
Died: 2-4-1997

Fr. K.J. Thomas was born in Pune but was schooled at Avadi, Chennai. When the family had to move again to Bangalore he came in contact with the Salesians and decided to join in 1964. After his philosophical studies he was sent to Lonavla for his practical training. As a priest he was posted at Kristu Jyoti College and later pioneered Visvadeep as its first Rector in 1992. He served as Secretary of the CBCI Commission for Christian Life, and was the founder-president of the All-India Catechetical Association. However, through all these responsibilities, he had not been keeping good health. The cause was detected only in April 1996. He was diagnosed as having Hepatitis B. He passed away at St. Philomena's Hospital after a year of prolonged suffering.

FR. JOAQUIM LOBO



Born: 14-8-1933
Professed: 24-5-1955
Ordained: 24-5-1984
Died: 29-6-1997

Fr. Joaquim was born in Panjim, Goa, the favourite of his mother who saw in him a special son. He joined the oratory of Don Bosco as a boarder in

1948 and the following year asked to be admitted into the aspirantate at Tirupattur, Madras. Here he completed his SSC and was later sent for his technical studies in metal art work. He proved to be a gifted student and qualified to become an artistic metal worker all his life. After his first profession he was sent to the Technical Institute at Madras where he worked for many years even after his perpetual profession. His great desire was to be a priest, but the policy of the congregation at that time discouraged a change from the Brotherhood to the Priesthood. When this was made permissible, the superiors heeded his plea and ordained him in 1984.

Fr. Joaquim served in Gujarat briefly and then in Africa. Notwithstanding his poor health he stayed on till 1996 offering his technical skills to African youth. He returned to the province of Bombay for medical attention and was assigned to the community of Dominic Savio, Andheri, from where he was called home.

Fr. Joaquim never craved for recognition but quietly proved his worth through his unassuming labour in the vineyard of the Lord. He humbly accepted all that happened to him as was clearly seen in his calm resignation to his recent illness. Today, Fr. Joaquim's metallic art adorns many important institutions. They are reminders of his friendly, non-interfering fraternal presence among his Salesian brothers and are signs of a talent spent for the glory of God.

FR. ANAND DALMET



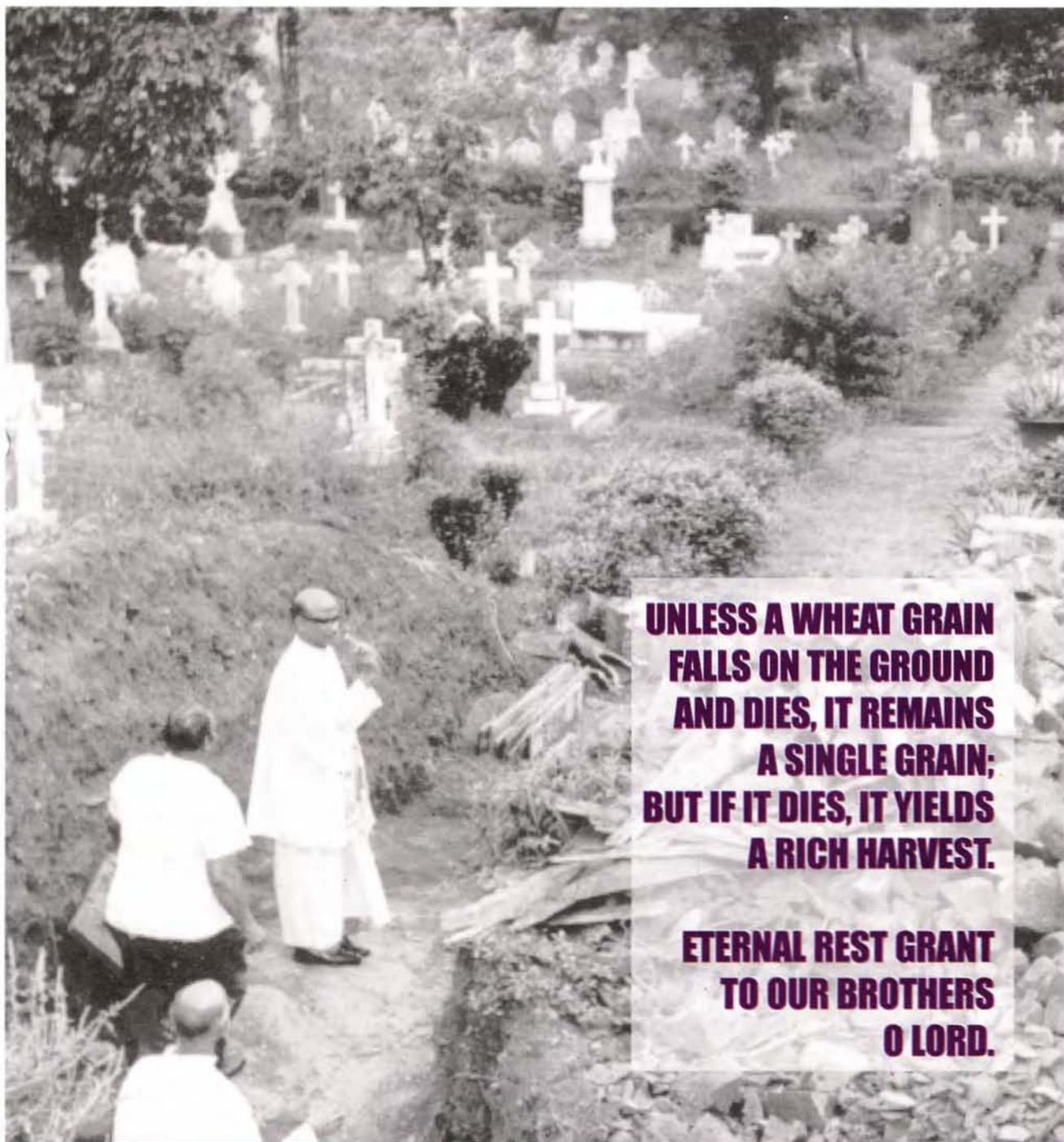
Born: 20-9-1959
Professed: 24-5-1979
Ordained: 1-4-1990
Died: 9-10-97

Fr. Anand was born in Vasai. He entered Don Bosco, Borivili as a pupil

for the first time in June, 1972 and expressed his desire to become a Salesian priest. One of the trades he picked up during his junior college days was tailoring. He completed his scholastic studies and was ordained in 1990 at the Shrine of Don Bosco's Madonna, Matunga. Soon after, he was appointed assistant parish priest and Vice Principal at Jaitala where he worked for three years. His next and

last assignment was as Principal of Don Bosco High School, Yerwada, Pune. In October 1997 he accepted an invitation to preach at the novena of Our Lady of Fatima at Jaitala. After mass he went out to visit a sick parishioner. On the way he was hit by a speeding truck and expired immediately. Fr. Anand was noted for his unassuming friendliness and his ability to take a joke sportingly. He

was assiduous in the fulfillment of his duties and faithful to his daily prayer schedule. As a Principal he was firm and worked hard to raise the standard of the poor students, thus enabling the school to achieve cent percent results in the SSC exams of 1996. His untimely death brought a sense of shock to all who knew him. It was the first death in the province of someone so young.



**UNLESS A WHEAT GRAIN
FALLS ON THE GROUND
AND DIES, IT REMAINS
A SINGLE GRAIN;
BUT IF IT DIES, IT YIELDS
A RICH HARVEST.**

**ETERNAL REST GRANT
TO OUR BROTHERS
O LORD.**

On August 20, 1974, Fr. Dennis Duarte blessed the site for the construction of a mausoleum for the Province.

NATIONAL VISION STATEMENT OF THE SALESIANS OF DON BOSCO

**WE, THE SALESIANS OF DON BOSCO IN INDIA,
ARE SIGNS AND BEARERS OF GOD'S LOVE TO YOUNG PEOPLE
ESPECIALLY THE POOR.**

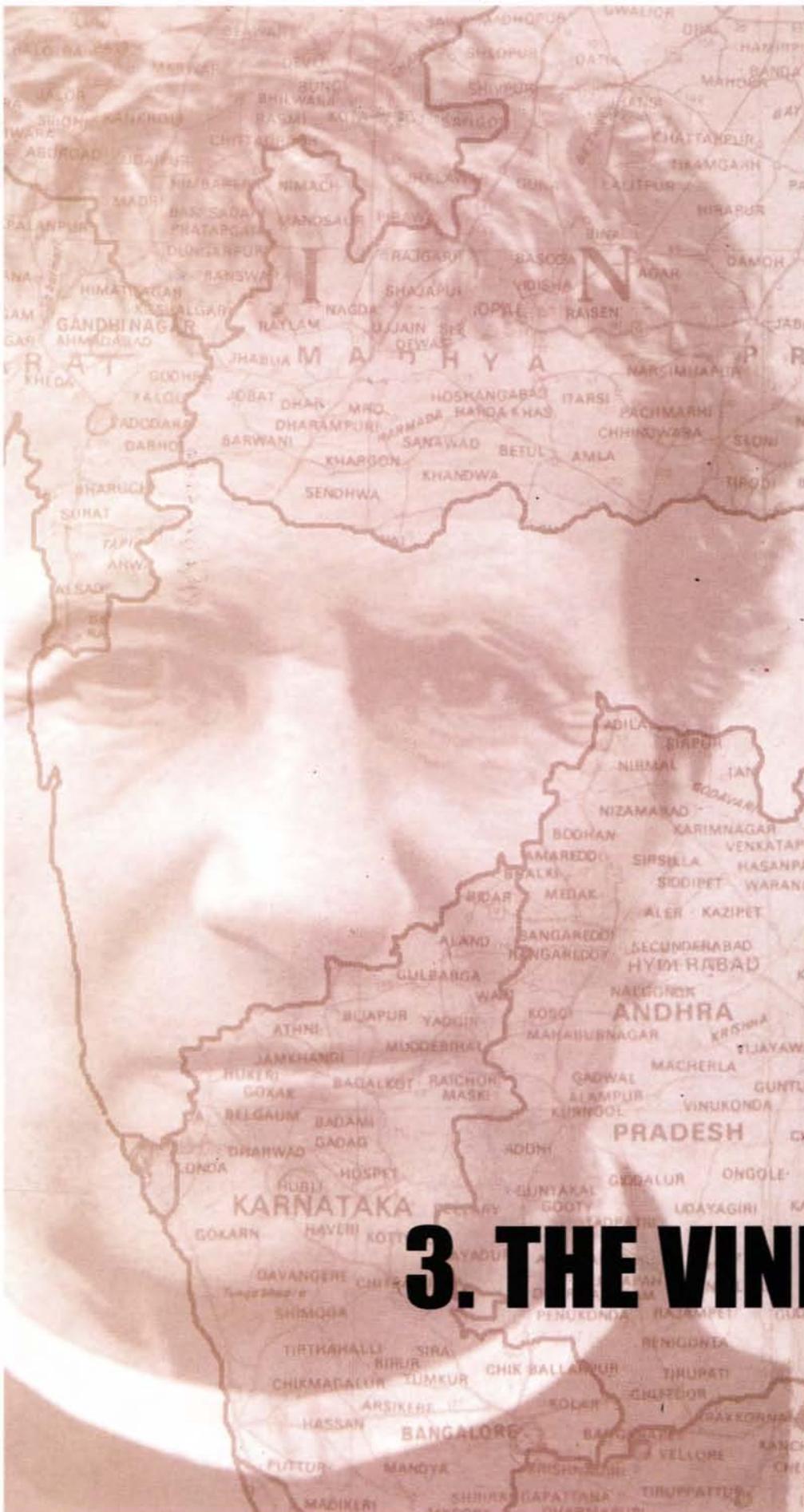
**FOLLOWING JESUS CHRIST, THE GOOD SHEPHERD,
AND IN IMITATION OF OUR FOUNDER,
RESPONDING TO THE INSPIRATION OF THE HOLY SPIRIT
AT THE SERVICE OF THE CHURCH,
UNDER THE GUIDANCE OF MARY OUR MOTHER,
WITH DON BOSCO'S ATTITUDES AND STYLE,
WE SEE OURSELVES ENTERING THE THIRD MILLENNIUM
UNITED AS A NATIONAL COMMUNITY OF CONSECRATED MEN
ENRICHED BY OUR DIVERSE ETHNIC AND CULTURAL BACKGROUNDS.**

**WE STRIVE, ACCORDING TO OUR SPECIFIC CHARISM OF
EDUCATION AND EVANGELIZATION
TO CREATIVELY ADDRESS AND UPHOLD THE CAUSE AND DIGNITY
OF THE POOR AND THE MARGINALIZED
ESPECIALLY THE YOUNG.**

**WORKING TOGETHER WITH THE MEMBERS OF THE SALESIAN FAMILY AND WITH
LAY COLLABORATORS, INCLUDING THOSE OF OTHER RELIGIONS AND PERSUASIONS,
THROUGH RECIPROCAL FORMATION, SHARED RESPONSIBILITY
AND ACCOUNTABILITY,
WE EXPERIENCE A GREATER COMMITMENT TO OUR MISSION.**

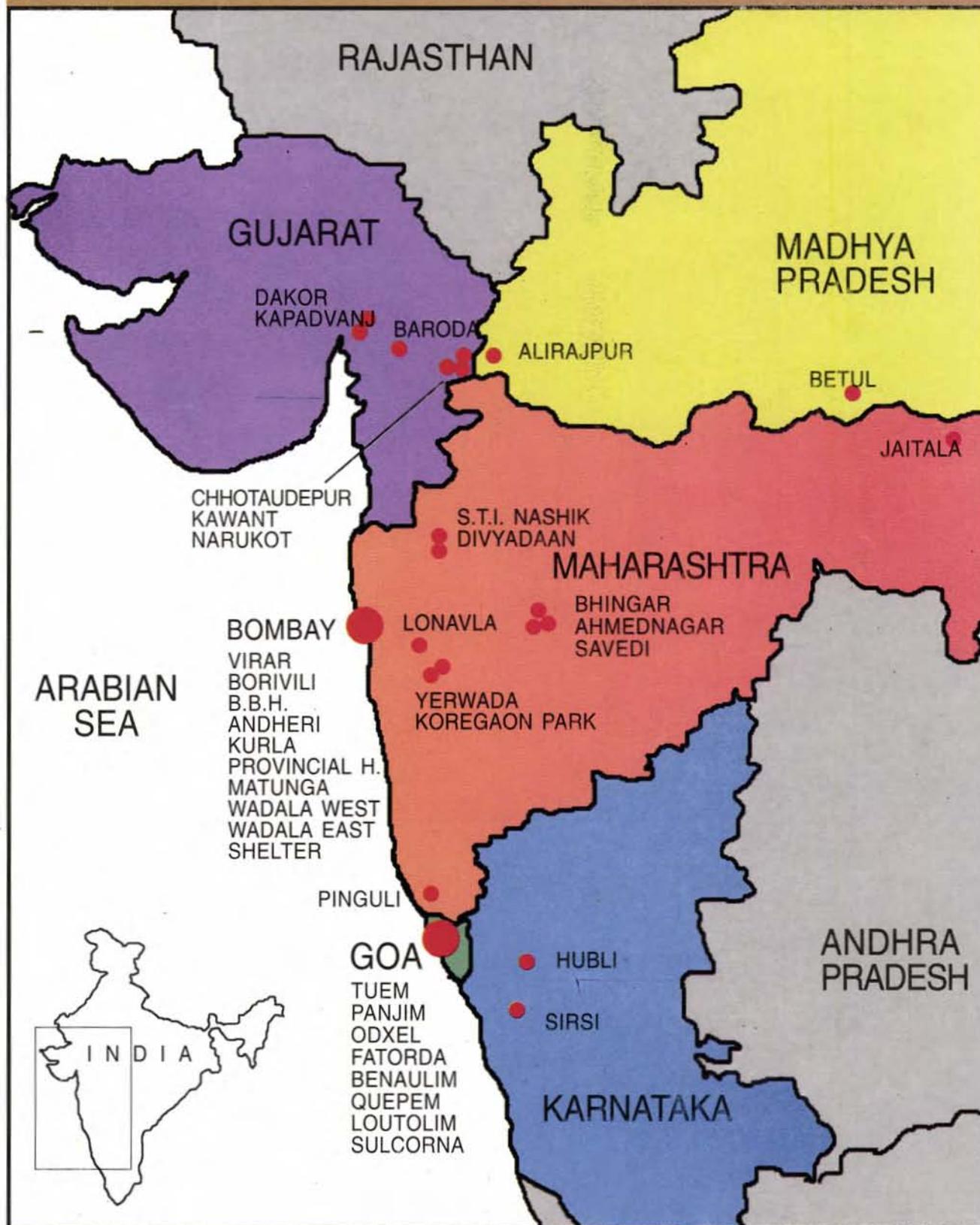
**THUS WE PROCLAIM AND REALISE
GOD'S KINGDOM OF LOVE, PEACE AND JUSTICE IN INDIA.**

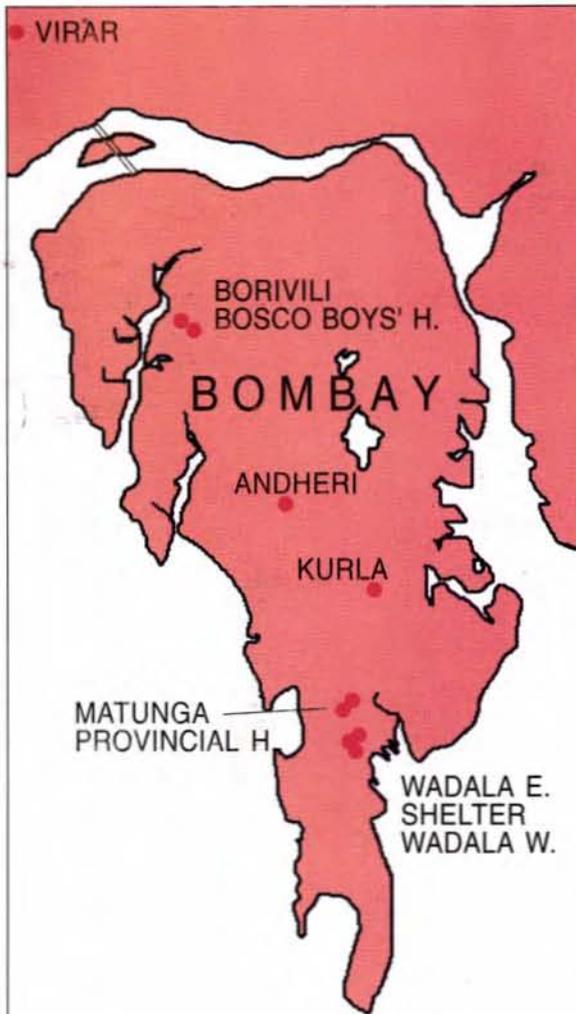
Salesian Provincial Conference of India - 1997



3. THE VINEYARD

LOCATION OF THE SALESIAN HOUSES IN THE PROVINCE OF BOMBAY





STATEWISE LIST OF PRESENCES

GOA	ESTABLISHED/ENTRUSTED	PAGE
BENAULIM	1987	158
FATORDA	1973	131
LOUTOLIM	1994	173
ODXEL	1948	107
PANJIM	1946	146
QUEPEM	1985	152
SULCORNIA	1962	113
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GUJARAT	ESTABLISHED/ENTRUSTED	PAGE
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CHHOTA UDEPUR	1975	140
DAKOR	1981	149
KAPADVANJI	1994	174
KAWANT	1986	153
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KARNATAKA	ESTABLISHED/ENTRUSTED	PAGE
SIRSI	1995	175
SUTGATTI (HUBLI)	1991	167

MADHYA PRADESH	ESTABLISHED/ENTRUSTED	PAGE
ALIRAJPUR	1992	168
BETUL	1992	169

MAHARASHTRA	ESTABLISHED/ENTRUSTED	PAGE
AHMEDNAGAR - BHINGAR	1986	154
AHMEDNAGAR - SAVEDI	1992	169
AHMEDNAGAR - ST. ANNE'S	1986	156
BOMBAY - ANDHERI	1969	118
BOMBAY - BORIVLI	1970	121
BOMBAY - BOSCO BOYS'	1976	141
BOMBAY - KURLA	1965	115
BOMBAY - MATUNGA	1928	102
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BOMBAY - VIRAR	1993	171
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PUNE - LONAVLA	1962	110
PUNE - YERWADA	1974	133
SINDHUDURG - PINGULI	1983	150

1928 matunga

DON BOSCO HIGH SCHOOL

***ESTABLISHED
1928***

***CANONICALLY ERECTED
1933***

***ARCHDIOCESE OF
BOMBAY***

STATE OF MAHARASHTRA

***SERVICES:
High School
Boarding
Evening Study Classes
Shrine Services***

RECTORS

FR. JOSEPH HAUBER	1928-1932
FR. ADOLF TORNQUIST	1932-1937
FR. AURELIUS MASCHIO	1937-1952
FR. MAURO CASAROTTI	1952-1958
FR. HUBERT D' ROSARIO	1958-1964
FR. ALOYSIUS DI FIORE (6MTHS)	1964
FR. JOHN GIACOMELLO	1964-1970
FR. THOMAS BRAGANZA	1970-1976
FR. DENNIS DUARTE	1976-1982
FR. CHRYSOLOGUS D' CUNHA	1982-1988
FR. DENZIL VAZ	1988-1990
FR. STEPHEN RODRIGUES	1990-1994
FR. ORVILLE COUTINHO	1994

On May 16, 1928, four Salesians - Fr. Joseph Hauber, Fr. Austin Dehlert, Bro. William Haughley and Bro. Michael Devalle took over the management of the Educational Institution of the Immaculate Conception from Fr. J. S. Freitas S. J. The school was housed in a rented building called "Tardeo Castle". When the new school commenced on June 6, 1928, there was a complete change of staff and servants. There were 189 day-scholars and four lady teachers. Mr. Roch Thomas was the official headmaster 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 superior for nine months.

In 1937, Fr. Aurelius Maschio was appointed Rector. Gifted with rare foresight, dynamism and a drive to convert his dreams into reality, Fr. Aurelius made an assessment of the existing situation, laid out his plans and launched out on a massive fund-raising campaign. Since many difficulties were being presented by the landlord at Tardeo, he looked for land elsewhere. He found a spacious plot at Matunga - a landscape of marsh, water-filled pits and slime - which he proposed to buy. In the meantime Fr. Berutti and Fr. Candela of the Superior Chapter, during their brief stop in Bombay on their way back to Turin from the 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 Cumballa Hill in September 1940. Meanwhile, all attention was on the new place bought at Matunga. And, so on March 19, 1941, the foundation stone of the new building at Matunga was blessed and laid by Archbishop Thomas Roberts, SJ.

By October 31, 1941, "Hilltop" was vacated and the school moved into the partially completed building at Matunga. On January 31, 1942, the premises were completed and solemnly inaugurated. Today, this portion forms

the secondary section of the school.

The foundation stone of the primary building was blessed on the feast day of Don Bosco, January 31, 1951.

The building of the Shrine of Don Bosco's Madonna was begun and completed by Fr. Maschio during the rectorship of Fr. Mauro Casarotti (1952-1958). Fr. Hubert D' Rosario succeeded Fr. Casarotti. He was the first Indian to lead the school and boarding complex as Rector of the institute. At the end of his term, on September 9, 1964, he was ordained Bishop by Cardinal Gracias in the Shrine of Don Bosco's Madonna, Matunga.

On November 28, 1964, around the time of the Eucharistic Congress, Msgr. D' Rosario together with seven other bishops consecrated the Shrine dedicated to Mary Help of Christians, each Bishop performing separately the consecration of each of the altars, in the Shrine and in the Crypt. Fr. Olivio Miranda, the catechist, was given charge of the solemn liturgy and supervised the whole function while Fr. Bianchi conducted the choir comprising the boys of Lonavla.

December 4, 1964, was a special day in the history of the School. His Holiness Pope Paul VI met the University and High School Students assembled on the campus. Fr. Pianazzi, the General Prefect of Studies welcomed and thanked the Pope in the name of the Salesians for the singular privilege of his visit. The Holy Father replied that it was his duty to thank the Salesians for their work and for putting up such a fine institution.

Fr. A. Di Fiore followed Msgr. D'Rosario as Rector in 1964. But barely six months later he was appointed Provincial of the province of Madras.

In January 1965, the residence of the confreres was completed during the time when Fr. Hubert Rosario, was Rector and his administrator, Fr. Ignatius Rubio. The boarding house was built next and completed by Fr. John Giacomello, the Rector with the help of his administrator Fr. Santino Mondini.



The primary section of the school: an aerial view taken from the secondary section, during and after construction and (right) a rear view, with the shrine.

When Fr. Thomas Braganza became Rector in May 1970, the finishing touches were put to the new building. Fr. Dennis Duarte took over as Rector in 1976 and saw to it that the standard of the institute was kept aloft. Don Bosco could now be counted among the most prestigious schools in Bombay.

However, it was felt that the portals of the institution had to be made available to poor youth as well. Hence during the rectorship of Fr. Chrysologus D'Cunha, boys from the neighbouring slums were invited to use some classrooms for their study. They were given a unique opportunity to avail

themselves of a clean and quiet study environment.

Thus, the community, with the help of clerics who were studying for a degree in social work, began evening-study classes in 1983. Remedial classes for weaker boys were also provided. Ever since its inception, this project has yielded positive results.

In 1985, Fr. John Samala took over as principal of the school and was advised by Fr. Chrys Saldanha, the provincial, to implement two important policies: firstly, to admit poor boys from the neighbourhood slums; secondly to get grant-in-aid for the primary section (Std. I to IV) from the government. Accordingly work began, in order to implement the two poli-

cies. The grant-in-aid was received only five years later.

The school to this day, continues to be much sought after due to its emphasis on all-round education. The large playgrounds and the two well equipped auditoriums amply testify to the attention given to games, sports and cultural training besides academic development.

For admission to the boarding, special attention is paid to poor boys, orphans and cases where serious difficulties exist in the family.

Over the years, each Rector with the wholehearted co-operation of his community of Salesian confreres and the lay staff has made a substantial contribution to the progress and smooth running of the institution. Thanks to their unflinching dedication, the students have excelled in studies, sports, dramatics and other curricular activities. The Past Pupils' unit and the unit of the Salesian Co-operators have also been helped to grow.



1946 panjim

DON BOSCO HIGH SCHOOL

**ESTABLISHED
1946**

**CANONICALLY ERECTED
1953**

DIOCESE OF GOA-DAMAN

STATE OF GOA

**SERVICES:
High School
Night (High) School
& Junior College
Shrine of Our Lady of Fatima
Oratory and Youth Club
Non-formal Trades
Boarding for Apostolic Boys**

RECTORS

FR. VINCENT SCUDERI	1946 - 1954
FR. JOSEPH MOJA (IN-CHARGE)	1954 - 1955
FR. JOSEPH CARRENO	1955 - 1958
FR. MANUEL BASTOS PINHO	1959 - 1961
FR. DENNIS DUARTE	1962 - 1968
FR. JOSEPH CASTI	1968 - 1974
FR. MAURO CASAROTTI	1974 - 1975
FR. JOHN SAMALA	1975 - 1978
FR. BENEDICT FURTADO	1978 - 1984
FR. LONGINUS NAZARETH	1984 - 1987
FR. AMARILDES SIGMARINGA	1987 - 1993
FR. TONY D'SOUZA	1993 - 1996
FR. SALVADOR D'SOUZA	1996

The year was 1946 and World War II was just over. The Salesians formulated a plan to open a mission in Goa which was, at that time, under Portuguese rule. Two Salesian missionaries, Msgr. Joseph Carreno, then Provincial of the South India Salesian Province and Fr. Aurelius Maschio, presented themselves before the Patriarch of the East in Goa, Dom Jose da Costa Nunes, for official permission to start a Salesian mission in the territory.

The reply of the Patriarch displayed the enormous confidence held by the Prelate in the Salesians: "Not only permission" he said, "but I am waiting for the Salesians with open arms". The date was March 19, feast of St. Joseph.

Providence chose Fr. Vincent Scuderi, a missionary who was at the Civilian Internment Camp at Purandarh to lead the way. He preferred to go to Goa as a temporary safeguard to avoid an impending repatriation. Fr. Carreno worked hard to obtain the necessary permission from the Portuguese Government. The permission was promptly arranged for by the Patriarch.

Thus, on the night between 4 and 5 April, 1946, Msgr. Vincent Scuderi arrived in Goa. He had come a long way from Calcutta, where he was Provincial, through the internment Camps of Fort Williams (Calcutta), Ahmednagar, Deolali, Dehra Dun and Purandar : six years in all.

Prophetically, he spent his first night in the house that would later become the first house of the Salesians in Goa. He called it *Oratorio Salesiano Don Bosco*.

After presenting himself before the authorities who had been informed about his arrival, he began immediately with a football and a big smile. A bunch of teenagers joined immediately. A few weeks later Bro. Cajetan Lobo was sent to him, as a companion and helper.

Msgr. Scuderi met a Sicilian, Mr. Giovanni Bellassai, who offered to help him for his food and a place to stay. By profession, Mr. Bellassai was a skillful carpenter and joiner. Together, they bought wood and some tools. Many of the boys would not go home, because



The Oratorio built by Fr. Scuderi

they liked to stay with 'Padre Scuderi' and became the first carpenters. A lot of small children living in the vast compound around and nearby were invited in by Bro. Lobo, the sole master. Thus the "Don Bosco Escola Primaria" began.

A big room on the first floor served as the chapel. Daily, as well as, Sunday services were attended in large numbers.

By the time a batch of six salesian priests arrived from Dehra Dun internment Camp, on October 16, 1946, the following activities were already flourishing: daily oratory with about 150 boys; Portuguese primary school: "Inicial" and three classes; boarding with about fifteen boys; carpentry with a dozen boys; chapel well frequented daily and especially on Sundays.

With the arrival of Bro. Francis Medaglia, a master tailor, shortly after, tailoring classes were added to the activities.

Before the end of the year, an attempt was made to open a branch at Calangute, lured by the promises of a well-intentioned friend who had neither the authority nor the means to fulfil them. Fr. Berti and Fr. Mora were put in charge. By April 1947 the house was closed and only a Sunday oratory was run by Fr. Ravalico from Panjim.

In June 1947 the English School was born, with 36 pupils, most of them drop outs. This, and four classes of the Portuguese school were running in a rented building about five minutes from the *Oratorio*.

The patriarch had given the Salesians the Parish of Valpoi and the government, the running of the technical school. Fr. Berti and Fr. Mora were sent to Valpoi, centre of the district of Satari, taking with them the carpenters and future mechanics.

While, Msgr. Scuderi was working hard at finding a plot, to establish the institution permanently, Providence was always pointing to the land in which he had been residing since he set foot in Goa. After much difficulty - scores of visits to the Municipal authorities to cancel the road scheduled to cut through the property according to the city plan, hours spent in convincing people who were changing their minds overnight - on August 5, 1948, the deed was signed with Messers. Camotoa, the land owners and hardware merchants.

The land, 44,000 square meters was bought at Rs 10/- per square meter. More than half the amount was paid on signing the contract with the money that had been given by the Portuguese government for the development of Salesian work in Goa. The Patriarch donated a sum of more than Rs. 30,000, collected during the festivities for the Silver Jubilee of his episcopate. The Commission in charge wanted to erect a monument in his honour which he objected. "Instead, he said, give it to the Salesians for a Technical school". The school was eventually built by Fr. Carreno in 1955.

The balance amount to be paid for the land was in great part paid by a drive organized with Fr. Ravalico in charge. Fr. Dennis Duarte paid the last Rs. 75,000 when he was made Rector, by selling a property Fr. Scuderi had acquired in Calangute along the main



access to the famed Calangute Beach.

As soon as the land was bought, one of the old buildings existing inside, which stood where the main entrance to the institution is at present, was utilised as a printing press with a couple of old machines and types which had been discarded by other presses in town. So far our publications consisted of one monthly magazine '*Ora-torio Salesiano*' and a weekly in Konkani, '*Aitarachem Vachop*'. The press also accepted work from outside. Good patrons were the army, the police and navy which needed forms in plenty. Also very active was the binding department. Fr. Zola was in charge of the press, using his rare inventiveness and skill. In 1949-50, he underwent training at Colle Don Bosco for one year. A Spanish cleric, Joseph Arminana, helped him. The same building, served as "*Lar*" (home) for students who frequented the local *liceo* and could not adapt to the time table of the boarding. In charge were some diocesan priests lent to the Salesians by the Patriarch. Successively, Fr. Carminio Rodrigues, Fr. Antonio De Souza and last Fr. De Mello ran the house efficiently till the late fifties.

Later, Bro. Constantius Po took over and later continued the work of the press when it found its place in the new shed, built by Fr. Carreno. The Don Bosco press came into the pos-

The Shrine of Our Lady of Fatima; the old residence (above) and (overleaf) an aerial view of the complex.

session of two new and precious machines: one 'Itatype' for composition and an original 'Hidelberg' for printing.

Fr. Carreno printed two of his books: *God in a Mirror* and a book on the Shroud, by utilizing these machines. In 1952, Fr. Moja who remained in charge after Fr. Scuderi left and before Fr. Carreno arrived, brought five carpentry machines which were set up in the old building of the Assistencia. In charge was one of the first carpenters Alfredo Martins till he left for Portugal in 1962.

The *Hour of St. Francis* was being run on the "Emissora de Goa" (today's A.I.R.) by Fr. McGlinchey with a religious programme named "*Hora Catolica*". His work was much appreciated. It was later carried on by Fr. Alfred Mariotta.

In 1950, Fr. Moja had, bought personally in Milan a *Rosa-Cometta* cement block making machine, which for years was a source of income for the house. The public and especially the military were the major buyers. The workshop was built with those blocks. It should be remembered that the workshop was built twice, once in 1954-55 and again in 1961.

The second time all the work of dismantling, renovating, building the walls and roofing according to the new plan, was done with a few masons, local coolies and the workshop boys. The expenses of this work were subsidised by the Government, who paid 50%. By calculating the expenses, government rates at hand, in practise a full 100% was recovered.

All those years the Portuguese primary school thrived with a new qualified staff of teachers under the direction of



Fr. Lobo. Every year the boys of the third and fourth classes (*Primeiro Grau & Segundo Grau*) were sent for public exams and returned with 100% results. In the years when the house was attached to the Portuguese province, Brazilian Bro. Terra and one Portuguese Bro. Basilio were teachers. When India took over the territory, the Portuguese school had to be closed down.

The English school went through different vicissitudes before it was finally recognized.

During the period, from 1959 to Goa's liberation, December 1961, plans were made for a total utilization of the land comprising Portuguese and English schools, an oratory and a public church, boarding, workshops, and the residence of the Salesians. Work was started immediately with workshops but it had to be stopped abruptly because of the change of government, and the anti-Portuguese mentality of some Salesians.

The building in which the Salesians were staying belonged to the '*Assistencia aos Indigentes e Infancia Desvalida*'. It comprised three old buildings and about 6000 square meters surrounding the buildings. All this formed an enclave on the land that was now the property of the Salesians. How to eliminate this inconvenience became the most pressing problem of the Salesian community.

It was finally proposed to give the *Assistencia* an equal area, at the end of the land they had just purchased and the Salesians would build for them a house capable of holding the average number of people they were sheltering. The proposal was accepted and the house was built eventually during the rectorship of Fr. Carreno and under the supervision of Fr. Moja and inaugurated on August 15, 1953.

In 1949, a long building of seven spacious rooms were built for the Portuguese school and Oratory. The chapel in honour of Our Lady of Fatima (the present Oratory hall) came next in 1950.

The English school too was moved from the rented building in town to the *Assistencia* buildings, as soon as the old people and the children were shifted to

the new building. The official deed of the exchange of the two plots were signed three years later.

During the rectorship of Fr. Carreno, the boarding had 300 boys, most of them unpaying. He also opened a section for aspirants (in the building where at present the kitchen of the house functions). Of those that remained as aspirants ninety percent eventually left after their SSLC. But a few went through, Fr. Romulo, Fr. Byron, Fr. Thomas, Fr. Chrysologus, Fr. Albano (Assam) belong to this period.

The formal handing over of the property to the Salesians was done through a deed signed on August 29, 1966, when Fr. Dennis Duarte was the Rector of Panjim in 1968.

Fr. Joseph Casti followed Fr. Denis and during his rectorship in 1970 the Shrine of Our Lady of Fatima was built by architect Mr. Ralino D'souza through the financial help of Fr. Aurelius Maschio. It was blessed by Bishop Piedade de Rebello, Apostolic Administrator of Goa, Daman & Diu. This was an idea of Fr. Scuderi and he willingly accepted the invitation to attend the inaugural function in 1972. Huge crowds thronged to meet this pioneer of Salesian Goa.

The Don Bosco Technical School with its carpentry workshop and printing section, once housed on these premises, were shifted to Fatorda in 1971 - the silver jubilee year of the arrival of the Salesians in Goa.

It is reported that during the period 1970 - 1974, the oratory at Panjim was

at its best. The playgrounds were full of youth and there was a healthy mix of sports, games, fun and spirituality. A few years later Fr. Edward D'Souza who was in charge, left for the missions of Assam.

Fr. Albano D'Mello in 1970, together with the past pupils, some who were already teaching in the school, decided to open a night school. The Director of Education, Mr. D'Cruz, fully supported the venture and he himself joined the staff. Later, in June 1986, the night school obtained permission to begin a Higher Secondary section.

In 1973, the "Goa Salesian Society" became a Registered Charitable Trust.

Plans for a hostel, for college-going boys, a much needed facility for those from the remote villages of Goa, who wanted to pursue a higher education in Panjim, were passed by Fr. Casti. This building was made possible due to a generous donation by a benefactor and was inaugurated by Fr. Dennis Duarte, the first provincial of Bombay in January, 1976.

In conclusion, it is noteworthy to mention that the history of the institute at Panjim has all the typical expressions of the Salesian charism - a school, trade school, night school, junior college, oratory, boarding house, social communications, aspirantate and youth emargination.

Presently, the Don Bosco High School, Panjim is distinguished for its excellence. In its campus it also houses the apostolic boys who are probable vocations for the future of Goa.



1948

odxel

DON BOSCO RETREAT & ANIMATION CENTRE

DONATED
1948

ESTABLISHED
1987

DIOCESE OF GOA-DAMAN

STATE OF GOA

SERVICES:
Boarding for
Students/ Working boys
Evening Study
Youth Centre
Mass Centre
Retreat/Camp Site

IN- CHARGE

FR. REMERY/FR. RAVALICO	1948
BRO. CONSTANTIUS PO	1973- 1977
BRO. FRANCIS MASCARENHAS	1987- 1994
BRO. ANTHONY ROCHA	1994- 1995
FR. THOMAS FERNANDES	1995- 1996
FR. KINLEY D'CRUZ	1996-

In 1948, Msgr. B. Martins, one of the priest-brothers of an eminent family of Martins of Taleigao, donated a 20 acre plot at Odxel to Msgr. Scuderi, Rector of Panjim. It was to be used for pastoral purposes, mainly for the re-conversion of 300 kunbhis (*revertidos*) who had left the faith for Hinduism and lived along the banks of the Zuari, from Dona Paula to Marcaim and beyond. They still retained catholic names and revered the cross, but for the rest they had returned to their earlier beliefs.

For sometime Mass was celebrated occasionally in the chapel on Sundays by a priest from Panjim. It was used as a picnic spot for the boarders and confreres of Panjim. During May, batches of 12-15 oratory boys spent ten or twelve days there assisted by Fr. Moja. On the site where the house now exists there was a large hut which served as a dormitory. Fr. Moja also visited the place once a week (Wednesdays) to keep an eye on the property.

In 1954, Fr. Henry Remery, a French Salesian took up residence there and with the help of a catechist, a Mr Rosario from Kakeri, Belgaum began to give life to the place. He reshaped the old dormitory, dividing it into four parts with half walls: a chapel, living room, kitchen-dining room and sleeping room, and toilets. The place was occupied for a couple of years by two Little Sisters of Foucauld. They eventually left. Fr. Remery then demolished the place and laid the foundation for the house and brought it up to the first floor height. It was built with chosen laterite cut stone and with great care of detail. Fr. Remery was an old war daredevil captain full of knowledge and *savoir faire*. He too eventually left because of conflict of ideas with the Rector of Panjim. Fr. Lobo continued to say Mass on Sundays there. On Liberation day, the Indian Navy battered the place ruining more than sixty coconut palms. No one was there to stop them at that time, since no Salesian re-

sided there.

Thereafter, the Salesians took greater care, retained ownership of the gifted plot throughout and their activities were confined mainly to Sunday masses and welfare apostolate for the handful of faithful Catholics around Odxel and Kakra.



Bro. Constantius Po tried between 1973 and 1977 to revive the place but died in the midst of his efforts. In 1978 the Villa was built and completed and used

for youth apostolate and youth camps. After Bro. Constantius's death no one particular Salesian was put in charge of Odxel. The priests of the community took turns to look after the spiritual needs of the people at Odxel.

Meanwhile, one Mr. Naik, who had been exiled by the Portuguese for political reasons, returned to Goa with a load of ideas gathered in Russia and Eastern European countries and the Congo in Africa. He built himself a love nest in one of the houses near the chapel, helped by an accommodating woman of the place and then the trouble began about possession of the property. Narayan Baretto who had never been a comfortable neighbour, was used by Naik as a front figure to cause as much trouble as possible.

As a result between the years 1985 and 1995, a deadly battle for the recovery of their rights to the Odxel plateau ensued between the *mundkar*, Narayan Baretto and the Salesians. Bro. Francis Mascarenhas was put in-charge of Odxel and took up residence in the cottage in 1987. He tried to start a small non-formal technical section. But above all he struggled hard to safeguard the property from those who wished to regain their rights to the land. Bro. Anthony Rocha who followed him in 1994 did his best to gain the people's trust in the Salesians. Finally a settlement was arrived at in the year 1995.

Presently, a retreat centre is in the process of construction. Hostel facilities too, will soon be offered.

1948

wadala (w)

CHURCH OF OUR LADY OF DOLOURS

ESTABLISHED
1941

ENTRUSTED
1948

CANONICALLY ERECTED
1985

ARCHDIOCESE OF BOMBAY
STATE OF MAHARASHTRA

SERVICES:
High School
Parish
Chaplaincies

PARISH PRIESTS

FR. J. BRAZ FERNANDES *	1853
FR. AUGUSTO FERNANDES*	1941
FR. WALTER D'SOUZA*	
FR. AVELINO REBELLO*	
FR. EDWARD REGO	1948-1960
FR. ELEUTHERIUS FERNANDES	1961-1973
FR. JOHN GIACOMELLO	1973-1981
FR. JOSEPH MENEZES	1981-1985

RECTORS AND PARISH PRIESTS

FR. OLIVIO MIRANDA	1985-1987
FR. DENIS DUARTE	1987-1990
FR. OLIVIO MIRANDA	1990-1993
FR. BONIFACE D'SOUZA	1993-

(* DIOCESAN PRIESTS)

Once upon a time there was a little chapel that catered to the needs of the few Catholics of Wadala, Govari, Naigaum, Matunga, Antop Hill, Dadar, Sewri, Customs and BPT Quarters. This chapel was constructed in 1853 by Fr. J. Braz Fernandes, Vicar of Salvacao Church (Our Lady of Salvation Church), Dadar.

This chapel was dedicated to Nossa Senhora das Dolores (Our Lady of Dolours). Gradually, with the increase in the number of parishioners and their spiritual needs, the chapel was found inadequate. In 1936 it was demolished and in its place a church was erected out of the proceeds of the properties, bequeathed by Fr. J. Braz Fernandes to the Salvation Church and partly financed by some of the parishioners.

The corner stone of the present church was laid on November 1, 1936, and the church was blessed on October 17, 1937, by Msgr. Charles Ghezzi, S. J., Administrator Apostolic of the Archdiocese of Bombay. The first mass in the newly built church was offered by him with several priests (including former chaplains) concelebrating.

On March 12, 1941 the parish of Our Lady of Dolours, Wadala was carved out from the parish of Our Lady of Salvation, Dadar and given independent status. The first parish priest of the new church was Fr. Augusto Fernandes, a man of great foresight. He not only successfully completed the church but also got plots of land for the parishioners. Not all Catholics accepted the offer to reside in these plots since many considered the place unhygienic. (Today these plots form the so-called Catholic Colony.)

Fr. Augusto continued his work of clearing the place for a church and a school. He built a school dedicated to St. Joseph and procured the recognition from the municipality for an aided English medium primary school. Fr. Augusto was followed by

Fr. Walter D'Souza and Fr. Avelino Rebello.

On August 22, 1948, the parish of Our Lady of Dolours with the newly built school was entrusted to the Salesians of Don Bosco who had just established themselves near King's Circle, a little more than a kilometre away. This was the first parish run by the Salesians in the Archdiocese. Fr. Edward Rego was appointed the first Salesian parish priest and principal of St. Joseph's School. He was a dynamic priest who was not only responsible for developing the church properties but also for acquiring new lands and developing them with residential buildings. He rebuilt St. Joseph's School and raised it to the level of a high school in 1955. He further helped the Wadala villagers co-operative housing society to get plots of land from the Bombay Municipal Corporation for the construction of houses. Fr. Rego was assisted by Fr. Spratt and Fr. Eleutherius Fernandes.

In 1960 Fr. Fernandes became parish priest and was assisted by Fr. Francis Perez and Fr. Joseph Vaz. They had the unpleasant task of dealing with the fury of angry clients of Fr. Rego who were unsatisfied by the housing scheme. To make matters worse, Fr. Rego, who left





abruptly, took up temporary residence in Don Bosco, Matunga. His presence, well within the reach of some uncouth characters, turned the hot breath of fury on the new staff who had to make a frantic search for documents that were not properly maintained. It was Don Bosco, Matunga, that finally came to the rescue of the parish and helped Fr. Fernandes tide over the crisis. Towards the end of 1961, Fr. Mathew Thalanany and Fr. Victor D'Souza were the new assistants. It was during his tenure that some of the parishioners were bestowed with papal awards.

Fr. Victor D'Souza under the guidance of Fr. Fernandes made strenuous efforts to develop part of the land into residential buildings at Antop Hill. He also extended the school building to its present form.

While Fr. Mathew Thalanany was assistant at Our Lady of Dolours Church, he took keen interest in attending to the pastoral needs of the migrant Tamil Catholics of the area around Antop Hill. He developed a night study centre, a free dispensary and a non-formal trade centre amidst the slums of Antop Hill. He was also the zealous chaplain of the Acworth Leprosy Hospital.

Later, in 1981, in this area the church of St. Dominic Savio was formed. It was carved out of the mother parish, Our Lady of Dolours, to enable a better growth and participation of the Catholics living in Wadala East.

In 1985, the community of Salesians at Our Lady of Dolours Church was given canonical status and Fr. Olivio Miranda was the first Rector-Parish Priest. Till this day he is remembered for his pastoral concern for the needy. Fr. Dennis Duarte followed Fr. Olivio. He took steps to improve the liturgical celebrations at the eucharistic services. He encouraged the participation of girls at the altar - an *avant garde* initiative since the permission for girls to serve at the altar was yet to be given by the archdiocese of Bombay.

Meanwhile the years had taken their toll on the structure of the church. This was the concern of various parish priests but for many reasons nothing could be done and it was left unat-

tended. When Fr. Boni D'Souza took over the parish in June 1993, he realised the gravity of the situation, and his first task was to meet the urgent need of repairs. The work started in earnest only on January 27, 1994, and was completed in 1996.

As one enters the Church one cannot fail to notice the centre piece, which is a statue of Our Lady of Dolours - the Pieta, as it is generally described. The present statue was the third in the series, and installed in 1963. This statue was a gift from Mrs. Annie Theresa Barretto, and her family, in loving memory of her late husband Mr.

David Sebastian Baretto, a great social worker in whose name the road alongside the church stands as a memorial.

Wadala which was once a wilderness with nothing more than a few villages amidst marshy fields and salt pans, where urbanisation had not even remotely touched its face, is now a beehive of activity. The Church has played a major role in educating and developing the area - a great leap forward for what was once a wayside chapel.

The church (previous page), the school (above) and a view of the playground with Antop Hill on the horizon.



1962 Lonavla

DON BOSCO APOSTOLIC SCHOOL

**ESTABLISHED
1962**

**CANONICALLY ERECTED
1962**

DIOCESE OF PUNE

STATE OF MAHARASHTRA

**SERVICES:
Aspirantate
Apostolic School
Pre-novitiate (till 1995)
Junior College (co-education)**

RECTORS

FR. JOSEPH MURPHY	1962-1964
FR. M. CASAROTTI (JUNE TO DEC.)	1964
FR. ANTHONY ALESSI	1965-1968
FR. OLIVIO MIRANDA	1968-1974
FR. TONY D'SOUZA	1974-1975
FR. JOSEPH CASTI	1975-1978
FR. VINCENT VAZ	1978-1981
FR. LODDY PIRES	1981-1982
FR. AMARILDES SIGMARINGA	1982-1985
FR. ROMULO NORONHA	1985-1991
FR. RONALD MENEZES	1991-1997
FR. FRANCIS KHARJIA	1997

The Salesian province of south India needed a place for an aspirantate for boys from the Bombay and Goa regions. Not many parents were willing to make the sacrifice of sending their children down to 'far away' and 'unheard of' Tirupattur. It was Fr. Mauro Casarotti, Rector of Don Bosco, Matunga, in 1957 who first sensed this reluctance and understood the problem. He therefore floated the idea of having a separate aspirantate for the Bombay-Goa region so as to encourage many more youngsters to join. The place he had in mind was Lonavla.

Lonavla in the early 60's was not very famous. It was just a sleepy little railway town that was peopled with the employees of the Tata Electric Company and the civil employees of the INS Shivaji. Besides, it was gradually becoming a 'Pensioners' Paradise'. Just ten years after independence Khandala was still the fresh hill station of the British. In fact, St. Mary's villa was bought by the Jesuits from the nascent Indian Government. It originally belonged to the British garrison that was stationed in the foot hills of the Western Ghats.

In the summer of 1957, Fr. Mauro (who was up at R.C. Church, Khandala, for a visit), went across to St. Mary's Villa where Fr. Ribot, the principal of St. Mary's High School, Mazagaon, was holidaying, and in the course of the conversation he mentioned the urgency of finding a place in this region.

Fr. Ribot told him that there was a villa at Lonavla, a mile or so down the road towards Poona, on a little mound, at a place called 'Toongarlee'. On seeing the mound Fr. Mauro was thrilled. He could tell the superiors that they could use the place. It had a bungalow on it which was beyond repair and was practically abandoned except for a caretaker. In the past, the wooded mound was a sort of a burial place for the remains of the

Hindus. With childlike faith, Fr. Mauro strewed some medals and came away with great expectancy.

Unfortunately, the provincial council of the province of South India did not favour his idea; so, in a letter, he appealed directly to the provincial, Fr. Archimedes Pianazzi. He invited him to come and see for himself the location which many considered far too remote from civilization. Fr. Pianazzi came and approved of the plan. The very next day Fr. Giacomello, the administrator, sent two teachers with Rs. 10,000 as earnest money. Fr. Rubio got down to work on the legal formalities of the plot and, with the onset of the monsoons, a deal was struck by Fr. Mauro on May 24, 1957. The plot of 13 acres was purchased at Rs.50,000. Two more acres would be added later (where the dhobi could do his washing in the summer months and the boys could have their baths in the 'open air' in case there was a shortage of water in the building in the summer).

Work began quickly. In June 1962 approval for Std. VIII and IX was granted but the house was not ready. A wealthy Parsee of Lonavla Mr. D.C. Nazir having heard of the need of the Salesians, offered them the use of one of his bungalows to house the fledgling community. (To date the Salesians of Bombay owe a depth of gratitude to him and his daughter Najoo Nazir.)

On April 30, 1962, Fr. Hubert D'Rosario, Fr. Eliseus Bianchi and Fr. Rubio took possession of the Nazir Bungalow. They spent the day unload-

The Nazir Bungalow - the first home of the Salesians at Lonavla.





ing the lorry which had accompanied them from Bombay. The following afternoon Fr. D'Rosario blessed a picture of the Sacred Heart just before he left for Bombay.

Fr. John Med, the newly appointed Provincial paid his first visit to Lonavla on May 6, 1962. He approved of the arrangements and discussed the urgency of constructing temporary toilets and bathrooms before the school year began.

Fr. Joseph Murphy, Lonavla's first rector arrived in Lonavla on June 15, 1962 and he led the first community: Fr. Eliseus Bianchi was prefect; Fr. Joe Dhyrianathan, headmaster and prefect of studies; Bro. John Samala and Bro. M. O. Mathew were assistants. Fr. Joseph Menezes was confessor.

June 28, 1962, was another red letter day: Don Bosco, Lonavla, officially commenced its first academic year. The school began with 31 students, 10 from Bombay, 4 from Goa, 7 from Ernakulam... and with the arrival of some more students from Kerala the two approved classes started with 14 students in Std. VIII and 17 students in Std. IX. Fr. Jos Menezes was another welcome addition to the staff. Everything took place under one roof at the Nazir Bungalow. The construc-

tion work at Tungarli had started and every now and again the boys would go there for walks with Fr. Murphy to watch the progress of the construction work.

Meanwhile the hunt was on for more local vocations. Fr. Joseph Murphy and Fr. Jos Menezes went with film-strips and a tape recorder to the different parishes of Bassein showing the life of Don Bosco and inviting young men to join.

On March 19, 1964, the new building was inaugurated and the Apostolic School was shifted to the new premises. The new scholastic year brought a real reshuffle among the Salesians. Fr. Murphy and Fr. Jos Menezes together with Fr. Joe Dhyrianathan moved off, making way for the visionary Fr. Mauro Casarotti who came back to become Rector. He had sown the seeds and now he was here to reap the first fruits. Fr. Cajetan Lobo joined the staff as principal and Fr. P.I. Jacob joined as the bursar. The latter would see the building right into the end of its second phase. Fr. K.C. Jacob came as the prefect of studies and Bro. Joe Rodrigues joined as another assistant. This was the new team.

The town of Lonavla was getting accustomed to seeing the Salesians. They were called "The fathers on the hill outside Lonavla." On the feast of Christ the King, the school band was invited

by the parish priest, Fr. Patrick Gonsalves. Everyone was amazed to see youngsters play silver musical instruments in such harmony. It was during Fr. Patrick's term as parish priest that the first local vocation sprouted (in 120 years of the parish's existence). Little did he realize that he would spend his twilight years with the Salesians.

The tradition of using the house for the retreats of the province dates back to 1964. By June 7, that year, there were 92 boys; school reopened on June 8.

In 1965, Fr. Casarotti was appointed Provincial of the Calcutta Province, but he did not leave without starting a new initiative for Lonavla, viz. the propaganda office in order to financially support the aspirantate.

Fr. Antonio Alessi was appointed to take his place. Meanwhile, the candidates volunteering to join the aspirantate were increasing. In 1966 there was already need of five assistants to look after more than two hundred and forty boys. Hence with the help of Fr. Maschio, Fr. Alessi began the second phase of construction in 1967.

In 1969, the time had finally come to hand over the leadership of this premier institution to a Salesian of Indian origin. Fr. Olivio Miranda, after having completed his studies in Rome, was appointed Rector. That same year the new chapel was blessed by Bishop William Gomes.

In 1975, the Government of India decided to nationalise education. Fearing

The first stage of the apostolic school and boarding; (above) Fr. D'Rosario assisted by Fr. Bianchi blesses the Nazir Bungalow.





that this would mean the imposition of curbs on the aspirantate, a separate school block was set up during the Rectorship of Fr. Tony D'Souza. It was completed when Fr. Joseph Casti was appointed Rector, following the appointment of Fr. Tony as Vice Provincial. At this time the old SSC was replaced by the new 10+2 system and the Junior College (+2) was also added. It was the first of its kind in the province - and a co-education college at that!

Fr. Vincent Vaz succeeded Fr. Casti in 1978 and guided the community with mathematical precision and Salesian dedication for a three year term. Fr. Lody Pires was the next Rector but within three years was appointed Vice-Provincial of the province and went on to become the Provincial. Fr. Sigmaringa came next and endeared himself to the boys in his own affable way. Fr. Romulo followed Fr.

Sigmaringa and served a full six-year term. He organized the silver jubilee celebrations of Lonavla in 1987. He also took up for consideration a request for beginning classes V to VII in the school.

Following the decision of the Provincial Chapter, the Apostolic School and the Aspirantate which originally formed one unit in the same building, formed separate units in June 1987.

It was only in 1991 that one of the 'sons' of the institution was found worthy to be its Rector in the person of Fr. Ronnie Menezes. It was under his leadership that a decision was taken to open a primary section as well (for day scholars).

Then, in 1995, after the deliberations at the Provincial Chapter, the pre-novitiate course was shifted from Lonavla to Kudal and the PNC was made an independent year of formation.

Bishop Willy Gomes consecrates the altar of the chapel, assisted by Frs.

Giacomello (left) and Dennis At this juncture, special mention must be made of two Salesians who had played a major role in shaping and inspiring many a Salesian in the province today: Fr. Cajetan Lobo, affectionately called "Jimmu", who worked mainly as confessor from 1964 to 1977 and from 1987 till his death in 1992 - a total of 18 years. Then there was Bro. P. M. Thomas, who served in various capacities (practical trainee, prefect of studies, Principal) for 15 years.

Our province owes a debt of gratitude to them and to many other confreres. To date, Lonavla has given to the province approximately two thirds of its total Salesian population. How true is the prophecy of Pius XI, and how applicable to the province of Bombay: "India, thy own sons will minister unto thee."



1962

sulcorna

DON BOSCO AGRO-ED COMPLEX

**DONATED TO THE
SALESIANS
1948**

**ESTABLISHED
1962**

**CANONICALLY ERECTED
1973**

**ARCHDIOCESE OF
GOA - DAMAN**

STATE OF GOA

SERVICES:
*Farm
School
Workshop
Mass Centre
Boarding
Chaplaincies
Dispensary
Creche*

IN CHARGE

FR. JOSEPH MOJA 1962

RECTORS

FR. JOSEPH MOJA 1973-1977
FR. OLIVIO MIRANDA 1977-1981
FR. ARIOSTO COELHO 1981-1987
FR. MICHAEL MASCARENHAS 1987-1990
FR. LAWRENCE D'SOUZA 1990-1993
FR. EDWIN D'SOUZA 1993-1994
FR. MATHIAS D'CUNHA 1994-1997
FR. LUCAS MENDONCA 1997-

The land of Sulcorna was donated to Msgr. Vincent Scuderi representing the Salesian Society in Goa by Mr. Umberto Mascarenhas of Margao. The deed is dated September 8, 1948. The land consisted of five adjacent plots.

From that date until 1962, nothing was done there. Fr. Moja began visiting the place from Panjim once or twice a year from 1952. One man who had been recommended to us by the donor continued to look after the place. But soon it was discovered that he was after his own interests and not of the Salesians.

Fr. Moja was sent there by Fr. John Med, the Provincial of Madras. He arrived on there on October 20, 1962. He built a shack and began clearing the jungle around and experimented cultivation here and there to a small scale. Whenever wild shrubs were cleared trees

and cash seeds were planted. About 20,000 seeds were planted during the first four or five years. In a fairly level plot near the shack 300 coconut trees were planted. A little later guava trees and chickoo trees were added in hundreds. These were sent by Fr. Dabove who was the provincial economist. Fr. Theodore Hoffman came to keep Fr. Moja company till June 1966.

On January 1, 1966, Bro. Ludvik Zabret arrived with a group of workers from Sagayathottam (Tamil Nadu) and took over all works of agriculture. A second hand shovel on caterpillar tracks and tipper trucks were brought.

Since Sulcorna receives plenty of rains, it was Bro. Ludvik Zabret who made the best of the natural resources by working hard to lay the pipes from the mountains to channel the water to the fields and for basic necessities.

In 1967, a residence and a store room were built. This was followed by a shed

built of iron trusses brought from Panjim. This shed, equipped with a welding set, lathe, drill and hack saw was run by Bro. Calderelli. Also houses for the workers, a chapel (1970) and a Primary school for the children of the workers was set up.

Before the chapel was built, one room was used as a chapel and the people heard Mass on Sundays, sitting in the veranda and following the action of the priest through an open window.

Fr. Dabove resided in Sulcorna from the end of November 1967 to May-end 1968. He was supposed to take over,

but it was clear that he never felt at home there. During his short stay Fr. Dabove with massive help from Fr. Maschio set up a big structure for store rooms. He also acquired a

large quantity of piping of different sizes which were used later for an intensive irrigation net. He also bought a small generator to light up the house.

Gradually, four pumping stations with diesel motors were set up along a river that runs from east to west in the property. In 1967 several acres were covered with sugar cane. With the same labourers imported from the Belgaum area, all the cane was turned into jaggery with some profit.

Goa had built its own sugar factory at Tiska so the area covered with sugar cane was increased. The crop of 1976-77 (50 acres) yielded more than 3500 tons. During the dry months extensive cultivation of cabbages and other vegetables were done. Sulcorna was known and welcomed in the market because it offered vegetables at a competitive rate. People also learnt that, when Fr. Venia was around they could get all for next to nothing.



The first 'chapel' with a shack (in the background) for a home.



The chapel and the causeway (below)

In 1970, a causeway over the river was built to make transit easier for our transports. Somebody prophesied that it would last only till the next monsoon. It is still there after 28 years.

Fr. Moja was in Sulcorna from October 1962 to June 1977, fifteen years. Before leaving he built a house for about 40 boarders, with just the essentials: dormitory, refectory, kitchen and bath rooms. Also on another location, a house for three or four sisters and rooms for a dispensary and first aid wer built.

In 1973, the house of Sulcorna had been canonically erected and Fr. Moja was made Rector.

On July 16, 1977, Fr. Olivio Miranda was appointed Rector. He started the Savio Boys' Home, a boarding-cum-elementary school for poor orphan boys (upto std. IV). Their pass-certificates were given official validity through application to the Pope John XXIII High School of Quepem. This boarding was officially inaugurated on the feast of Our Lady of Mt. Carmel, July 16, 1977, at the hands of Fr. Tony D'Souza, the Provincial.

On New Year's day 1978, the Society of the Helpers of Mary inaugurated their Convent in the small construction built by the Salesians, next to the Balwadi and Creche (for workers' children). They named their convent *Shubha Vihar*. They were preferred as they were deemed capable of being of assistance to the families of workers and the neighbouring villages. The Balwadi was entrusted to them. Their activities also included the running of the Don Bosco Dispensary, a Mini

Hospital and a boarding for girls. Sr. Roopa was the first Superior. Some of the first boarders were drawn from the poorest inmates of "Boys' Town" at Quepem - which today is a full-fledged Boarding-School.

Hardly had work begun to better the condition of the people at Sulcorna when, on August 6, 1978, the MLA of the Rivona constituency and his henchmen began to create trouble. At first they dug foundations, allegedly, for a temple in the farm, later they set up brigands and criminals to destroy the work and still later, they fraudulently acquired a mining lease in the heart of the farm. During the years that followed the community was embroiled in litigation which subsequently delayed all developmental projects.

Despite the harassment and severe hardships the confreres continued to work for the development of the people. On September 12, 1979, the St. Joseph Training Institute started to offer non-formal training to dropouts and poor local boys in welding, carpentry and motor mechanics.

In July 1977, the Provincial approached Fr. Moja in Lonavla and asked him whether he would accept to go occasionally, to Sulcorna to help out in the land controversy that was threatening

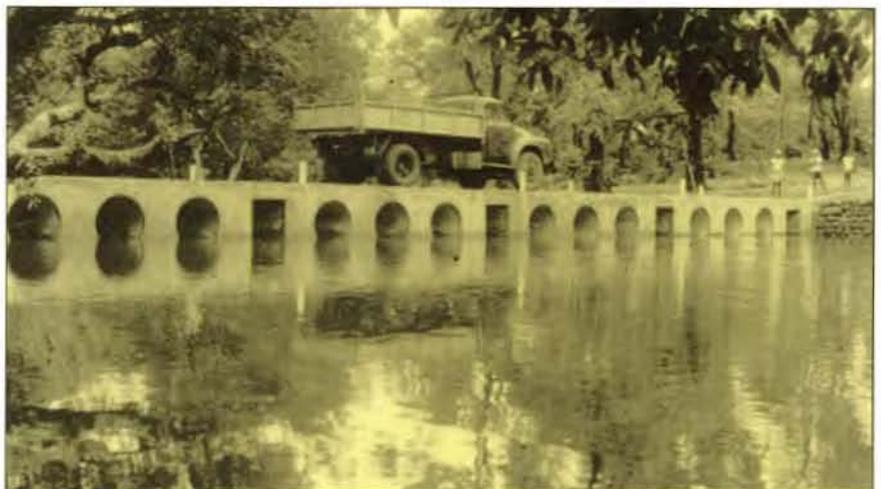
to ruin the Salesian work there. Fr. Moja, much against his liking, accepted and did go there several times. He even testified in courtin Quepem, during a three hour long session. Eventually, when he realised that his suggestions were not accepted he gave up.

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 and initiated the 25th year of the Salesian apostolate in Sulcorna.

In 1990, the Salesian Sisters took over from the Helpers of Mary.

Presently, the boarding is full to capacity. The school has excelled both in academic and extracurricular activities. The vision of the present confreres is to reach out to the children of the school and the farm workers as well as the neighbouring villages in a more effective way.

As more and more land is coming under cultivation, the production of the farm is also increasing. In recent years, Sulcorna has been much in the news for its experiment in the production of bananas through tissue culture which is showing commendable results.



1965

kurla

ST. JOSEPH'S INDUSTRIAL TRAINING INSTITUTE

ESTABLISHED
1965

CANONICALLY ERECTED
1968

ARCHDIOCESE OF BOMBAY

STATE OF MAHARASHTRA

SERVICES:
Technical School
I.T.I.
Oratory
Evening Study Classes

RECTORS

FR MARIO ZOCCHI	1965 - 1969
FR. ANTHONY ALESSI	1969 - 1970
FR. JOHN GIACOMELLO	1970 - 1973
FR. JOSEPH MENEZES	1973 - 1974
FR. VICTOR D'SOUZA	1974 - 1978
FR. ROMULO NORONHA	1978 - 1984
FR. VINCENT RASQUINHA	1984 - 1987
FR. LONGINUS NAZARETH	1987 - 1990
FR. THOMAS BRAGANZA	1990 - 1991
FR. ROMULO NORONHA	1991 - 1994
FR. COLBERT DA SILVA	1994 -

Bombay is the largest industrial city in India. Taking cognizance of this fact, the Salesians who had established themselves at Matunga since 1928 decided to start a technical school as well. Fr. Maschio and Fr. Rubio began searching for a suitable place. They approached the Parish Priest of Dadar, who showed them a plot of land. They found the price exorbitant so they decided to meet with His Eminence Cardinal Gracias. He suggested that they meet Msgr. Peter Pereira, the parish priest of Holy Cross Church, Kurla. Two meetings followed. At the second discussion, he agreed to sign a contract only on being assured that the Salesians would build a technical school and not a high school, since he felt that another school besides his in the area would be redundant. The seven acre plot was finally bought for a price of seventeen rupees per acre.

Meanwhile Fr. Maschio was in touch with a certain Dr. Lawrence Negro, a generous benefactor from Italy. After the death of his brother, a Salesian novice who expired in Assam, Dr. Negro sold what was the inheritance of his brother and donated a large part of the sale for the construction of the industrial school which he wanted to be in memory of his brother. Furthermore, Dr. Negro was from the Fiat company and when Fiat opened its branch at Kurla's Premier Automobiles, he was glad to have a place adjacent to it so that students as well as the company would mutually benefit from the technical education offered.

The foundation stone of the St. Joseph's Technical School, was laid by His Eminence Valerian Cardinal Gracias on January 30, 1963. A big crowd gathered for the entertainment which was presented by Don Bosco High School, Matunga. His Eminence Valerian Cardinal Gracias explained the scope and purpose of the technical school to the audience and thanked the Salesians for the building and the training.

The first Salesian community entered

the house on June 28, 1965 with a priest, Fr. Umberto Coral and two Salesian Bros., Ferrer and Eulalio Vas. After about a month Bro. Kenneth Sequeira joined the community. Finally in August 1965, Fr. Mario Zocchi arrived from Italy to take charge of the school which started the course with a full strength of 56 students. Although in the initial stages there were only 14 trainees on the rolls, at the close of the year the number rose to 56. The first session of training commenced on August 27, 1965.

It is to the credit of those first-year students and those who followed, that the workshops were set up. They extended maximum co-operation to the staff and management in installing the lathes and



other machinery in the various workshops under the able guidance of Bro. Eulalio Vas.

In 1968, the foundation of the Radio and T.V. section was already in progress. The person mainly responsible for its quick systematic building was Fr. Mario Zocchi. In April 1968, 44 trainees received their diplomas and were absorbed in industries as apprentices with a steady income.

At the commencement of the training in 1965, the Institute conducted only one course for the trade of machinist, which was a private course. Gradually, as the years went by, other trades such as electrician, turner, fitter, motor mechanics and radio-TV mechanics were introduced. The Central Government accorded recognition to the trades of turner and fitter in the year 1972, while

the trade of radio-TV mechanic was accorded recognition by the National Council for Training in Vocational Trades after a long period of patient waiting, in 1977.

The original donor, Dr. Lawrence Negro visited the Institute in 1968 and praised the work done by the Salesians. Later in the year, Fr. Coral left for Italy and Bro. Frank Braganza joined the community in December.

In 1969, Fr. Zocchi left for Italy after four years of dedicated work and Fr. Antonio Alessi took over as the Principal of the school. During his short term of one year, together with his administrator, Fr. John Samala, he improved the flooring of the workshop and was also responsible for the fine road and playground. He started the past pupils unit and an apostolic school for the Salesian brothers. It was during his time that Bro. Frank Braganza together with Bro. Eulalio Vas began the Don Bosco Oratory. He encouraged all the brothers to get C.T.I. training. Bro. Frank was the first Instructor to pass his C.T.I. at Calcutta.

Meanwhile, Bro. Frederick D'Souza returned from America to start the electro-mechanic section, which is now

the radio T.V. section. Bro. Francis Mascarenhas also joined the machine shop and Bro. P.J. George continued the auto mechanic section which was formerly run by Bro. Alfred Gonsalves from 1967-1969. Fr. John Samala took over the administration during this period.

Fr. John Giacomello was appointed Rector in 1970. He came from Don Bosco Matunga, and was responsible for the construction of the Motor Mechanics and Electronics section of the building. He got the school affiliated to the National Council for Training in Vocational Trades for the trades of turner and fitter. The prayer hall which he furnished and beautified is his gift to the school. He also put up an oratory for the slum boys of the area. Fr. Francis Fossati, a valiant priest and missionary spent about three years at the Institute. Unfortunately, he was snatched away by death on August 24, 1972.

Many changes followed. Fr. Jos Menezes served a one year term as Rector, followed by Fr. Victor D'Souza who set about organizing the spiritual life of the community. Fr. Romulo was selected to go to Rome for a course in

Spirituality and Bro. Vas was asked to go to Hong Kong to participate in the First Asian-Australian Congress of Salesian Past Pupils. Fr. Victor took over the auto mechanic shop as Bro. George had a serious attack of jaundice and was hospitalised. The department was closed for the purpose of restructuring and the boys were accommodated in different technical schools in Bombay.

Fr. Aloysius Cerato, a smiling priest and friend of everyone took ill on May 21, 1976 and was hospitalized. He passed away three days later, on the feast of Mary Help of Christians.

A new shift system was started in the machine shop, increasing the number of boys for training and a provisional permission was obtained for the radio and TV section. The final affiliation was obtained only on February 24, 1978. A Night Technical School was opened for the boys of the area on August 16, 1976, the birthday of Don Bosco, and 75 boys were admitted and trained. The past pupils played a very important role in this project. They conducted the evening classes with no remuneration and on August 15, 1978 the first group graduated. Today, most





Bro. Frank Braganza trains a young technician.

of these boys are employed in well established companies. The Rotary Club of Bombay East gave a helping hand in securing the machines and tools and also provided evening meals to all the boys. The night school was discontinued in the year 1987-88 because the purpose for which it was opened was not being served.

Special mention should be made of Fr. Aurelius Maschio, who showed much interest in the progress of the institute. He worked hard for it and got the necessary equipment so that the poor boys could get all the training they required.

Over the years the number of students has fluctuated. An average of 150-160 students attend every year. Courses have commenced, closed down and re-started.

Hand in hand with technical training, training in sports and education in social concern was developed. The oratory, which grew with the inception of the institute, took more definite shape and was offering games and evening study facilities to the village children. Pupils were given programmes on relationship and family education. In 1980-81 under Fr. Nelson Couto and Bro. Monty Rodrigues, the oratory improved and grew in activities as well as attendance. By 1983

there were over 350 youngsters at the Youth Centre. The Salesian Co-operators began giving their contribution in 1982-83 and began training girls in stitching and cooking.

Mr. Royston Lobo, a student of the school was declared the best turner in Maharashtra State and selected for the All India Skills Competition.

To help the poor boys get help in their studies, scholarships were offered by benefactors and friends. In 1980-81, Mr. Letizia Landonj from Italy, offered a scholarship in memory of his mother. With the help of his benefactors, the Santino Mondini Award was instituted for the auto mechanic students. In 1982, Mr. Terry Pereira offered another scholarship in memory of his father Mr. L. G. Pereira.

In 1983, Fr. Romulo Noronha who spent eight years in the institute in various capacities, gave up his post as Principal because of his other duties and Fr. Alexinho Rodrigues took his place. In this year two short evening courses were conducted for assistant wireman and plumbers in collaboration with Tata Institute of Social Sciences.

In 1984, Fr. Romulo Noronha after 10 years of dedicated service to St. Joseph's Institute left for Nashik to take up a new post, and Fr. Vincent Rasquinha took over as Rector.

In 1987, Fr. Longinus Nazareth, a pro-

fessor of Scripture, was appointed as Rector. The strength of the school had risen to 210 students. During his term of office, the computer section was added under the supervision and management of Fr. Alexinho Rodrigues. With the arrival of computers, the radio and TV section was made into two separate departments. Bro. Frederick who had worked for 20 years in the electronic department shifted to take up the refrigeration and air conditioning sections that were in great demand. He painstakingly established an audio recording studio for training in this line. Also the machinist course was made an I.T.I. course.

The celebration of the silver jubilee year of the Institute was postponed from 1989 to 1990. Fr. Thomas Braganza was appointed Rector of the Technical School in June 1990 and he overlooked every detail of the preparations. However, as fate would have it, Fr. Thomas Braganza took ill and had to be hospitalized and so Fr. Romulo Noronha was appointed Rector of the Institute for another term of three years, from May 1991 to 1994.

In May 1994 the reins of the Institute were handed to Fr. Colbert da Silva. It was during his tenure that the computer section, the auto mechanic and the AC mechanic sections were revitalised and a new electronic mechanic course was added.

The work of updating and renovation is visible and evident in the face-lift that has been given to the building and the replacement of some old machinery with new ones. Yet, for an institution like St. Joseph's, the task of updating is an ongoing challenge.

1969 andheri

**DOMINIC SAVIO BOYS'
HOME**

**ESTABLISHED
1969**

**CANONICALLY ERECTED
1969**

ARCHDIOCESE OF BOMBAY

STATE OF MAHARASHTRA

**SERVICES:
High School
Boys' Orphanage
National Open School
Special School**

RECTORS

FR. CHARLES RESTELLI	1969 - 1970
FR. SALVADOR D'SOUZA	1970 - 1973
FR. VICTOR D'SOUZA	1973 - 1975
FR. CHRYSOLOGUS D'CUNHA	1975 - 1981
FR. AMARILDES SIGMARINGA	1981 - 1982
FR. ORVILLE COUTINHO	1982 - 1988
FR. OLYMPIO D'MELLO	1988 - 1991
FR. CORLIS GONSLAVES	1991 - 1994
FR. ADOLPH FURTADO	1994 -

The dream to begin a work at Andheri was in the mind of Msgr. Mathias at the very inception of the Salesian presence in Bombay. Yet the actual establishing of the Salesian presence at Andheri never took off until 1967.

Way back in 1923, Mr. F.A.C.Rebello, an influential Catholic of Bombay, wrote to Msgr. Mathias, the Superior of the Salesians in India, that the Catholics of Bombay lacked facilities for technical education. He requested him to consider setting up a high school at Andheri, an agricultural colony at Vikhroli and a technical school at Chembur.

In December 1924, Msgr. Mathias went down to Bombay and was the guest of Bishop Jose Pereira of Daman at Colaba. In the company of the Vicar General who was extremely friendly, he was able to visit all the places where a Salesian work could be started. Bishop Jose Pereira wrote a long letter to Fr. Rinaldi, the Rector Major of the Salesians, on July 22, 1925, in which he expressed the need of the diocese and earnestly requested that some Salesians be sent to start a high school at Andheri. But a little later Msgr. Pera returned to Portugal and Bishop Jose died. Everything came to a standstill. Only Mr. Rebello continued to write and to insist.

The extraordinary visitation of Fr. Peter Ricaldone to India in 1927 brought about a decision. In November 1927, Msgr. Mathias accompanied him to Bombay. After visiting all the places which were being offered, and

after knowing confidentially that the *Padroado* jurisdiction would soon disappear from Bombay - which would mean more difficulties for Salesian entry into Bombay, - he wrote to Msgr. Xavier, the administrator of Daman, on December 5, 1927 saying that the Salesians had in mind to establish three works at Andheri, Chembur and Vikhroli; but since the high school at Andheri could not be started at once, they would avail themselves of the offer of the Bombay Catholic Welfare Organization and take over the Catholic Educational Institute at Tardeo as a temporary measure.

It was in this way that, although Andheri was uppermost in the minds of the pioneers, Tardeo and Matunga received prime focus of attention and developed much earlier.

Fr. Maschio, who had by 1965 a well established propaganda office, did not lose sight of Andheri. Nor did he forget his promise to His Eminence Valerian Cardinal Gracias, to build an orphanage for the destitute of Bombay city. A plot of land which was then in the name of the Carmel Convent and under the ownership of his Eminence was acquired at the Cardinal's insistence (probably to tide over a financial crunch). The paper deal and conditions are not too well known.

In 1967, the land was acquired, and almost immediately the site was cleared for work on the building to begin. During the first few days, Fr. Victor D'Souza would supervise the work at the site while residing at Our Lady of



Dolours Church, Wadala. He would spend whole days here. Fr. Antonio Alessi too had done invaluable work together with Fr. Maschio. Both would come regularly to follow up the construction work undertaken by architects Patki and Dadarkar.

The building consisted of two 'L'-shaped blocks of two storeys each. The left section housed the boarders with accommodation for about 200 inmates; the other and larger block was the school building. The estimate for both the blocks was over Rs. 35 lakhs.

In 1969, the pioneering band of Salesians to occupy the building which was still under construction consisted of Fr. Charles Restelli, Fr. Crispin D'Souza and Bro. P. M. Thomas. Fr. Restelli was transferred from St. Bede, Madras, and appointed Rector of the new house. As all pioneering and early days are, considerable hardships had to be overcome in matters pertaining to food, accommodation, pollution due to the construction work, noise, etc.

In the month of June, Fr. Richard D'Souza joined the staff as confessor. Occasionally the confessors from Kurla and Borivili would offer their services in matters spiritual.

True to its name the criterion for selection into the orphanage and its preference was as follows: First priority would be given to the complete orphan boy (one that lacked father and mother). Next preference was the one-parent orphan. The third option would be for those boys from poor broken families. To this day this policy is

maintained in the selection of boarders.

Hardly had they begun when the demand began to increase. The number of the boarders which was around 122 in 1969 swelled to 135 by June of the same year. Boys continued coming all through the year and the deserving cases were accommodated.

No uniform had as yet been selected. It was only in the following year, after much struggle, that the school was given government recognition and a uniform comprising of khaki trousers and white shirts was sanctioned.

From the very beginning, sports occupied an important place. The playground was attended to: grass was planted to keep the dust away; leveling was done; a wall was built to preserve soil erosion. The boys too reciprocated well and in a matter of a few years rose to heights of glory, becoming a challenge in football, hockey and athletics to all schools in Bombay.

In 1970, Fr. Salvador was appointed Rector; and Bro. P. M. Thomas was the Principal. Two clerics, Bro. James Sequeira and Bro. Lawrence D'Souza were sent for the first time as assistants to the boys in the boarding. The strength of the school went up to 241 with just 31 day scholars and 35 semi-boarders. The latter belonged to economically backward homes, hence they spent the day in school and were given breakfast, lunch and tea. During this period the house system was initiated, and the staff and students

bubbled with enthusiasm. The excitement reached its peak when for the first time school sports were held. Fr. Bonnie D'Souza succeeded Bro. P. M. Thomas as Principal in June 1971.

The Dominic Savio Boys' Home with the attached school which was opened in 1969 was registered as a Society on February 20, 1973.

In June that year, Fr. Victor was the head of the institution, while Fr. Jacob took over as Principal. The teaching staff had increased from 8 to 21. In the following year Fr. Victor became the first Rector-Principal with 180 boarders and 196 day-scholars. This period has special memories as Dominic Savio sent up its first batch of S.S.C. students and attained cent percent results.

Between the years 1975 and 1981, Fr. Chrysologus D'Cunha was at the helm. It was during his term that the K.G. classes and the I and II standards were started. This was due to the fact that the neighbouring Canossa School stopped the admission for boys into their primary section from June 1976. However the policy of admissions to the boarding, viz. admission from V standard only, was left untouched. With the recognition of the primary section in the following year, standards III and IV were introduced. In 1979, the first batch of 43 boys were promoted to Std. V.

As years went by and the Salesian personnel kept on changing, the institution excelled in studies, often obtaining cent percent results. Besides sports, music was another area of extra-curricular development. The school began to have



its own band, one that is much sought after even to this day.

In 1980, as a means of training some of the dropouts, the printing press from Panjim, Goa was installed here. But the project did not take off. The press became a further loss due to several factors: defective machinery, lack of trained personnel, lack of managerial and technical know-how in operating the project profitably. As a consequence, the printing press was closed down in December 1993.

Back in 1981 there was a change in management with Fr. Sigmaringa who was appointed as Rector and Fr. Denzil Vaz as Principal. He introduced 'Class Day' in the primary section which effectively proved to the parents that their children were individually cared for and the channels of communication between parents, teachers and students were thrown open.

In 1982, a new Rector was appointed in the person of Fr. Orville Coutinho. Fr. Cecil Noronha was the Principal. With them, dramatics in school was given a special thrust and the best play in the competition was staged on the Annual Day.

In 1985, Fr. Orville continued as Rector with Fr. Phillip Falcao as Principal. The enterprising and enthusiastic duo strove to make teaching more child-oriented in spite of large numbers in each class. The shift system was introduced in 1986. This period saw the beginning of the pre-primary section with Mrs. Merlyn D'Souza as head. Rote learning and drilling was avoided through specially prepared work sheets. It also brought about a change in the secondary section - Mrs. A. Alexander who had been headmistress since 1970 retired. She will always be remembered as one who believed in service with a smile. Miss J. S. Iyer took over from her. In spite of being strict, she was very popular with the staff and students.

From 1989, two young and vibrant Salesians followed each other: Fr. Olympio D'Mello was succeeded by Fr.

Corlis Gonsalves and Fr. Dominic Almeida was the dynamic Principal. Together they brought about manifold changes in the educational system. The Open School was started. In the primary section, work-sheets were introduced to reduce the load of books carried by the students and examinations became a thing of the past. Students were evaluated on their day to day performance. In the pre-primary section, field trips were organized to various spots pertaining to the topics taught in class. The red letter day for this section is "Graduation Day" when with pomp and ceremony, the students graduate into the primary section.

As the school progressed into the 1990's, computer education was imparted from standard I to X. Skills in speech and drama were inculcated in classes up to standard VIII. An audio-visual section was attached to the library. The physical aspect too had been attended to as students were trained in the martial arts and yoga.

By the year 1994, when Fr. Adolph Furtado took up the reins of rectorship, Dominic Savio's had a strength of 1,520 students and a staff of 70. He took up further initiatives, such as the establishing of the "Special School for Slow Learners". More restructuring of the school time-table is being planned in order to give greater attention to the marginalized sections of the youth population.

Since 1995, the community of Dominic Savio's has also played host to the many sick confreres of our province, through the setting up of the province infirmary. The aim is to administer proper health care to sick and elderly confreres who could be treated with the facilities available at the Holy Spirit Hospital just across the wall.

In retrospect, it is also assuring to note that this institution has contributed its mite to the fostering of vocations. Today, some of the past pupils are Salesians, a few of whom are holding responsible positions in the Society.

1970 *borivili*

DON BOSCO HIGH SCHOOL

***ESTABLISHED
1970***

***CANONICALLY ERECTED
1972***

ARCHDIOCESE OF BOMBAY

STATE OF MAHARASHTRA

***SERVICES:
School
Boarding
Parish
Evening Study Classes***

RECTORS

FR. ANTHONY ALESSI	1970-1974
FR. WILFRED D'SOUZA	1974-1975
FR. JOSEPH MENEZES	1975-1977
FR. ELIAS DIAS	1977-1982
FR. DESMOND PAES	1982-1985
FR. NELSON CARVALHO	1985-1991
FR. VIVIAN D'SOUZA	1991-1994
FR. MARIO VAZ	1994-

After World War II and after the Independence of India, dependence on foreign missionaries proved to be an unwise policy. Hence an intense drive for local (Indian) vocations was started. Missionaries from the southern parts of India and Bombay saw the urgent need of feeding the Northeast region with vocations from their territories. Hence in Bombay, the second aspirantate (besides Lonavla) called St. Paul's Apostolic School was opened at Borivili on June 29, 1970. When it came to appointing a Rector for the institute, there was no better choice than a seasoned missionary and one-time provincial of Guwahati, Fr. Anthony Alessi himself. Together with him were Fr. Henry Frassi, the Administrator; Fr. Daniel Venia, the confessor; Fr. Joseph P., the Principal and two clerics.

It was named after St. Paul, so as to present a model for the future missionaries, and also to commemorate the visit of Pope Paul VI to Bombay in 1964. According to plan, the confreres were to be chosen from the three provinces of Bombay, Calcutta and Guwahati, but jurisdiction remained under the Provincial of the soon to be created Bombay Province.

Unfortunately, this plan did not succeed. Due to shortage of personnel and a drop in vocations both for Lonavla and Borivli, it was decided to run just one apostolic school at Lonavla only. Hence in 1975, the boys at Borivili

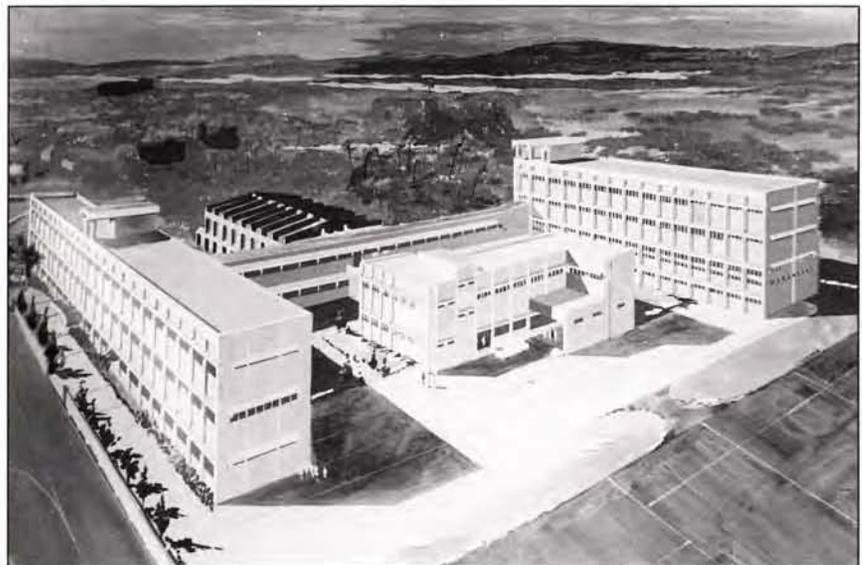
were shifted to Lonavla. The St. Paul's School was renamed Don Bosco High School.

Besides the running of the apostolic school, the confreres were involved in pastoral work in the parish and the areas on the outskirts of Borivili such as Dahisar, Mt. Poinсур, and Andheri. A youth club, for youth of the locality, was also started.

During these years the house of Don Bosco, Borivili also served as a studentate for clerics who were in the process of completing their college studies.

In 1975, under the Rectorship and Principalship of Fr. Jos Menezes a redimensioning took place. A Don Bosco Primary School and Kindergarten began with about 300 students. The parish of Malad East was entrusted to the community and was initially looked after by Fr. P. A. Thomas and a year later by Fr. Richard D'souza. Later in 1986 the parish church at Malad was returned to the diocese.

In 1976, Bro. Anthony Rocha was asked to begin work of rehabilitating dropouts. He began with twenty boys as boarders, teaching them simple non-formal trades. This section was called Bosco Boys' Home. A year later, a boarding for poor boys began in the same school premises and the Bosco Boys' Home shifted to the old School building across the street. It housed 45 boys who were mostly dropouts. It also



served as a hostel for 18 working youth. Seven Marathi school-going boys were also given asylum. An oratory for college and working youth was also begun. These services to the neighbourhood flourished as the numbers of boys increased year after year.

In 1991 the hostel for working youth was discontinued and the Bosco Boys' building was solely utilized for technical training of emarginated youth.

Until 1995 the Salesians who worked at Bosco Boys' Home were part of the mother-community of Don Bosco High School across the street. It was only in 1993, that Bosco Boys' Home became a separate community. This new community was given canonical status in 1997.

In the meantime, the presence of the Salesians in Borivili had gradually given birth to yet another new initiative, viz. the parish of Don Bosco. As many Catholics came to reside in the vicinity of school, the need to cater to their pastoral requirements began to be felt. Hence in June 1989, a sub-centre of the Immaculate Conception Church was created. It took care of the pastoral needs of about 300 families and it was left to the Rector to manage. Consequently, the school and parish began to be a rich source of priestly and religious vocations.

In June 1993, this sub-centre was officially given the status of a parish by the archdiocese and Fr. Olivio Miranda was put in charge. The parish was dedicated to St. John Bosco. Today, Fr. Aloysius Furtado is the parish priest and under his guiding hand the activities and involvement of the laity have grown considerably.

Over the last decade, many new initiatives taken up by the Don Bosco High School community have distinguished the school as a landmark educational institution. Firstly, the dedication of the staff and the all-round education which includes academics, sports, music and dramatics. The Bosco Sports Foundation helps train boys and girls in different sporting disciplines, providing expert coaching during the summer vacation. "The English Castle", an English speaking course conducted by

the students of theology, for boys of Std. X of Vasai is a regular feature conducted during the summer holidays. Night study classes are offered to youth of the neighbourhood who require a quiet place to study. Today many boys and girls who live around the school make use of this facility and prepare themselves for their examinations. Computer education with government recognised courses and facilities for young learners is also offered.



Aspirants and staff of the St. Paul's Apostolic School.

1971

matunga

provincial house

PROVINCIAL HOUSE

ESTABLISHED
1971

CANONICALLY ERECTED
1971

ARCHDIOCESE OF BOMBAY

STATE OF MAHARASHTRA

SERVICES:

Provincial's Office
Province Secretariate
Province Accounts Office
Province Archives
Salesian Co-operators' Office
Past Pupils' Federation Office
Shrine Office
Don Bosco Youth Services
Tej-Prasarini
Maschio Memorial Foundation

RECTORS

FR. NICHOLAS SOARES	1971 - 1973
FR. VINCENT VAZ	1973 - 1978
FR. CAJETAN LOBO	1978 - 1981
FR. CHRYS SALDANHA	1981 - 1982
FR. LODDY PIRES	1982 - 1988
FR. JOAQUIM D'SOUZA	1988 - 1991
FR. JOSEPH CASTI	1991 - 1996
FR. GODFREY D'SOUZA	1996 -

Tidings of great joy were received by the Salesians of western India when they heard that Bombay was to become a visitatory on February 10, 1969. 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 was sent stating clearly the purpose of the new house: that it would serve as headquarters of the new Province, for its sectional works, and the church in general. The decree is dated 23-10-1972 and is signed by the Salesian Rector Major, Rev. Fr. Aloysius Ricceri.

Rev. Fr. Aurelius Maschio, the first Provincial Economist of the Bombay Province, put the building he had earlier built for the Shrine Office at the disposal of the new province. It thus became the provincial house of the Bombay Province with immediate effect.

It housed the provincial's office, the secretariat and archives offices. It also incorporated the accounts and finance office of the province.

Other members of the first community were Fr. Jacob Puthenveetil, the Prefect of the Provincial House.

The offices of the Past Pupils' Provincial Federation and the Co-operators office were also a part of the Provincial House. For some time it housed the National Past Pupils' office as well.

The Co-operators, under the leadership of Fr. Vincent Vaz ran the "Clean Literature Service" between the years 1988-1991.

Shrine & Shrine Office (1957)

The Shrine of Mary Help of Christians which had been constructed by Fr. Maschio in 1957 was looked after by the Don Bosco School community until in 1972, it was brought under the guardianship of the Provincial House. Among the many highlights in the history of the Shrine was the episcopal ordination of Msgr. Hubert D'Rosario at the hands of Cardinal Gracias on September 9, 1964.

On November 28, 1964, around the time of the Eucharistic Congress, Msgr. Hubert D'Rosario together with seven other bishops consecrated the Shrine dedicated to Mary Help of Christians, each bishop performing separately the consecration of each of the altars, in the Shrine and in the Crypt. Fr. Olivio Miranda, the catechist, was given charge of the solemn liturgy and supervised the whole function while Fr. Bianchi conducted the choir comprising the boys of Lonavla.

His Holiness Pope Paul VI visited the Shrine on December 4, 1964 and blessed the statue of Mary Help of Christians (now used only for processions).

Meanwhile, Fr. Maschio urgently needed more space to run the Shrine office. Thus work began on a four-storied building. This new shrine-office building was blessed by Fr. Maschio in August 1983. It was built on the northern side of the Shrine to house the Shrine office, storerooms and the editorial office of the Don Bosco's Madonna. A few guest rooms were also built to help in times of emergency.

The confreres of the Provincial House lived in both the buildings yet formed one community.

In 1973, Fr. Vincent Vaz was appointed Rector of the Provincial House and Fr. P. D. Thomas was appointed the bur-sar. Fr. Michael Mascarenhas was the new Provincial Economist. Fr. Alfred Mariotta was the chaplain of Auxilium Convent and later took up the responsibility of guiding the Past Pupils' Association. Fr. Oscar and Fr. Joseph Vaz were appointed confessors who served long hours in the Shrine.

In 1974, Fr. P. D. Thomas handed the bursar's job to Fr. Oscar. Fr. Anthony Alessi arrived in Bombay on July 19, 1974 to begin a very dedicated and generous ministry. He was appointed confessor at the Shrine.

The *Don Bosco's Madonna*, a magazine begun in 1939 by Fr. Maschio to spread devotion to Mary Help of Christians and enkindle in the faithful a love for the Church, continues to reach out to approximately 93,000 Catholics all over India as well as other parts of the world. In 1988 Fr. Giuseppe Moja took over as editor and he continues till this day.

Two other magazines, *Alumnus* and *Youngsters* were later terminated.

With regard to the timetable at the Shrine, five novena masses continue to be said every Saturday. On Sunday, seven masses are offered. The faithful flock to the church for confessions especially on Saturdays and Sundays and during Advent and Lent. The confreres of the two communities - the Provincial House and the school community - help in assisting at the services.

Don Bosco Youth Services (1986):

On September 8, 1986, Fr. Thomas Panakezham, Regional Superior of Asia, in the presence of the Provincial, Fr. Chrysanthus Saldanha, inaugurated the Don Bosco Youth Services, Matunga (DBYS) on the ground floor of the Provincial House.

DBYS was the brainchild of Fr. Chrysanthus Saldanha, the then Provincial. It was a means of reaching to youth beyond the formal institutional presence. It would cater to the train-

ing and all round development of youth in the province and especially in Bombay city. It had the following objectives: to make available audiovisual resources and other equipment for youth training programmes; to provide a healthy and educative recreational experience for youth during the holidays; to equip youth leaders with skills for responsible leadership in society; to offer counselling facilities; to educate young people to the meaning of love and parenthood; to conduct awareness programmes for the marginalised.



Fr. Loddy Pires was the first director and worked together with Fr. Desmond Paes, Fr. Godfrey D'Sa and Fr. Denzil Vaz. Fr. Ian Doulton was put in charge in 1986 and continued to be director till 1993. He stabilised and helped catalogue the resource library. He also designed and installed equipment in the audiovisual hall. Working together

with him were Fr. Godfrey D'Sa, Fr. Vivian D'Souza and Fr. Ambrose Pereira. Several programmes were conducted throughout the year such as the Jesus Trip, Education to Love, Youth Fest and Hill Thrill. These programmes are still offered to youth and are well attended even today. In 1993 the SDB-FMA collaboration began with Fr. Lionel Branganza and Sr. Marie De Silva. Bro Savio D'Mello and Fr. Ambrose worked together with them. This energetic team opened up new avenues through their lively rapport with youth. In 1996 Fr. Godfrey D'Souza was appointed the director and worked together with Fr. Ambrose and Sr. Caroline. Fr. Godfrey D'Sa joined them in August and began the counselling department. On being transferred to Kurla a year later, this unit had to be closed down at Matunga. In 1997, Fr. Ambrose Pereira was appointed director and works together with Sr. Caroline D'Souza as programme co-ordinator.

Essential to the Youth Services is the well equipped multimedia library mostly in youth catechesis and value education. It is a great help to catechists, youth leaders and animators of the archdiocese.

Today, youth who have worked in close collaboration with the Youth Services or have been participants in the programmes organised by it are showing greater leadership in

society. Some are independently engaged in organising similar programmes for the many youth in society at large. This is perhaps one of the great achievements of DBYS.

After June 1998, due to the shift of the provincial headquarters to the new provincial house, DBYS will offer residential courses as well.



Province Information Office & Tej-Prasarini (1993)

In July 1993 Fr. Loddy Pires appointed Fr. Peter Gonsalves to set up a department at Provincial House: one that would function as a Province Information Office (PIO). This decision was taken as a result of a directive from Rome asking selected provinces - Bombay was one of the 20 provinces world-wide - to set up a computerised zonal correspondence office for the *Agenzia Notizia Salesiana (ANS)*.

At that time Fr. Peter was administrator at Koregaon Park, Pune, and in charge of the regional production wing of the Salesian Catechetical Centre called *Tej-Prasarini* (Light Diffuser). While he was asked to set up the PIO at Provincial House, he volunteered to shift the production office as well. Thus, two rooms were provided at the provincial house that comprised both the PIO as well as *Tej-Prasarini*.

Some of the tasks the PIO undertook in the years that followed, were the work of editing and publishing the province news letter, the *SDB West*, the dispatching of socially relevant Salesian news items to the secular and catholic papers through the *Don Bosco*

Information Service and the contact with ANS, Rome.

In the meantime, *Tej-Prasarini* was taking root in Bombay. It was only at the provincial chapter of 1995 that it was given official recognition by the Province. Its scope and mission were clarified and it was allowed to expand from an audio-cassette ministry to a full-fledged publishing house of "multi-media resources for the youth and the family".

In June 1997, the editorship of the *SDB West* was handed over to the newly established studentate of Theology at Koregaon Park.

In February 1998, after the inauguration of the new Provincial House in the Matunga campus, the PIO was shifted into the new building while *Tej-Prasarini* was given a wider space to operate in the building shared by the DBYS.

Maschio Memorial Foundation (1997)

The Maschio Memorial Foundation came into existence on September 9, 1997, a year after the demise of Fr. Aurelius Maschio. The purpose of the

foundation was to perpetuate the memory of Fr. Maschio in his love for the poor and downtrodden.

It was set up as a funding agency that would enter into partnerships with non-partisan agencies.

Blueprints for five projects were approved for the first year 1997-1998: a street child infirmary; a "Childline", a learn-with-a-meal scheme for street children, a scholarship for deserving students who wish to pursue higher education and a Maschio award for humanitarian work.

The New Provincial House:

On February 9, 1998, Archbishop Ivan Dias inaugurated the new Provincial House in the presence of many Salesians who had assembled in Matunga to begin the Provincial Chapter the very same day. This new headquarters, a dream of Fr. Aurelius Maschio, was painstakingly constructed under the supervision of Fr. Edwin D'Souza. Besides the province secretariat, it is designed to bring together under one roof the offices of the various dimensions of the province apostolate.

THE SHRINE OF MARY HELP OF CHRISTIANS

The Shrine of Mary Help of Christians at Matunga has today become a must-visit-at-any-cost spot for all Marian devotees who come to Bombay. Yet its history spans barely forty years.

Permission to build the Shrine was granted by the Bombay Municipal Corporation in 1955, but the foundation stone had already been blessed and laid the previous year, by Valerian Cardinal Gracias on December 7, 1954. Thereafter, within a span of two years, the colossal monument was ready -thanks to the hard and dedicated work put in by everyone involved.

Hence, on August 5, 1957, auxiliary bishop Longinus Pereira blessed the Shrine and declared it open for public veneration.

But only seven years later, on November 28, 1964, was the Shrine formally consecrated by archbishop Hubert D'Rosario along with seven other bishops, to mark the beginning of the 39th International Eucharistic Congress. Barely a week later, on December 4, 1964, no less a personage than Pope Paul VI paid a visit to the Shrine and blessed the statue of Mary Help of Christians - the statue that is still used during the an-

nual feast day procession.

Designed by two local architects, Patkil and Dadarkar, the Shrine of Mary Help of Christians is nevertheless Western in style (no one ever spoke of inculturation in those days). The plan of the church is in the form of a traditional Latin Cross. The main dome over the sanctuary, and the two smaller domes over the entrance are typical of Roman church architecture. The facade, in the style of ancient Roman churches, is marked by an arched doorway, imposed upon by a huge mosaic depicting Don Bosco with the Madonna. This mosaic is flanked on either side by two bell-towers with electric chimes.

The entire Shrine has an exterior of Malad granite, golden-brown in colour. But what really catches the eye at once is the 12-foot-high gold-plated statue of Mary Help of Christians that stands majestically atop the main dome. Getting it up there in 1957 was itself a laudable engineering feat. Cast in Turin, the statue can be seen from miles around, and even today, with so many high-rise buildings mushrooming in the city, this statue is still a prominent landmark on the Matunga-Wadala skyline.

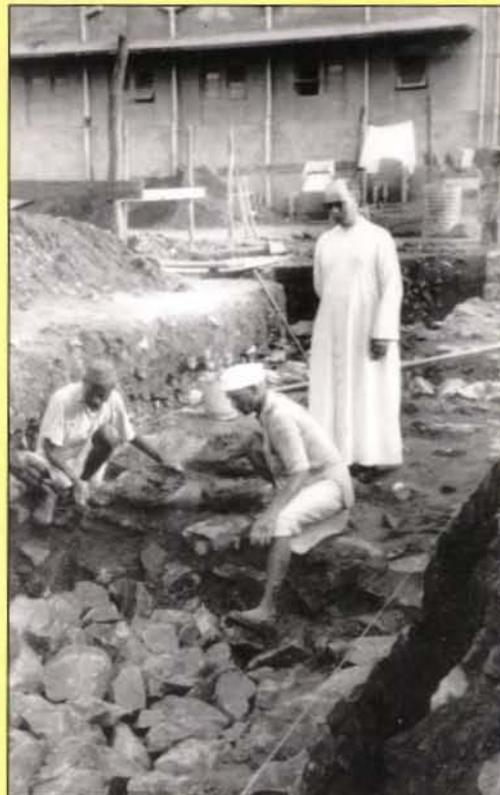
The interior of the Church is totally clad with imported Italian marble of different hues, with amazingly symmetrical striations (a delight to the eyes, no doubt, but alas, a big hindrance to acoustic clarity). The natural art in the symmetry of the marble is regularly punctuated with the created art in the form of rectangular panels depicting the 14 stations of the cross. Intricately done, with attention to minute details, these panels are a sublime work of art.

Even more arresting, however, are the 15 mysteries of the rosary and the five scenes from Don Bosco's life, captured in stained glass, that are situated above the rectangular mosaic panels. Most imposing of all are the three stained glass panels that stand atop the main altar, with Marian motifs. Created by the renowned Italian painter Peter Flavio of Turin, all these 23 stained-glass panels were tempered by master craftsmen in special kilns, to endure brilliance. They were then shipped in segments to India and

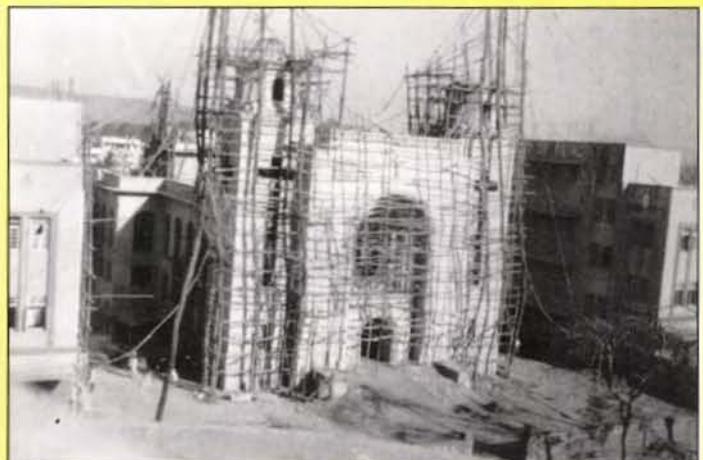
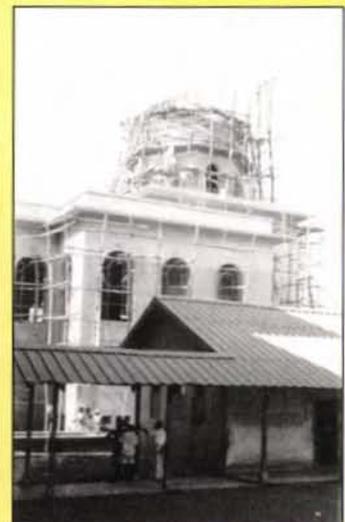
(Contd on pg. 130)

(left) Archbishop D'Rosario consecrates the altar; (right) His Holiness Pope Paul VI blesses the statue.





The construction of the Shrine: (clockwise from extreme left) digging the foundation; rear view; the dome with barracks in the foreground; view of the entrance; the dome; a stone cutter displays his handiwork; Fr. Maschio at the centre of it all.





(Clockwise from top) The stained glass directly above the main altar depicting "the coronation of Mary and the glory of the angels and saints"; the facade of the Shrine; the sanctuary and high altar of the shrine; the crypt; the stairs descending to the crypt.

Which Catholic periodical in English has the widest circulation in India today? There's no prize for guessing the answer: the *Don Bosco's Madonna*! Disseminated from the Shrine Office at Matunga once every month, this magazine reaches 94,500 homes and institutions: 82,000 in India, and 12,500 abroad... and the number keeps growing steadily every year.

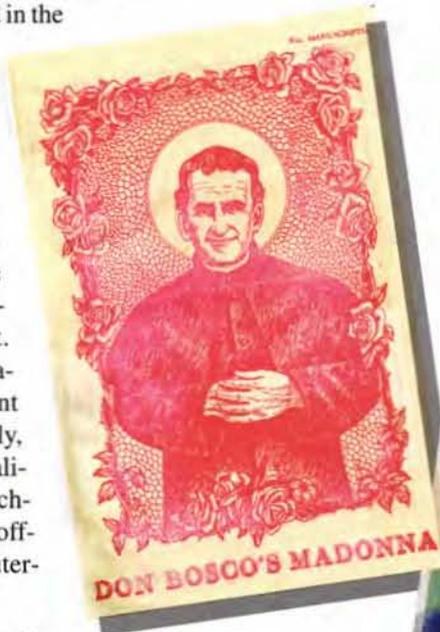
The brainchild of Fr. Aurelius Maschio, the *Don Bosco's Madonna* was launched in 1937. It first appeared in the form of a two-page folder that gradually developed into a 16-page booklet (including the covers). In 1960, it had grown to 28 pages (including the covers). In 1964, the cover pages began to appear in 4-colour print. Then in 1971, the magazine reached its present size of 36 pages. Finally, in 1990 there was a qualitative leap with the switch-over from Linotype to off-set printing and computerised formatting.

Fr. Maschio himself was the founder-editor of the magazine and he guarded his editorial rights even later as the publisher of the magazine. Even when Fr. Antonio Alessi became its declared editor and publisher in 1976, it was Fr. Maschio who screened everything that went into print. And so it continued till 1990, when after three years of editorship incognito, Fr. Joseph Moja came into the open as the registered editor of the *Madonna*, and claimed a reasonable amount of autonomy in his task as editor.

Over the past 60 years of its existence, the *Madonna* can claim a large share of the credit for the updating of the Catholic family with news and views of

the church. Thanks to the *Madonna* there has been a phenomenal rise in devotion to Mary Help of Christians and to St. John Bosco.

Among the earliest regular contributors were Frs. Peter Gatti and Dennis Duarte of happy memory. More recent contributors are Frs. Erasto Fernandes, J. Pimenta and Vincent Vaz ...all of them highly appreciated, thanks to their readable and popular style.



The magazine in 1950 and in its present format

The line that the *Madonna* pursues is certainly not theologically trendy. On the contrary, not a few critics have berated the pietism that is writ large over all its pages. And yet, there is something here that immediately touches the heart of the ordinary Catholic! The reason for the popularity of the *Madonna*, I believe, is its constant striving to be a *Catholic family magazine*...ever seeking to instruct,

to inform, to encourage, to exhort... through its articles, letters, stories, photographs, illustrations and even its jokes.

In fact, the *Madonna* is a sort of minor miracle in itself. No subscription fees are charged; no advertisements are allowed and yet, the contributions that come in, more than cover up the cost of printing and postage.

The present editor, Fr. Joseph Moja, is a worthy inheritor of Fr. Maschio's mantle. He has been editing the *Madonna* almost single-handedly over the past decade, through sickness and health, conscientiously seeing to it that the new issue is out before the beginning of every month.

"What are your hopes for the *Madonna*?" I once had the occasion to ask Fr. Moja. Quick came the reply: "To have an editorial board working on this project! It's too much for one man --

and an old one at that -- to handle." Fr. Moja would also like to see more pages of the *Madonna* telling real-life stories of ordinary Indian Christians in a manner that inspires.

How much the *Madonna* is worth, can be gauged from this little conversation that took place some years ago. Fr. Moja once asked Fr. Maschio: "Just suppose, for the sake of fantasy, that everything you've done here in Bombay is destroyed in some great catastrophe. With what would you start again?" Without a moment's hesitation, Fr. Maschio replied: "With the *Don Bosco's Madonna*!"

Kenneth Pereira.



(Contd from pg. 126)

reassembled, after the manner of a jigsaw puzzle.

This is how an art lover described his impressions in the Indian Express dated January 30, 1966:

The sunlight filtering in blonde shafts through the windows makes these scenes haunting... a symphony of colours that range from pale ochre and pigeon-doves to searing reds, deep saffron yellows and peacock-blues that are almost overpowering in their intensity. Veiled and unveiled in altering cycles of sunlight and shadow, these panels are projected in sharp relief for the greater part of the day. Floating to the surface, they imperceptibly anchor the "Stations" to the shadows with their deeper hues.

However, when dusk's furtive footfalls steal over the grounds, and chandeliers and candelabras join fluorescent tubelights to bathe the interior in silver, it is the mosaic panels that surface; it is the turn of the stained glasses to dissolve and reappear outside as lofty cases of brilliant colour, at which spectators raise their eyes -- and eyebrows in wonder.

The mosaic panels depicting the "Stations" involved an even more laborious process of reassembly, as literally lakhs of tiny coloured fragments were pieced together to create fourteen unforgettable scenes which culminate in Christ's final agonies at Calvary and which faith has held in sacred trust ever since.

If the interior of the main church can evoke such poetic

exuberance the crypt would have another story to tell. No pilgrim to the Shrine ever misses a visit. The school boys often gather in hushed silence to peek through the air-vents, at this little underground wonderland, whenever they find the lights on. Most of the time, however, the place is enveloped in semidarkness that only adds to the aura of mystery surrounding the crypt.

In the crypt, encased in little gilded crucibles are hundreds of relics of ancient and modern saints. These adorn the walls! And then, there are the five arched mosaic panels depicting various scenes from the life of Christ and Don Bosco.

Its calm, prayerful atmosphere makes it a favourite spot for many bridal couples who look for a quiet place to tie the nuptial knot. Having an area of 2756 square feet (besides 552 square feet of lobby area in the rear), the crypt can comfortably accommodate about a two hundred persons.

Of course, bigger functions such as ordinations and religious professions are held in the main church. The pews can

Fr. Maschio with his dedicated and hard working staff at the Shrine Office - an early photograph.

accommodate a crowd of 800 seated devotees. Considering the extra space (6461 sq. ft. of nave area, 840 sq. ft. of choir-loft, and 1944 sq. ft. around the sanctuary area) approximately 300 more can be accommodated standing.

To many a Bombay Catholic, the Shrine is a symbol of the good "old-time religion" - with pulpit, communion rails, stately organ music, holy water fonts, statues and private confessional boxes - "You've kept alive for us a priceless heritage," many say.

But the walls of granite and marble, the majesty of the stained glass and mosaic, the grandeur of the dome and the high altar - all these are no match for the greatest treasure of the Shrine: the faith of the countless devotees who have entered its portals over the past forty years. Young and old, rich and poor, Christians and others... they have been coming to ask for a favour, to fulfil a vow, to make an offering... or simply to be silent, away from the bustle of busy Bombay. And perhaps, the two wooden confessional boxes are the best witnesses today, of the number of sinners who have returned to God, thanks to the maternal care of Mary Help of Christians!

Kenneth Pereira

Bro. Anthony Remedios and his choir gave the Shrine musical expression for thirty years.



1973 fatorda

DON BOSCO TECHNICAL SCHOOL

**ESTABLISHED
1973**

**CANONICALLY ERECTED
1973**

DIOCESE OF GOA-DAMAN

STATE OF GOA

**SERVICES:
Formal Technical Education
TRYSEM
Courses under RDA
Daily evening Oratory
Mass Centre**

RECTORS

FR. HENRY TORRA	1973-1978
FR. PETER GATTI	1978-1981
FR. DESMOND PAES	1981-1982
FR. VICTOR D'SOUZA	1982-1984
FR. THOMAS FERNANDES	1984-1987
FR. OLIVIO MIRANDA	1987-1990
FR. MICHAEL MASCARENHAS	1990-1993
FR. ALEXINHO RODRIGUES	1993

In 1946, the Salesians began their work in Panjim. As their activities became known, many people came forward with generous offers of large tracts of land. Two plots of land were donated to the Salesians at Margao in Salcette, south Goa. One was gifted by the Hospicio in 1948 at Pajifond and another by Mr. Jenserico Rebello at Fatorda. The latter was preferred for the technical institute.

In 1971, on account of the complexity of works, the technical section of Panjim was shifted to Fatorda. This shift also marked the silver jubilee of the arrival of the Salesians in Goa. Fr. Henry Torra, a Spaniard, was entrusted with the supervision of the construction of the building and starting the project. Later he was assisted by Bro. Joaquim Lobo (later Fr. Joaquim Lobo) and Fr. Aureo Fernandes and late Bro. Constantius Po. In the directory of the province of 1973 the identity of the school is clearly defined: "The Don Bosco Technical School purports to train boys who are unable to complete their high school education."

The institute commenced its activities on July 16, 1973, offering training non-formally in the trades of fitter, machinist, welder, electrician and motor mechanic. It received a very encouraging response and the needs kept growing such that in August 1983 the fitters' trade was affiliated to the National Council for Vocational Training (NCVT), Government of India. This

was largely due to the untiring and dedicated efforts of Fr. Victor D'Souza who attended to the bureaucratic paper work and the technical expertise of Bro. Frank Braganza. Thus the fitters' trade gave the industrial school the status of an Industrial Training Institute (ITI).

In August 1988, in view of pressing demands and rapidly evolving industrial requirements, the electronic mechanic and computer non-formal courses were launched.

However due to the increasingly competitive nature of trade, more recognized qualifications were necessary, especially in the bigger and better salaried companies. Hence in 1991, four more trades, viz. computer (data preparation and computer software), electrician, welder and electronic mechanics were affiliated to NCVT.

Gradually an institution took shape... one that is, to this day, instrumental in imparting technical education and building Goa's sportsmen.

The aim of the institute is to provide the young, especially those who are poorer, with a social, moral and technical education so as to form them into upright citizens, able to fulfil their obligations towards God, family and country.

To further inculcate the dignity of labour and importance of excellence, the institute strives to make the training imparted as much production-ori-



ented as possible. This easily enables the trainees to secure good placements after their courses. Over the past twenty years, more than 2000 students have passed out of this institute and have either secured good jobs or are gainfully self employed.

Don Bosco Fatorda is also well known for its lively Oratory. From the commencement of the Technical Institute, Fr. Henry Torra, following in the steps of Don Bosco, attracted a large number of local children. Boys thronged around him and his Matador van was always loaded with them wherever he went. He began a mixed oratory. While the brothers took care of the boys in the oratory the older educated girls organized games for the little ones and taught them the rudiments of good manners, cleanliness and gave them religious instruction. With the help of Bro. Felix Diniz and later on with the help of Bro. Savio Seth Dias, the daily Oratory expanded and over a hundred children filled the premises every evening. As the number of boys increased, the number of girls began to dwindle. In 1978, the few girls that frequented the Oratory gradually stopped and only the boys' oratory survived. The average number fluctuated between seventy and eighty. These being mostly school going boys, they played till 6.00 p.m. after which they prayed the rosary and then either went home to study, or availed themselves of the night-study facilities provided by the institution till 8.00 p.m. The point system and card system were followed with attractive prizes during the Summer and Winter holidays. Later, Bro. Eulalio Vaz was put in charge of the oratory. His novel way of using the playing field to attract, educate and discipline his young friends, put the Oratory of Don Bosco Fatorda in the forefront of Goa's sporting events. Together with Skills for Progress (SKIP), he pioneered innovative schemes to meet the needs of the drop-out and unemployed youth.

The Past-Pupils' Association was started by Fr. Peter Gatti in the year 1978 with Michael Sequeira as the first President of the past pupils. In the year 1981-1982, the past-pupils started a



night technical school for boys working as helpers in the industries. Jacob Fernandes (now the theatrician Prince Jacob), and Augustine Sequeira conducted the course for fitters and at the end of the year about 12 boys received certificates for a one year course which enabled them to get better employment in industries. This was discontinued the following year as some confreres thought it unnecessary.

The community of Fatorda also caters to the spiritual needs of the neighbourhood. A mass is celebrated every Sunday. The "Sunday School" was started in 1988 which in turn made it easier to organise the parents into an apostolic group which, in 1989, took the shape of "Salesian Co-operators".

Games and work at Don Bosco Technical School, Fatorda.



1974 Yerwada

SACRED HEART CHURCH DON BOSCO HIGH SCHOOL

ESTABLISHED
1952

ENTRUSTED
1974

CANONICALLY ERECTED
1985

DIOCESE OF PUNE

STATE OF MAHARASHTRA

SERVICES:
Parish
School
Chaplaincies

PARISH PRIESTS

FR. OLIVIO MIRANDA	1974 - 1975
FR. P. D. THOMAS	1975 - 1977
FR. MICHAEL MASCARENHAS	1977 - 1981
FR. JOHN SAMALA	1981 - 1985
FR. RICHARD D'SOUZA	1985 - 1987

RECTOR AND PARISH PRIEST

FR. BONIFACE D'SOUZA	1987 - 1992
FR. DIEGO NUNES	1992 -

Once the province of Bombay was established, the pressing need was to provide a suitable place for the college education of the clerics. The earlier experiment of sending them to the Purandare College at Lonvala was unsuccessful. The second experiment of sending them to Bombay colleges while residing at Borivili was also discontinued. It was then that the idea of beginning a work in Pune was mooted. Pune, often called the "Oxford of the East", provided excellent educational facilities, but what was lacking was a suitable place to house the clerics and facilitate their on-going formation.

Since this was the first official presence in Pune, the bishop, Msgr. Willie Gomes, had to be approached for the necessary permission. He, with his council welcomed the Salesians on the condition that they take up some pastoral work in the diocese. The Salesians agreed, thinking at that time that what had been solicited was a helping hand in the neighbouring parishes. But soon the bishop made it clear that what he meant was the entrustment of a whole parish to the Salesians. He had in mind the poor parish of Yerwada with its numerous problems. Thus in 1974, the Bishop asked the Jesuits to hand it over to the Salesians. It was a vast territory that has many historical and national sites such as the Aga Khan Palace where Mahatma Gandhi was kept under house arrest, the Yerwada Central Jail, where renowned leaders like Tilak, Maulana Azad, and many other great freedom fighters were imprisoned and the Mental Hospital - one of the oldest in the country. The parish includes the internationally renowned Papal Seminary with its nearly two dozen religious institutes which give periodic assistance in the apostolic

activities of this parish. Included in the parish are also one of Pune's largest and most notorious slums.

Before looking into the handing over of the parish, it is worth noting the first steps that led to its establishment. In February 1952, some of the Jesuits from DeNobili College, Ramwadi, started the Fatima Tamil Primary School in order to educate the Tamil children of the slums at Yerwada. The people comprised very poor and lower income families who had migrated to Pune from the neighbouring districts as well as from Tamil Nadu in search of work. For their spiritual and material needs they generally went to City Church, situated about 6 kms away in the cantonment area. Fr. Sebastian Mascarenhas, S.J. was responsible for providing a seemingly permanent site for the school and parish by purchasing a plot on the bank of the river Mulla Muta entitled "Aga Khan's out-house". It was eventually occupied by the sacristan and his family. Fr. Sebastian resided in a corner of the barracks. A structure of seven classrooms had been built with the help of diocesan funds. In 1970, the school was converted to an English medium school. The parish was dedicated to "Our Lady, Consoler of the Afflicted". It had approximately 2,000 parishioners comprising Marathi, Tamil, Konkani and English speaking communities.

In June 1974, the Jesuits handed over this parish and Fatima High School to the Salesians. Fr. Olivio Miranda was the first Salesian priest in-charge and Bro. Joseph Mascarenhas was the first Salesian principal. Four clerics were sent to do their college studies. The community resided at the Don Bosco Youth Centre at Koregaon Park.





The early days were very tough. The school till Std. IX was housed in very poor apartments unfit for use as classrooms. It lacked adequate facilities, had no laboratories or library. It was a coeducational institute and catered to the poorest of the poor. The church too was in a precarious condition. Mass was celebrated in a classroom with the congregation standing outside, under a temporary bamboo shed. Besides these difficulties, there were a group of tenants staying in the premises and they used to harass the priests and the students.

Notwithstanding the initial set-backs, the Salesians started reaching out to people in the vast parish. Mass was celebrated at five centres: the parish church, the mental hospital, the jail, the air force station at Lohegaon and the Catholic colony and seminary at Ramwadi. Assisted by the clerics of the Youth Centre, various initiatives such as social service and supervised night study for slum children were taken up.

Fr. Olivio was succeeded by Fr. P.D. Thomas and then by Fr. Michael Mascarenhas in 1977. With his coming, attempts to acquire a plot for the parish and school were being pursued. The plot was a kilometre away from the old plot on the river bank and had the advantage of being closer to the people of the slums from where most of the parishioners hailed. The contract for the new property was finalised on March 8, 1978. The school and parish hall were shifted to a tin-shed

which formed the new school and parish hall. It was renamed Don Bosco High School. During these days many adjustments had to be made. The classrooms being so near to each other, the staff and students had to bear up with many inconveniences. Yet there was a lively spirit of involvement and participation in the parish.

The foundation stone for the new parish was blessed by the Rector Major, Fr. E. Vigano, on September 29, 1979. In June 1984, Rt. Rev. Valerian



D'Souza, bishop of Pune blessed the new parish church dedicated to the Sacred Heart, from whom the new parish took its name. That same year the Loop Road in front of the School was renamed "Don Bosco Marg".

Fr. Boniface D'souza was appointed parish priest and the first Rector in 1987. The newschool building was erected and blessed in 1988, the centenary year of Don Bosco's death. The school was shifted from the tin shed to the permanent site. Meanwhile, Fr. Edward D'Souza took over as the principal.

Due to the increase in the Catholic population along the Nagar road, the parish of Yerwada was bifurcated into two separate parishes in 1989: Sacred Heart Church, Yerwada, which continues to be run by the Salesians and St. Francis de Sales Church, Shanwadi, which was handed over to the Fransalians.

In 1992, the new Christian cemetery was blessed by Bishop Valerian D'Souza. This brought great relief to the Catholics of Yerwada who would otherwise have to travel a good 12 kms to Hadapsar for a burial service.

On October 13, 1993, the Multiple Hall and K.G.Section was inaugurated by Fr. Maschio.

On October 9, 1997, tragedy struck the parish through the sudden and tragic death of Fr. Anand Dalmat at Jaitala. He had worked hard to raise the standard of the school, even achieving a cent percent result in the SSC exams of 1996. All the parishioners and students flocked to attend the prayers and ceremonies that were conducted in his honour. Consequently, Fr. Diego Nunes, the parish priest since 1992, had to assume the role of principal as well. He retained this dual role till

May 1998.

The early days at Yerwada: the chapel (previous page), the school, the tin shed which sufficed for school and prayer hall and the blessing of the foundation stone for the church by Fr. Vigano.



1974 baroda

DON BOSCO CHURCH, DON BOSCO HIGH SCHOOL & JUNIOR COLLEGE

**ESTABLISHED
1974**

**ENTRUSTED
1974**

**CANONICALLY ERECTED
1991**

DIOCESE OF BARODA

STATE OF GUJARAT

SERVICES:

Parish

High School

Junior College

(Arts, Science & Commerce)

Hostel for tribal working youth

PARISH PRIESTS

FR. ROQUE FERNANDES	1974 - 1975
FR. JACOB PUTHENVEETHIL	1975 - 1981
FR. JOHN SAMALA	1981
FR. JACOB PUTHENVEETHIL	1981 - 1983
FR. RAYMOND CHANOUX	1983 - 1985
FR. SALVADOR D'SOUZA	1985 - 1989
FR. BYRON D'SILVA	1989 - 1992

RECTORS & PARISH PRIESTS

FR. BYRON D'SILVA	1992 - 1994
FR. VINCENT RASQUINHA	1994 -

September, 14, 1972, marked the birth of the Makarpura parish with Fr. Thomas D'Souza as the first parish priest. This was in response to the spiritual needs of the people in and around Pratapnagar. Priests from the Bishop's House or the nearby Rosary Church used to celebrate mass in private homes but more had to be done to meet the needs of the parishioners.

In the same year, a public trust under the name of Divine Child Seva Kendra was also formed. However, there was an urgent need for a Catholic school and a church. The late bishop of Baroda, Ignatius D'Souza, invited the Salesians of the Bombay province, to adopt the infant parish. Thus Fr. Roque Fernandes was sent to take charge as parish priest on May 24, 1974.

In 1976, Fr. P. I. Jacob, took over as the parish priest and resided in a rented house while the construction of the parish house was in progress. The work was completed and blessed on June 26, 1977. Simultaneously, construction on the school building also commenced.

July 4, 1977, will go down in the history of Don Bosco Baroda as one of the most memorable days when the Don Bosco School opened with the commencement of the nursery, junior and senior K.G. classes. The large number of applications for admissions was a positive indication of the high esteem the people had for Salesian education. The Daughters of Mary Help of Christians were entrusted with the task of running the school.

In June 1978, the first phase of the construction of the school building was completed and the first four primary classes were started. The school was blessed on December 10, 1978. The growth was systematic with one class added each succeeding year.

On June 24, 1981, the Auxilium Convent School was opened and the girls who were students at Don Bosco were moved there. Similarly, the Salesians took full charge of the Don Bosco

School. In 1985, under Fr. Lucas Mendonça's principalship, the science section of the junior college was started. The first batch of boys of the S.S.C. passed with cent percent success, with a number of distinctions and first classes. Again in 1987, the first batch of Don Bosco students passed out from Std. XII with flying colours.

The cherished dream of the parishioners and their longing for a church was yet to be realised. With Fr. Salvador D'Souza appointed as parish priest, this dream began to take shape. On October 4, 1986, the foundation stone of the church was blessed by Fr. P. C. Thomas, Regional Superior of Asia. The church was blessed and dedicated to St. John Bosco by Rt. Rev. Fr. Francis Braganza S.J., Bishop of Baroda, on January 22, 1988.

Fr. Roque Fernandes celebrating mass in the home of a parishioner.



The province felt the urgency of setting up a vocation training centre for Gujarati candidates who wanted to join the society. Hence on July 7, 1987, a beginning was made with a few candidates. A special block for these boys was put up in 1989. The scope was modified later to cater to all candidates who had a non-English medium upbringing. Passing Std. X was the minimum qualification. In 1997, this vocation centre was shifted to Kapadvanj, Gujarat.

In December 1989, a two storeyed house was purchased to serve as a hostel preferably for tribal students from the different missions surrounding Baroda. Tribal boys who have started working, also utilise this facility.



*The school:
(left) the facade and
(below) as seen from the playgrounds.*

The people of the parish are a vibrant multilingual community of four hundred families, forty of whom are Gujaratis. Traditional activities like altar boys, youth group, Sunday school, novenas, etc. are encouraged.

The parish is divided into areas with a leader. These leaders are called for monthly meetings and form the Parish Council. There is also a separate finance committee. The people's participation in the running of the parish is commendable.

Plans for expansion of the school were taken up during the principalship of Fr. William Falcao. He added one more division to the school and piloted the building extension. This project was blessed by Bishop Godfrey D'Rosario, S.J. and inaugurated by Fr. Tony D'souza, the Provincial on March 5, 1988. Another addition to the school

was the commerce section of the Junior College started in June 1996. In 1997, the Maschio Computer Depart-



ment originally begun by Fr. Desmond Paes was upgraded. Presently, the school is also making efforts to cater to the Gujarati medium students.



*People congregate for a special mass
outside the church.*

1974

koregaon

park

DON BOSCO YOUTH CENTRE,
SALESIAN CATECHETICAL
CENTRE

ESTABLISHED
1974

CANONICALLY ERECTED
1976

DIOCESE OF PUNE

STATE OF MAHARASHTRA

SERVICES:
Studentate of Theology
Catechetical Centre
Youth Centre

IN-CHARGE

FR. OLIVIO MIRANDA 1974-1975
 FR. TONY D'SOUZA 1975-1976

RECTORS

FR. BENEDICT FURTADO 1976-1978
 FR. MAURO CASAROTTI 1978-1981
 FR. JOAQUIM D'SOUZA 1981-1984
 FR. CYRIL D'SOUZA 1984-1987
 FR. VINCENT RASQUINHA 1987-1991
 FR. THOMAS BRAGANZA 1991-1992
 FR. TONY D'SOUZA 1992-1993
 FR. IAN DOULTON 1993-1996
 FR. LODDY PIRES 1996-
 FR. LODDY PIRES 1997-

In 1965 the Salesians set their sights on the city of Pune. Fr. Ignatius Rubio was asked to buy a plot of land to build a study house for the Salesian brothers. After a long search he began negotiations with Mr. C. M. Jasawalla for a 10 acre plot at Hadapsar. Before the deal could be finalised, however, Fr. Rubio was transferred to Dibrugarh and the transaction was shelved.

In 1971 the Provincial Council disapproved of the site since they felt that the city was developing in the opposite direction towards Pimpri and Chinchwad.

In 1973, Fr. Michael Mascarenhas was asked to purchase a plot as a residence for student brothers. The experiment of sending the brothers to college at Lonavla and Borivili did not meet with much success hence Pune, with its great possibilities for higher education, was the best available option.

On March 20, 1974, Fr Michael spotted "Hotel Europa", a plot that was a little more than two acres with an imposing building, owned by Mr. Mohammed Hussein Kochra. The initial dealings were smooth and cordial, but later Mr. Kochra created numerous difficulties. After prolonged negotiations the sale deed was signed on Good Friday, April 10, 1974. Fr. Michael and Bro. Lawrence D'Souza, took possession of the house that very night. For the next two months, Mr. Ronnie Pereira, the contractor, began adjustments and repairs of the house.

On June 1, 1974, Fr. Olivio Miranda was put in charge of the house and was appointed the first Salesian parish priest of the Church of Our Lady, the Consoler, Yerwada (the Bishop of Pune, Rt. Rev. William Gomes, had earlier asked the Salesians to take up this parish with its adjoining Fatima High School). He was accompanied by two boys and a cook from Lonavla. They began work in earnest to get the house ready for use. The first batch of student-clerics arrived on June 8, 1974. They were to

attend the neighbouring colleges. Later, more students arrived, some from other provinces as well, to pursue their theological studies at the Papal Athenaeum. Thus the first community of Don Bosco Youth Centre was complete. Meanwhile, Bro. Joe Mascarenhas assumed office as Principal of the Fatima High School, Yerwada.

Fr. Egidio Vigano, then councillor for formation, who visited the house on November 1, 1974, testified to the zeal of that initial community when he wrote in the visitor's book: "In the short while that I was here, I was able to see an ambient for missionary apostolate, even though they lack many necessities."

A nucleus of youngsters from the locality was formed and regular meetings were held. An extract from the chronicles dated July 6, 1974 reads: "The feeling is that there is a great future for Salesian work in Poona". These words were indeed prophetic!

On May 19, 1975, Fr. Tony D'Souza was put in charge of the house. The first batch of college brothers arrived to begin their college studies. On June 15, the three students residing at the Papal Seminary shifted to the Youth Centre. This decision was the result of Fr. Egidio Vigano's observations.

On July 6, the science batch of those attending junior college at Lonavla arrived to continue their studies and undergo their pre-novitate training here. The community was as rich in talent as it was complex - with confreres at different stages of formation and dif-



Bishop Valerian D'Souza blesses the Salesian Catechetical Centre accompanied by Frs. Tony D'Souza and Antonio Alessi.



ferent academic pursuits living under one roof.

Finally, Don Bosco Youth Centre was canonically erected in August 1976 with Fr. Benedict Furtado as the first Rector of the community. Earlier that year, on the feast of Don Bosco, Rt. Rev. William Gomes, Bishop of Pune, laid the foundation stone for a new residential block.

Fr. Mauro Casarotti took over as Rector in June 1978 and the new residential block was completed in September 1978. The 27 young Salesians of the community had more room to stretch themselves. On October 28, 1978, the new building was blessed by Fr. Thomas Panakezham, the Regional Councillor for Asia, in the presence of Fr. Tony D'Souza, the Provincial of Bombay and Fr. Achimedes Pianazzi, former General Councillor for Studies.

The old building which formed a stately facade to the property was converted into the Salesian Catechetical Centre and was blessed by Rt. Rev. Valerian D'Souza, Bishop of Poona, on March 20, 1979. Fr. Wilfred D'Souza was the first director.

The Youth Centre was to experience many major changes. Indeed, no house has changed its scope so quickly and so drastically as that of Koregaon Park. On the feast of the Sacred Heart, June

13, 1980, the Studentate of Philosophy, *Divyadaan* (God's Gift), was inaugurated by the Provincial, Fr. Tony D'Souza. Fr. Mauro continued as Rector. Fr. Joaquim D'Souza was appointed the first dean of studies.

The community of Don Bosco Youth Centre was now one large and complex family comprising 10 staff members, 10 brothers pursuing their Master's in Philosophy, four brothers doing their Bachelor's in Philosophy at the Pontifical Athenaeum, 15 doing their Bachelor's in Philosophy studies at *Divyadaan* and six attending college in Poona.

The complex nature of this community presented many difficulties that were not conducive to the all-round development of the young Salesians. Hence *Divyadhan* was shifted to Nashik in May 1984.

Meanwhile the Salesian Catechetical Centre - with the motto "To tell people about the light" - developed its presence and contribution to the whole diocese of Pune under the directorship of Fr. Cyril de Souza. The library was built up with a range of books, audio and visual material for catechesis. Programmes were created and conducted for catechists in the whole diocese. The film "Jesus of Nazareth" was a new source of impetus for evangelization. The vast library was catalogued and classified for the first time so that peo-

ple who used it could have easy access to its rich resources. A recording studio served as a mini in-house production facility to create audio tracks for many slide programmes. Fr. Ian Doulton was appointed director in 1984 and was succeeded by Fr. Maurice Figueiredo in 1990. By that time the Salesian mission in neighbouring Ahmednagar district was also making its demands on the Catechetical Centre. In answer to its needs, Fr. Maurice was instructed by the provincial, Fr. Lody Pires, to make a greater contribution to the surrounding Marathi region. Fr. Peter Gonsalves was appointed to assist him in this new thrust. Accordingly, he took the initiative of establishing *Tej-Prasarini* (Light Diffuser), a project to promote evangelisation in the vernacular through gospel based audio cassettes.

Since the experiment in the diffusion of cassettes was showing results, the need was felt to repair and restructure the old studio. The renovated studio was inaugurated on August 25, 1992, by Fr. Thomas Panakezham, the Regional Councillor for Asia. The high point of this venture was a multimedia passion play organised on the lawns of the premises in March 1993, with actors from the neighbouring Ghorpuri slum and youth who lived under the bridge.

In September 1993, a Communication Department of the Province had to be established at the Provincial House, Matunga, and Fr. Peter Gonsalves was assigned the task of setting it up. He volunteered to continue the running of *Tej-Prasarini* from Matunga, from where it operates today.

Another initiative that must be placed on record is the Youth Fest initiated by Fr. Ian Doulton and Fr. Kennedy Saldanha. On November 28, 1993, Tel-O-Fun, an extravaganza of tele-games provided wholesome entertainment and a value-based interaction for the youth of Pune. This event spurred the organization of the Youth Fest in 1994, meant for college and working youth.

Yet again, another major change was to affect Don Bosco Youth Centre. On June 14, 1996, Fr. Steve Rodrigues, the acting provincial, inaugurated the house of studies for the students of Theology. This was the result of a decision taken at the Provincial Chapter of 1992, and confirmed by the Superiors at Rome in 1995, viz., to discontinue

training in theology at Kristu Jyoti College, Bangalore. The community, with Fr. Loddy Pires as Rector, comprised ten students pursuing their studies at *Jnana Deepa Vidyapeeth* (The Pontifical Athenaeum) together with four final year M.Ph., three final year and three second year college brothers.

From June 1997, the Youth Centre began to house only students of Theology. All other studies, whether for degree courses or M.Ph. diplomas, are now done in Nashik.

Finally, a word about the out-reach programmes conducted by the Youth Centre and Catechetical Centre. Twenty-three years have passed since the first Salesians arrived in Pune. Yet in this short time many young people have been touched by its services. From the very beginning the young Salesians have ventured into parish work and youth development. Work for the marginalised youth has continued in the Yerwada Remand Home or on the stations, or until recently in front of the Centre to the youth under the bridge

(affectionately called the "*pool-ke-neeche*"). A Balwadi too was run for poor children. But presently, the Balwadi is discontinued as the people living under the bridge have been evicted by the Municipal Corporation.

The Salesians have contributed a lot to the diocese in the field of catechetics as well. Practically every catholic youth in Pune, during the last fifteen years has undergone some form of training at the Salesian Catechetical Centre either through value or catechetical animation. The Centre organises retreats, recollections, seminars, leadership camps, live-in camps and orientation programmes for the students, and various training programmes for teachers and catechists. Since 1987, the Centre has also been organising a "Faith Sharing Day" for catholic students of Std. X in different zones of the diocese. The students learn to interact and become aware of the importance of their role in the mission of the church.



The first batch of clerics to study theology within the province (at JDV, Pune). Photographed here with staff and province heads: (from left to right) Frs. Kennedy Saldanha, Edwin D'souza (Provincial Economist), Tony D'Souza (Provincial), Steve Rodrigues (Vice Provincial), Loddy Pires (Rector) Nelson Falcao and (directly above him) Egidio Fernandes.

1975

Chhota Udepur

LOK SEVA KENDRA

ESTABLISHED
1975

ENTRUSTED
1981

CANONICALLY ERECTED
1982

DIOCESE OF BARODA

STATE OF GUJARAT

*SERVICES:
Parish
Boarding
Primary and Secondary School
Higher Secondary School
Evening Study Classes
Vocation Training School
Computer Courses
Hostel for College boys
Village Education Project
Mission Centre

RECTORS

FR. ANTHONY D'SILVA	1981-88
FR. STANNY FERREIRA	1988-94
FR. ELSON BARRETTO	1994-



The church involvement in Chhota Udepur, an area dominated by the Rathwa tribal population, began in 1974. A diocesan priest together with the JMJ Sisters visited Kavra village on a medical mission. In 1975 the Catholic Church and Lok Seva Kendra Trust Societies were established. The diocesan priest resided at a guest house and started a boarding for 35 boys. The Sisters began a boarding for girls with just five entrants.

In 1979, Fr. Byron D'Souza was asked to study the possibility of a Salesian presence here. In 1981 the mission was officially taken over by the Salesians. The house of Chhota was canonically erected with Fr. Byron as its first parish priest and Rector in 1982.

The aim of the mission was to proclaim the kingdom of God through integral education and development.

Accordingly, in the education sector, a variety of works were undertaken: a boarding - consisting of approximately 250 boys from 56 villages; a three year non-formal technical institute (offering welding, carpentry, tailoring, electrician courses); a co-ed school from Std. V to X having over 500 students; a hostel for 35 college boys in the town; a parish that cares for 75 Catholics from Kheda District; oratories conducted in 12 neighbouring villages by the boarders themselves and an annual youth festival.

In the development sector, the following works are undertaken: The *Lok Seva Kendra* is the non-formal, rural outreach programme where 7 villages have resident masters who teach children for two hours daily; a MISEREOR

sponsored drought relief project which through a "seed bank" enables farmers to purchase in the month of June seeds, fertilizers and pesticides as per their requirements. They repay the bank the amount in March of the following year, without interest; CRS food-for-work projects have enabled the construction of houses (834), dams (9), lakes (2), new wells (233), deepening of old wells (58) and levelling and bunding of land. Pump co-operatives comprising of 10 farmers per co-operative have been set up to enable them yield a second crop. Sixteen such cooperatives are formed so far. Furthermore, a Village Primary Education Project (VPEP) is conducted in 20 villages by ex-students of the educated unemployed. Medical facilities are offered; bhajan singing and *kath-kirtan* every Saturday and Sunday help to build culture and unity.

These educational and development plans are taken up with a view to helping the Rathwas believe in themselves and in their culture and thus prevent migration to cities where they are often exploited.

Further growth, expansion and development is currently taking place. A co-operative is established and Integrated Watershed Development Programmes are going on in some villages.

A computer centre for the school has been added. A hostel for college-going boys has begun at Fatehpura. The mission has spread into the Tanakla area as well.

1976

borivili

(B.B.H.)

BOSCO BOYS' HOME

ESTABLISHED
1976

CANONICALLY ERECTED
1997

ARCHDIOCESE OF BOMBAY

STATE OF MAHARASHTRA

SERVICES:
*Non-formal trade school for
illiterate youth,
school dropouts
& street boys*

IN CHARGE

BRO. ANTHONY ROCHA	1976 - 1979
FR. DENZIL VAZ	1979 - 1981
FR. STANNY PEREIRA	1981 - 1983
FR. BOSCO PEREIRA	1983 - 1987
FR. BONNIE BORGES	1987 - 1988
CL. LOYOLA CASTELLINO	1988 - 1989
BRO. ANTHONY D'SOUZA	1989 - 1991
FR. BOSCO PEREIRA	1991 - 1997

RECTOR

FR. BOSCO PEREIRA	1997 -
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After the inspiration of Don Bosco who reached out to the emarginated youth of his days with his unique preventive system of education, the Salesians of the province of Bombay were eager to begin a work for underprivileged youth. In 1976, Bro. Anthony Rocha was asked to start a non-formal trade school for such youth in Bombay. Thus Bosco Boys' Home (BBH) was born.

Since the apostolic boarding had been shifted to Lonavla the previous year, the boarding premises was initially used to house these deprived youth. The following year (1977) a boarding for poor school-going boys was started and so BBH shifted residence to the old school building across the street. This provided the boys the freedom to gradually develop in an environment comfortable to themselves. Initially consisting of just school dropouts, BBH gradually began to include boys of other categories as well. Between the years 1982 - 1987 there were hostel boys (either working, or studying in St. Joseph's Kurla, or in college), small boys who attended the municipal schools in Borivili, and bigger boys who were learning their trades in the workshops at BBH. By 1987 all these categories slowly decreased to consist of only school dropouts, with no age barrier. By 1992 boys 14 years and above were being admitted. Another new dimension was the admission given to street boys from Shelter Don Bosco. These boys were given another opportunity to improve their lives by learning a trade and thus become honest and responsible men. This policy of taking in street boys has proved to be successful and till date around five social welfare centres regularly send their boys to BBH.

An important milestone in the history of BBH was the renovation and extension of the existing building. For a long time BBH was in need of major repairs like water-proofing, plumbing, sanitation and relocation of the work-shops. The boys were also lacking an adequate space for recreation indoors. On April 12, 1996, after endless meetings, discussions and requests, the Provincial and his council approved the repairs and extension works in BBH. The ad-

ditional floor would consist of a spacious dormitory, a hall and an adjacent class room. The existing dormitory would be converted into six living rooms. The workshops were relocated, each of them having an exit on the outside of the building. The carpentry department would finally have their separate workshop. Besides these, other minor adjustments were made to the existing structure.

It is worth noting that while these repairs were being carried out, the boarding as well as the workshops carried on as usual in spite of several hardships faced by the confreres as well as the boys.

BBH began as an alternative to formal schooling. The boys were taught a technical trade without going through the rigours of learning details of its theory. Bro. Rocha taught the boys a trade - he himself was skilled at book binding. With a scope clearly different from that of a regular school/boarding, Bro. Rocha now accompanied by Bro. J. Chowri - a master craftsman himself, (1977) introduced welding, a trade which has been very popular ever since. In 1978, Fr. Denzil Vaz bought sewing machines to begin a tailoring department. He also introduced the carpentry department, and screen-printing as a hobby activity. Over the years it was realised that book binding, screen-printing and tailoring were too delicate trades to be handled by the Bosco boys and were consequently closed. Realising the growing demand for motor-mechanics, in 1993, Fr. Bosco with the help of Fr. Anacleto D'Mello (Principal, Don Bosco High School, Borivili) worked out a plan along with a parishioner who was a skilled and experienced mechanic, to introduce this trade in BBH. From 1996 BBH started the electrical department. This is a part-time trade held in the afternoons for a period of one year. The first batch of 27 students appeared for the Yeshwantrao Chavan Open University (Nashik) exams. This was the first time in the history of BBH that boys appeared for an external government exam and passed successfully.

Aware of the boys' natural aversion for formal education and its importance

still uppermost in the confrere's mind, another novel idea took shape in BBH (1977). For some years now, there was a growing need for a transitional house for the orphans of Dominic Savio's Andheri. Having finished their academic studies, they could not continue to stay in the institution; yet they were not really ready to enter the world of work alone. The guiding presence of the Salesians, and a place to call home at the end of the day for these young workers was earnestly needed, and what better place than BBH. Having spent years in a Salesian institute, these young hostelites would return the care shown to them by spending their evenings teaching the Bosco boys who didn't know to read and write. Being given individual academic attention, some of these dropouts returned to the local municipal schools. Thus the systematic education of these boys was provided for as long as the hostel was in existence. Since there was a varied group of boys, there was also a varied time table. Maintaining one time table for all was practically impossible. In the process the hostel boys were slowly phased out. The municipal school boys (10-13 yrs.), were taught at home. The age limit (14-18 yrs.) and the category of boys (street boys and school dropouts) was finally fixed. BBH thus became a homogenous group in 1991.

When the hostel was phased out in 1991, the services of volunteers from the parish was sought. From 1997 BBH has begun a non formal schooling system for the boys who are divided into different categories according to their mental capacity. Classes are held on a regular basis between 1.30 and 4.30 p.m. with two committed teachers on the staff.

Besides those in charge, and the clerics who provide the boys with brotherly companionship over the years, the services of Fr. Egidus Falcao (1984-1985), Fr. Elson Baretto (1985 - 1986), and Fr. Dominic Lisboa (19912-1995) need to be acknowledged in a special way. At the moment, Fr. Anthony Santarita (1995 -), and Fr. Jude D'Mello along with Fr. Bosco Pereira comprise the community of BBH.

From, 1980 to 1984 a hostel for orphans and semi-orphans was run especially for those who attended technical courses or those boys who were working and had no place to stay. There were about 23 inmates. A club was also started for the youth of the neighbourhood. The number touched 250.

Until 1995 Bosco Boys' Home was a part of the community of Don Bosco High School. In 1995 the community was made independent and Fr. Bosco Pereira was put in charge. In 1997 the house was canonically approved and Fr. Bosco was made the first Rector of Bosco Boys' Home.

Bosco Boys' Home is an alternative to formal schooling. It is a response to the many forms of youth emargination in Bombay such as school dropouts, those who had never been to school and street boys. Through the development of vocational skills it enhances self esteem and self worth in these adolescent youth. It channelises their energies towards productivity by respecting the abilities and learning pace of each individual boy. Some of the courses offered are welding, carpentry, electrical trades, motor mechanics, plumbing and tailoring.

Above all, like the gymnastic training that forms part of their extracurricular education, the boys at Bosco Boys' Home learn the delicate art of balancing their fragile lives in an environment that gravitates towards increasing competition and commercialisation.

Marginalized youth learn the value of discipline and hard work at Bosco Boys' Home.



1978

nashik

(S.T.I.)

**SALESIAN TRAINING
INSTITUTE,
DON BOSCO CHURCH,
DON BOSCO SCHOOL**

**ESTABLISHED
1978**

**CANONICALLY ERECTED
1978**

DIOCESE OF NASHIK

STATE OF MAHARASHTRA

**SERVICES:
Novitiate
Parish
School**

NOVICE MASTER - RECTOR

FR. JOSEPH CASTI 1978 - 1990
FR. IAN FIGUEIREDO 1990 -

PARISH PRIEST

FR. LONGINUS NAZARETH 1991 - 1992
FR. NELSON CARVALHO 1992 -

The Bombay Provincial Chapter of January 1977 decided that it was time the Province had its own novitiate at Nashik. It was felt that every novice belonging to Bombay must be plunged as early as possible into the cultural realities of the region where he would live and work as a mature apostle.

Nashik was favoured as it offered the novices an opportunity for deep spiritual enrichment amidst an exposure to Indian culture and spirituality. Nashik is a city sacred to the Hindus for its river Godavari, the bathing place at Panchavati, and Trimbakeshwar. It is rich in cultural and religious traditions. It offers the possibilities of urban and rural exposure.

But there was another compelling reason. The province owned two plots of land measuring 43 acres in Nashik. These were purchased by Fr. Aurelius Maschio and Fr. Ignatius Rubio on December 22, 1962 when Fr. Hubert D'Rosario was the Rector of Don Bosco, Matunga. The property was originally intended for a technical school, particularly for the training of coadjutor brothers.

From 1963 to 1973 no Salesian visited the site and the care of the plot was left to the goodness of the watchman Sukdev Gnyanu Barde and his family. The development was time-barred. Cases to recover possession of the land were fought in the Nashik court and against the Maharashtra Town Planning Act. After 3 years of negotiations, that is, around May 1977, Fr. Michael Mascarenhas, the provincial economist, was able to salvage the possession of most of the land by a hurried "master development plan".

The construction of the novitiate began in September of that year and was partly completed by May 27, 1978, when the first batch of 19 novices arrived. Fr. Joseph Casti was appointed Rector and Novice Master. He was assisted by Fr. Tony Fernandes, Fr. Cyril D'Souza, Bro. Robert Dias and Cl. Diego Nunes.

The inauguration by the provincial, Fr. Tony D'Souza, coincided with the Golden Jubilee Year of Salesian work in the city of Bombay.

But soon the need was felt to transfer the philosophate, *Divyadaan*, from Pune to Nashik. The plan was to offer *Divyadaan* the available space and to build a new building for the novitiate on the Nashik campus, one that would be separate from the already established building.

May 24, 1984, marked the transfer of *Divyadaan* from Pune to Nashik while the novitiate was shifted to the new block which was called Salesian Training Institute (S.T.I.).

The beginnings were hard. The building was only partially completed. The dormitory which was finished earlier was the only inhabitable room in the new block.

Right from the start efforts had been made to offer the novices a Salesian religious experience through prayer, study, reflection and the Sunday apostolate among the poor youth.

September 16, 1974, work commences at the site



Approximately 319 novices have passed through the Salesian Training Institute. Till the year 1990 there was a small group of novices from Madras. To date, from the batches of 1978 to 1985 there are 55 priests and 5 Salesian brothers working in our province and in the vice province of East Africa.

The Don Bosco Parish:

An official communication by Fr. Aubrey Mascarenhas, S. J., the Vicar of the Holy Cross Parish on February 8, 1985, opened up the novitiate chapel as a Mass Centre to the Catholic population surrounding the property.

However, due to the increase in population as well as the remoteness from the mother parish, this mass centre was given full parish status on June 16, 1991. The parish was solemnly blessed by Bishop Thomas Bhalerao, with Fr. Longinus Nazareth as the first parish priest and Fr. Kenneth Pereira as his assistant.

The Satpur Industrial Estate area where the low-income group of the parish resides, offers adequate scope for service to the young and the poor.

Don Bosco School:

History was written in a silent manner on June 24, 1996, in a busy corner of the Don Bosco Road. The Don Bosco School for boys was started on this day, its first Principal being a veteran Salesian, Bro. Thomas Puthur. Although incomplete, the school with 120 boys on its roll from K.G. to Std. I was officially inaugurated in the presence of Rt. Rev. Thomas Bhalerao, Bishop of Nashik. At this time the help extended in many ways by the Salesian Sisters at Maria Vihar right from the inception of the school was invaluable.

Presently, two elegant buildings are nearing completion, one for the Don Bosco School and the other for the parish, youth centre, staff and Salesian residence. It will also house young Salesians who are attending college.



The first batch of Novices of the Province of Bombay photographed after their retreat together with their superiors (seated from left) - Bro. Diego Nunes, Fr. Rosario Krishnaraj (Retreat Preacher), Fr. Joseph Casti (Novice Master), Fr. Cyril D'Souza and Bro. Robert Dias.

1980 nashik

DIVYADAAN

**ESTABLISHED
1980**

**CANONICALLY ERECTED
(PUNE)1980**

**TRANSFERRED TO NASHIK
1984**

**DIOCESE OF PUNE
(1980-1984)
NASHIK
(1984 -)**

STATE OF MAHARASHTRA

**SERVICES:
Studentate of Philosophy
offering B.Ph., M.Ph. Degrees
Library Facility**

RECTORS

FR. MAURO CASAROTTI	1980 - 1981
FR. JOAQUIM D'SOUZA	1981 - 1987
FR. ELIAS DIAS	1987 - 1991
FR. VINCENT RASQUINHA	1991 - 1994
FR. IVO COELHO	1994 -

Our province had been sending our brothers to Yercaud for philosophy. Fr. Tony D'Souza, the then provincial, pushed for our own philosophate, with the intention of ensuring a more contextualised formation. Thus, in June 1980, *Divyadaan: Salesian Institute of Philosophy* was erected within the already existing house, Don Bosco Youth Centre, Pune. It was to be a house of immediate post-novitiate formation for our province. Fr. Mauro Casarotti, who was already Rector of Don Bosco Youth Centre, became Rector also of the students of Philosophy. Fr. Joaquim D'Souza was the first Dean.

Fr. Joaquim immediately initiated procedures for affiliating the institute to the Salesian Pontifical University in Rome. The decree granting affiliation *ad experimentum* for a period of 5 years was obtained in 1982 (cf. decree of the Sacred Congregation for Catholic Education, prot. n. 130/82, dated 6 February 1982). It was renewed in 1987 for a further period of 5 years, and in 1992 for 10 years.

In the meantime, numbers were increasing, and the community of Don Bosco Youth Centre had become complex (besides those doing B.Ph. in Divyadaan, there were also M.Ph. students frequenting *Jnana Deepa Vidyapeeth*, and college students). The need was felt to shift the B.Ph. course elsewhere. Accordingly, on May 24, 1984, Divyadaan was shifted to its present site at Don Bosco Marg, Nashik. The novitiate shifted to a new building on the same campus, while Divyadaan moved into the existing building. The library, so meticulously built up in Pune by Fr. Chrys Saldanha, was brought to Nashik and housed temporarily in the hall, until the new library wing was completed in January 1987.

In 1991 need was felt for an additional dormitory and rooms. Construction began in 1992, but was completed only in 1996.

As of March 21, 1996, permission was obtained from the Faculty of Philosophy of the Salesian Pontifical University, Rome, to begin an M.Ph. course on an experimental basis. The course

was inaugurated in June 1996; it offers a specialization in education and social communication, with the hope of encouraging a specifically Salesian contribution in these areas to the country and church in India.

Simultaneously, the B.Ph. course has also been opened up to externs, ecclesiastical and lay Christians as well as non-Christians.

For some years now the teaching body has included lay people, both men and women. The experience has been very enriching and positive. Two of the teachers are Ph.D's, and have already offered courses on the M.Ph. level.

Since 1980, the Institute has also been publishing a journal entitled *Divyadaan: Journal of Philosophy*. The journal began as an annual, but since 1996 it is being published twice a year under the title *Divyadaan: Journal of Philosophy and Education*. Begun by Fr. Joaquim D'Souza, the general editor is currently Fr. Albano Fernandes.

Mention must also be made of the farm which contributes to the upkeep of the house. The vineyard was begun under Fr. Anacleto D'Mello; significant contributions were made by Fr. Victor D'Souza, Bro. Ludvik Zabret and Fr. George Quadros. Presently, it is being managed by Bro. Vincent Nigrel.

The Institute is a mere 16 years old; it is still too early to write about its historical impact. Heuristically however, we might indicate the possible areas of impact on the neighbourhood through the festive oratories, classes in neighbouring schools (moral science, catechism, scouting), the daily club, the summer club, tournaments, the chaplaincies, seminars conducted for school teachers, and lately the external students. On the provincial level there is the obvious impact through the young Salesians who have been formed in Divyadaan. On the national or inter-provincial level, there have been students in Divyadaan from other Salesian provinces in India (including students from Sri Lanka) since the very beginning, and in the last few years their number has increased considerably.

VISION AND OBJECTIVES OF DIVYADAAN

We, Salesians assigned to the Community of Divyadaan, Nashik, and belonging to the Province of St. Francis Xavier, Bombay, India, share the vision of our Founder, St. John Bosco, for a better world in which every young person is offered the opportunity to grow and realise his/her full potential and thus become an integrated person, loyal to country and faithful to God.



Our share in the vision and charism of St. John Bosco consists in the preparation and formation of young Salesians in that specific stage of their term called the 'immediate post-novitiate'. Our goal is the formation of Indian Salesian priests and brothers.

Our objectives are the following:

- 1) The achievement of maturity in the Christian faith, in the Salesian vocation, and in intellectual and cultural formation in the Indian context.*
- 2) The personal elaboration of a simple but solid metaphysical wisdom integrated with the faith, life and the human sciences.*
- 3) The appropriation of the Preventive System of Don Bosco, which is a spiritual and educational style based on reason, religion and loving kindness.*
- 4) The development of a pedagogical and pastoral mentality.*

The chief setting in which we pursue these objectives is a studentate of philosophy. Divyadaan, in other words, is a formation community with its own study centre. Since the formative programme includes an introduction to apostolic experience, under settings of our work we may include the 'festive oratories' of weekly contacts with youth in various parts of Nashik, in the Remand Home and in the Juvenile Jail, and the scout troops run by our young Salesians in three neighbouring schools. There may also be mentioned two other settings: the service of spiritual animation rendered by members of the formation staff to the Christian communities of Nashik, and the farm which contributes in some way towards the maintenance of the studentate.

The main target group of our work are young Salesians in the immediate post-novitiate, both candidates to the priesthood and Salesian brothers. Our studentate is also open to young Salesians from other Salesian Provinces in India. Given the other settings listed above, other beneficiaries of our presence are the youth contacted in the 'festive oratories' and in the neighbouring schools.

Our style of formation is the Preventive System of Don Bosco, so that this system becomes for us not only content but also method.

Relationships are marked by the spirit of family, and each one gradually learns to take responsibility for his own formation.

1981

wadala east

ST DOMINIC SAVIO CHURCH

WORK BEGUN
1962

PARISH ESTABLISHED
1981

CANONICALLY ERECTED
1985

ARCHDIOCESE OF BOMBAY

STATE OF MAHARASHTRA

SERVICES:
Parish
Evening Classes
Social Welfare Projects
Balwadi
WDispensary

PARISH PRIEST

FR. MATHEW THALANANY	1981 - 1984
FR. WILFRED D'SOUZA	1984 - 1985

RECTOR - PARISH PRIEST

FR. WILFRED D'SOUZA	1985 - 1988
FR. ALOYSIUS FURTADO	1988 - 1994
FR. EGIDIO FERNANDES	1994 - 1996
FR. LAWRENCE D'SOUZA	1996 -

The origins of Dominic Savio Church, Wadala East date back to 1962. Fr. Mathew Thalanany, the assistant parish priest at Our Lady of Dolours Church, Wadala West, ventured out on his pastoral visits through the slums of Antop Hill. He had to cross the Wadala Railway Station (Harbour branch) and walk in his cassock through the slushy dirt-gullies in an area which had become a synonym for smuggling, wagon-looting, goondaism and other social evils.

One day Fr. Mathew chanced upon a large masonry cross standing in an area of Antop Hill which had been converted into an open lavatory. Further investigation revealed that the cross was part of the former chapel of an old, abandoned Christian cemetery, now covered by hutments, whose residents had been enterprising enough to sell off the tombstones, thus destroying every sign of the former cemetery.

There Fr. Mathew first put up a small shed which was burnt down by miscreants. Then in 1966 he built another shed of tile and tin and opened a free dispensary. This construction was blessed by Auxiliary Bishop William Gomes. In this shed Mass was provided for the hutment dwellers who were too poor to frequent the Wadala parish church. In 1974, with the help of the people of the place, the shed was replaced by a small, but durable chapel of brick, dedicated to St. Anthony. This chapel continues to be used for prayers and worship.

Meanwhile, Fr. Mathew was on the look out for a bigger piece of land to construct a better chapel. He was surprised to learn that a portion of exposed land which was used as a garbage dump belonged to the church. The land measured some 1800 sq. yards and was situated in the midst of a slum. On it he put up a shed, which served not only as a Mass centre, but also as a study-hall and a dispensary.

From 1968 to 1978 Fr. Mathew attended to the needs of the people of this

slum who gathered at this centre, although he continued to reside at the parish on the West. Gradually, around the slum grew Housing Societies - Margaret, Eucress, Dolours and Auxilium - which brought into the future parish a large number of Catholic families. Other large housing colonies within the parish are the Bombay Port Trust Quarters to the south, and the Central Government Servant Quarters (reputedly the largest in Asia) to the north.

On December 8, 1978, Archbishop Pimenta laid the foundation stone of the church at the site of the Mass centre. The building work began and took less than three years to be completed.



The shed that served as a dispensary and was later converted into St. Anthony's Chapel.

On June 1, 1981 it was established as a Parish Unit. Auxiliary Bishop Longinus Pereira blessed this church on August 22, 1981 and the new parish of St. Dominic Savio was born with Fr. Mathew Thalanany as its first Parish Priest assisted by Frs. E. Fernandes, Michael Mascarenhas and Nelson Carvalho.

Fr. Wilfred D'Souza was appointed the new parish priest in 1984. A year later Dominic Savio's Church was given canonical status and Fr. Wilfred became the first Rector of Antop Hill Parish.

Much of the parish contacts were established at the various contact points such as St. Anthony's Chapel (Madonna Colony), Our Lady of Fatima Chapel (Fatima Kovil), Mary Help of Christians Chapel (Vijayanagar), and the Himmatnagar Chapel. Mass was celebrated at these places once a week.



Catechism classes, prayers, Legion of Mary meetings, study classes were conducted here. These places also served as contact points for social development activities of the parish.

Fr. Aloysius Furtado succeeded Fr. Wilfred D'Souza in June 1988. During his term he emphasized participation of the parishioners in various activities of the parish. He took personal interest in the singing at the masses.

On August 4, 1992 a proposal for a school building was first put forth for study. Fr. Aloysius pursued the matter with Cardinal Simon Pimenta who made some recommendations. The proposal is still under consideration.

The Rector Major, Fr. E. Vigano vis-

ited the parish on November 19, 1992 and was warmly welcomed by the parishioners.

Fr. Christopher Brien did commendable relief work during the riots. Many parishioners came forward to help. The newly constructed tenements for the riot victims was inaugurated on October 3, 1993.

Frs. Aloysius, Egidio and Ajoy began training the sharing for Bible classes. There was a modest yet enthusiastic response. The Bosco funfair and the Savion Nite were two annual events organised by the parishioners on the Don Bosco Matunga grounds. The fanfare of October 1993 was particularly memorable.

On January 10, 1994, a fatal attack was waged by fundamentalists on the Fatima Kovil parishioners. Many were wounded and some arrested. The statue of our Lady installed in a glass cabinet in front of the chapel was desecrated. Fr. Aloysius and Fr. Chistopher met the leaders of the community as well as the police and tried to negotiate a settlement. The parish collected funds to release those Christians unjustly arrested on bail. The local government officials were approached and the harassment which finally subsided.

Fr. Egidio Fernandes took over as the new Rector and Parish Priest in June 1994.

The death of Fr. Desmond Paes, the assistant parish priest sent the whole parish into mourning. The entire parish congregated for his funeral mass at the Shrine at Don Bosco's, Matunga and for his burial at the Sewri cemetery.

Fr. Lawrence D'Souza succeeded Fr. Egidio Fernandes as the Parish Priest together with Frs. Eleutherius Fernandes, Mathew Thalanany, John Samala and Raphel Lobo as assistant parish priests.

A view of the Salesian presence at Wadala East before and after the Church was set up. (below) Fr. Matthew and Fr. Juan Vecchi, then Councillor for Youth Apostolate, tour the slums.



1981 dakor

DON BOSCO CHATRALAYA

***ESTABLISHED
1981***

***CANONICALLY ERECTED
1991***

DIOCESE OF AHMEDABAD

STATE OF GUJARAT

***SERVICES:
School
Boarding
Chaplaincies
Village Mission Centres***

IN-CHARGE

FR. IVAN D'SOUZA	1981 - 1987
FR. MICHAEL FERNANDES	1987 - 1991

RECTOR

FR. MICHAEL FERNANDES	1991-1994
FR. MONTY RODRIGUES	1994 -



Rt. Rev. Charles Gomes, Bishop of Ahmedabad invited the Salesians to his diocese. At first he offered them the parish of Sabarmati in Ahmedabad but the Provincial asked for a mission station instead. The bishop then proposed to divide the Umreth parish and give the Salesians Dakor. Thus in 1980, Fr. Ivan D'Souza was sent to Dakor to study the possibility of establishing a Salesian presence there. He was officially on supply to the parish of Umreth. He was an assistant parish priest and helped to run a boarding for the Thakor boys which was being run by the parish in a rented bungalow consisting of two flats (six small rooms) in Mahalaxmi Society, Dakor. The boarders attended a school in the town.

In 1981, the Dakor parish with about 500 Catholics was handed over to the Salesians. Fr. P.C. Jacob the parish priest of Baroda undertook to maintain the house of Dakor.

In 1981, Fr. Cyril D'Souza was sent to assist Fr. Ivan. Frs. Bento and Vivian Coutts came the following year and very soon land was acquired on the outskirts of Dakor town along the Kapadvanj road. A small shed soon came up which housed both confreres and boarders. They put up with many inconveniences. The Provincial and his council approved of a boarding cum non-formal technical section to be built at Dakor. But because of technical difficulties permission could not be obtained.

During these years, the fathers carried on the work among the Thakors, some of whom had already been initiated into the catechumenate by Fr. Peter

Fernandes the parish priest of Umreth. They also had to cater to the spiritual needs of the Catholics of the area who were considered low caste. Because of this strong caste consciousness, befriending and involving oneself in the lives of the Thakors was not easy. Fr. Avil Rodrigues came to Dakor after Frs. Bento and Viren were transferred. In 1996 Fr. Michael Fernandes replaced Fr. Avil and the next year he took charge of the mission with Fr. Elson to help him.

On January 21, 1988, a meeting was called to discern whether the Salesians should continue in Dakor. The decision was in favour of continuing. It was decided that a school be set up.

Construction work began in 1988 once the non-agricultural certificate was obtained. On February 15, 1988, work began on the new hostel and a year later the primary school commenced with classes from V to VII. The permission to begin the school was obtained on September 17, 1989. The newly constructed hostel served to house the boarders as well as the school children. Finally, on February 21, 1990, Fr. Aurelius Maschio arrived from Bombay to bless the new school building. The school caters to the education of the children in the neighbourhood as well as from far off villages.

In 1991, Fr. Michael Fernandes was made the first Rector.

Over the years the strength of the boarding increased as the school got popular. Hence in 1996, the work of construction on a further extension of the boarding was undertaken.

1983

pinguli

BOSCO UDYOGSHALA

ESTABLISHED
1983

PARISH ENTRUSTED
1988

CANONICALLY ERECTED
1994

DIOCESE OF PUNE

STATE OF MAHARASHTRA

SERVICES:
Technical School
Parish
Pre-Novitiate

IN CHARGE

FR. MICHAEL MASCARENHAS	1983 - 1987
FR. LAWRENCE D'SOUZA	1987 - 1990
FR. ALEXINHO RODRIGUES	1990 - 1992
FR. MICHAEL D'COSTA	1992 - 1994

RECTOR

FR. ROMULO NORONHA	1994 -
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In 1983, Fr. Michael was sent to Goa to study the possibilities of starting a Salesian presence in the Sawantwadi region of, the then Ratnagiri District. After a bit of scouting around to find a suitable place, he decided to stay in Nerur, Kudal, a unit of the Vengurla parish and 20 kms. north of Sawantwadi. An old chapel was handed to the Salesians and after some repairs and adjustments, Fr. Michael went to reside there in November. The bishop visited this place on November 11 and was treated to a hot cup of tea and warmly welcomed by Fr. Michael and the parishioners. Though it had its own bag of troubles, this parish served as a launching pad for Salesian work in the Kudal area. On the feast of Don Bosco 1984, the first workshop was blessed by the Dean, Fr. Job D'Silva.

On January 6, 1984, the then bank manager of the Sindhudurg Co-operative Bank, Mr. Kulkarni came personally to Nerur and took Fr. Michael to show four plots of land available in Kudal. One of those plots shown to Fr. Michael is the one on which the Kudal church and the multipurpose hall has been planned. This plot, bought for the diocese, was promised to the Salesians in 1987 but, was handed to them only on July 15, 1996.

Strange are the ways of God: on March 9, the feast of St. Dominic Savio, Fr. Valerian Monteiro, who had come to keep company with Fr. Michael, was sitting at the bus stand at Kudal. Someone informed him that a piece of land was available for sale in Pinguli. It was the Warde bungalow, with a fairly big plot of land and mango grove; an ideal place for the Salesians to establish themselves in the area. Fr. Michael immediately purchased the plot. Significantly, the deed was signed in the Deputy Collector's office on May 24, 1984, and the Salesians shifted house on June 25, 1984.

Realizing the need, and at the request of the clergy of the place, work began on a technical school. On March 5, 1986, Bishop Valerian D'Souza of Pune, blessed and inaugurated the workshops. Four trades were initially started.

When Fr. Michael was transferred, Fr. Lawrence D'Souza continued to see to the acquisition of the affiliation of the trades to the National Council of Vocation Trades (NCVT), Govt. of India. Of the four trades only two were affiliated in 1988. Significantly, again the affiliation of the electrical trade came on May 24, after a very long struggle. In the meantime the boarders and the confreres had ample opportunities to learn cooking due to the absence of a permanent cook.

As the Salesians began to consolidate their work, now with Fr. Alexinho Rodrigues at the helm, they began to find the small bungalow to be inadequate and so in 1991, work was started on a new building. Fr. Michael D'Costa, who followed Fr. Alexinho carried on the good work and saw it completed in 1994. It was then blessed and inaugurated by Fr. Aurelius Maschio on February 26, 1994. Fr. Bernadino Almeida was appointed parish priest that year.

July 27, 1994, was another red-letter day for Bosco Udyogshala when it was given canonical status, its first Rector being Fr. Romulo Noronha. It now became a house of formation and the first pre-novitiate batch of 14 candidates had already started their training on July 1.

Gradually attention was directed to further expansion and reaching out: on November 3, 1995 and November 6, 1996, two deeds were signed by which the province acquired about 5 acres of land at Oros with the intention of building a school there. But in the meantime government officials informed the Salesians that a plot for a school was allotted to them at the Zilla precincts. Fr. Romulo, on behalf of the congregation, accepted the two hectares for a school and playground. The first move to offer this plot to the Salesians was in 1991 when Fr. Alexinho was in-charge. Immediately the required formalities were started and the stipulated school in rented quarters was inaugurated by the revenue minister, Narayanrao Rane and blessed by Fr. Tony D'Souza, the Salesian Provincial on August 15, 1996.

On July 15, 1996, a compound wall was built around the parish property. This plot was assigned to the Salesians by Bishop Valerian D'Souza who signed the deed to that effect. Fr. Bernadino also greatly consolidated the pastoral work in the parish in answer to the needs of the Catholics in and around Kudal.

Today, the work of the Salesians in this area is beginning to bear fruit: there exists a vibrant Christian community in every mission station, the pre-novitiate candidates, every Sunday, spread joy and mingle with the youth of different areas, there is an eagerness to seek admission into the technical school at Pinguli and above all, local vocations are being fostered.

On January 9, 1998, the foundation stones for the school at Oros and the parish at Kudal were blessed by Rt. Rev. Valerian D'Souza, Bishop of Pune. Present at this august function were Government officials, the Provincial of Bombay, Fr. Tony D'Souza and the provincial council. It was indeed a special day for the people of Kudal.



1988: Frs. Lawrence D'Souza and Bernadinho Almeida in front of their residence and vocational trade school.

AN EYEWITNESS ACCOUNT

The plans of the House were under discussion for a long time and it had taken us practically three years to finalize the details. Everything was approved and we were now waiting only for the right contractor to start the work.

Around the feast of Don Bosco in 1991, together with the boys, Bro. Anthony Santarita and myself were playing a game of volleyball. Suddenly from nowhere, a team of people descended upon the place and began clearing the bushes and pruning the trees in order to survey the land. It shocked us to learn that the crew belonged to the Konkan Railway and they were making a fresh survey and finalising their plans. (the old plan was found to be longer and curved which meant restricting the speed). The new route was cutting right across the property which, in the final analysis, meant that we would have to abandon the project at Pinguli.

That night we asked the boys to pray. We assured them that we were in the month of Don Bosco and certainly Don Bosco would have to decide if we had to stay there or leave.

The next day, armed with all the plans, I, along with our clerk, Mr. S. Salunke, marched into the office of the Chief Engineer of the Konkan Railway. He was very courteous and received us well. He listened and even admitted that he knew Don Bosco as one of his sons was a past pupil of one of the schools in Calcutta and his wife

was a teacher in another school at Guwahati. I reminded Him that these facts entitled him to be considered "our relative" and that he had to do something about it. He recommended patience and some time so that he could resolve the matter.

A week later, I discovered that the new route had been shifted by 150 meters away from our property. Don Bosco had preserved us! I'm

afraid we could not vouch his blessings upon the Bishop of Pune, for, the new Konkan route was exactly through his property.

Fr. Alexinho Rodrigues

1985

quepem

**POPE JOHN XXIII HIGH
SCHOOL &
DON BOSCO GANV**

***ESTABLISHED
1962***

***ENTRUSTED
1985***

***CANONICALLY ERECTED
1986***

***ARCHDIOCESE OF GOA-
DAMAN***

STATE OF GOA

***SERVICES:
High School
Higher Secondary School
Boarding
National Open School
TRYSEM***

RECTORS

FR. LIONEL BRAGANZA	1986-1992
FR. ELIAS DIAS	1992-1993
FR. MICHAEL MASCARENHAS	1993-1996
FR. CHRYSOLOGUS D'CUNHA	1996-

Fr. Pascoal Lobo had started a small boarding for boys in Quepem, an insignificant place in south Goa in the early sixties. His dream was to help in the education of the people of Quepem. But his work received greater impetus when Fr. Edwin

D'Souza, alias, Swami Premanand Naik Salgaoukar took over in 1965. He renamed the school Pope John XXIII High School and tried his best to assist the very poor and orphaned boys together with his hard working helpers of the institution. The school rendered yeoman service in the field of education during the initial years of Goa's liberation.

Fr. Edwin worked as an educator of the abandoned for 20 years. Every past pupil remembers him with gratitude and extols his sense of dedication and discipline in educating them. He ensured that this institute catered to the needs of the downtrodden, orphans and destitute not only from Goa, but even from the other parts of India. He passed away, after a brief illness on the October 27, 1996.

However, a few years before his death he realised that the work of education of the marginalised had to continue. He therefore called in the Salesians to help him run the institution, with the possibility of taking it over.

Thus, in 1985, Fr. Edwin entrusted the Boys' Town Complex to the Salesians of Don Bosco. It was his admiration for the Salesian system of education that urged him to make this move. Fr. Loddy Pires, the Salesian provincial gratefully accepted the offer with the assurance that it would continue to be in the best interests of the poor and abandoned youth of Goa.

Thus, the Salesians arrived in Quepem on May 24, 1985. Fr. Lionel Braganza was put in charge with veteran Salesians such as Frs. Cajetan Lobo and Benedict Furtado to assist him and cler-



ics Dominic Savio Fernandes and Lorenzo D'Souza, the first practical trainees. During these years the Boys' Town Complex was introduced to the Salesian method of education and administration.

In the year 1991, the institution was selected as the only centre in Goa, for the National Open School with three courses - the Bridge, Secondary and Senior Secondary Courses. (Today it is one of the main centres in Goa and the total strength of the students touches 400.)

By 1993, the institution grew in order to offer better educational facilities not only to the inmates but also to the youth in and around Quepem. Fr. Michael Mascarenhas, who was the second Salesian Rector and Principal, combined energetic action with discipline. His efforts enabled the complex to develop into what is today called the "Don Bosco Ganv".

Meanwhile, academically, the school did better and in 1995, a new wing was added to the institution to accommodate the Higher Secondary Section with the Arts and Commerce streams.

The institution also conducts non-formal activities in order to keep in touch with past pupils and Salesian Co-operators.

Plans are afoot to introduce courses in food technology and production in the higher secondary vocational stream. The boarding is also being reorganized to suit the needs of the slow learners. These slow learners will have the opportunity of attending technical workshops and the National Open School simultaneously.

1986

kawant

KAWANT EDUCATION SOCIETY

ESTABLISHED
1986

CANONICALLY ERECTED
1991

DIOCESE OF BARODA

STATE OF GUJARAT

SERVICES:

*High School
Boarding*

Dispensary

Night School

(for the children of shepherds)

Village Primary Education

Housing

Oratory

Social Development Projects

IN-CHARGE

FR. ANTHONY D'SILVA	1983 - 1986
FR. STANNY FERREIRA	1986 - 1988
FR. WILFRED SEQUEIRA	1988 - 1991

RECTOR

FR. IVAN D'SOUZA	1991 -
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After taking up work in Chhota Udepur in 1981 a need was felt to expand into the interior of Kawant.

In 1983, through the intervention of Mr. Noel D'Lima, a nine-acre plot was acquired 27 kms away from Chhota Udepur. Before being bought, there were legal tussles to be cleared as the tenant who cultivated the land resisted the sale.



The land was bought in the name of the Lok Seva Kendra, Chhota Udepur in 1984. From there, a contact was established on a weekly basis. Moreover, a few servants were kept here to look after the property. (Some of them believed that the farm house was haunted.)

In 1985, a boarding section was started. One of the masters was put in charge of the 15 inmates. The original house was extended to accommodate the boarders. Frs. Byron D'Souza, Wilfred Sequeira and Stanny Ferreira would visit the site on weekends and clerics Calisto, Soares and Bernadino would take monthly turns to run the boarding.

Finally in 1986, Frs. Stanny Ferreira and Wilfred Sequeira took up residence there. They ran the boarding and started making contact with about 25 villages. A food-for-work scheme for nine villages was begun and the building of roads and digging of wells for them commenced. Then a hall and a storehouse was set up. They looked after the Narukot property for one year and Tanakla property for two years.

In 1988, the corner stone of the new building was blessed by Rt. Rev. Francis Braganza, Bishop of Baroda.

A youth rally was organised. Night classes were started at Vajepur, Bhumaswada and Kanalva villages.

In the following year, the foundation of the building was completed. Unfortunately, work was held up for six

months due to the expiry of the non agricultural certificate.

A Mahindra jeep was gifted to the mission by MISEREOR for village development. The Bhumaswada Community Hall was completed and inaugurated.

Due to the economic backwardness of the people some of the major projects undertaken were:

1. The C.R.S. Project: It was

a food-for-work scheme where the people were made to dig wells and prepare the bunds to stop soil erosion in exchange for food grains.

3. MISEREOR and I.G.S.S. Projects: Thanks to these funding agencies, loans were given to the tribals for the specific purpose of buying seeds, fertilizers and pumps and at the end of the year they have to pay back the loans on interest-free schemes. This has proved to be a success with all villagers paying back promptly.

4. A Watershed Development Project had been started at Vajepur, thanks to help from the Bombay Salesian Society.

5. A Village Primary Education project was also started at Bhumaswada, where the Salesians first started village work in this area.

6. A high school was set up. Previously, boys used to go to government schools. Better educational facilities were needed. Hence, it was felt that a school should be built exclusively for the tribal children.

A special word of thanks to Fr. Mondini who sponsored the homes of many of the poor villagers.

The presence of the Salesians is bringing about a change in the cultural and social lives of the people. A dispensary with medical facilities in a community hall is replacing superstitions and is curing many people. The economic condition of the people is also steadily improving.

1986 *bhingar*

**ST. JOHN'S CHURCH &
BOSCO GRAMIN VIKAS
KENDRA**

**ESTABLISHED
1833**

**ENTRUSTED
1986**

DIOCESE OF NASHIK

STATE OF MAHARASHTRA

**SERVICES:
Parish
Mission Station
Integral Rural Development
Women Empowerment**

PARISH PRIESTS

FR. WILLIAM FALCAO	1986 - 1993
FR. NELSON FALCAO	1993 - 1995
FR. LLOYD RODRIGUES	1995 -

Ahmednagar has a history that dates back to the 1830's when the first baptism has been recorded. Fr. Anthony D'Cruz was the first Portuguese diocesan priest who performed the baptism. He built a small chapel and dedicated it to St. Anne near the Baba Bengali Dargha on the outskirts of the Ahmednagar market, closer to the fort. Later, in 1951 a larger church was built for the military soldiers at the Bhingar Camp. This church was dedicated to St. John Baptist and was looked after by the Italian Discalced Carmelite Fathers. Fr. Weniger was in charge of St. John's Church while his assistant, Fr. Almeida, resided at St. Anne's Chapel. Unfortunately disagreements arose between them and Fr. Almeida left for Bombay. Mr. Eugene Cabral, a clerk at the post office took over matters at St. Anne's but Fr. Weniger got him transferred and handed over the charge of St. Anne's to the bishop of Poona in February 1853.

In 1854, the German Jesuits (who were in-charge of the Bombay mission which included the Ahmednagar territory) and the Swiss Jesuits (who were expelled from their country after the revolution of 1847-49) joined hands to form the Vicariate of Poona. Fr. Williams Strikland was the first Jesuit parish priest of Ahmednagar residing at St. John's Church, Bhingar. The parish house was built in 1864.

All this while the priests were chaplains to the military Catholic personnel who were mostly Portuguese and Irish. But in 1861 the Papal Bull issued from Rome granted permission for the conversion of the natives. Therefore the chaplains began to look for ways to bring more into the Catholic fold and the Catholic Marathi Mission began in 1878.

An opportunity presented itself when Bishop Meurin visited Ahmednagar. Fr. Weniger introduced him to Mr. Sevakrao Gaikwad and Mr. Tatyaramji Barse, both *palaks* (preachers) in the American and SPG Mission who wanted to convert to Catholicism. (The Protestant Christian mission had already been well established since 1803, much earlier than the Catholic Marathi Mission). The Bishop showed great

interest and went on a tour of the villages. About 40 employees, consisting of catechists, schoolmasters and leaders, were transported from various villages to Ahmednagar and prepared for confession and communion in ten days. They were baptised and soon mission stations were opened in the district viz. Kendal (1878), Valan (1889), Sangamner (1892) and Rahata (1910). These missionaries faced numerous hardships from the elite castes due to their option for the untouchables. They groomed powerful teams of catechists who ventured into remote villages spreading the Gospel with great courage. Schools and development projects were undertaken to uplift the down-trodden and ostracized sections of society. Thus the Jesuits worked tirelessly for 136 years.

In 1985, Rt. Rev. Valerian D'Souza, Bishop of Poona invited the Salesians to take over the parish. Accordingly, the Salesian Provincial, Fr. Chrys Saldanha sent Fr. William Falcao to St. John's, Bhingar to work as assistant parish priest with the last Jesuit parish priest Fr. Felix Jacob and his diocesan assistant, Fr. Jesu Anthony. Fr. William was asked to study the possibilities for a take over of the parish from the Jesuits.

After a year of residing in the parish, he gave a positive report to Fr. Chrys. Thus on July 20, 1986, the Jesuits officially handed over charge of the parish of St. John's, Bhingar, to the Salesians of Don Bosco.

The first Salesian community came into existence on May 25, 1986, with the arrival of Fr. Francis Kharjia and Fr. Mathew Thalanany. Later, in July, Bro. Alex Gonsalves joined them.

The parish consisted of the Catholic population of the Ahmednagar Taluka. It had about 35 villages spread out in different directions. A small boarding for boys was being run by the Jesuits. The inmates would go to the local Marathi medium schools. Later, in 1987 attempts were made to send them to the nearby Sacred Heart Convent School, run by the Sisters of the Congregation of Carmelite Religious of Trivandrum.

A sub-centre at the heart of the Ahmednagar town called St. Anne's Church drew the most number of parishioners every Sunday.

At this stage, Fr. William, while being parish priest, also completed his B.Ed. studies while Bro. Alex was busy with his M.S.W. Unfortunately Fr. Mathew Thalanany had to leave for reasons of ill health in the month of December. Fr. Peter Gonsalves joined the community in March 1988.

Many innovative projects were undertaken during these early years.

A new piece of land was bought at Savedi and Fr. William sought to develop it into a technical and academic school. He also took the initiative of forming the Don Bosco Housing Society Project and later, the Co-operative Savings Scheme. A plot of land (17 acres) was also donated to the Salesians at Jehur by a Hindu family on the condition that the Salesians take care of the ageing owner and his two wives.

A rural consultancy for farmers who sought advice from parishioners who were experts in legal and monetary matters was initiated. Motivation camps of three days, with the help of modern audio-visual aids, were held in five prime villages to encourage the people to stay united and work for their self-development. Christian *bhajan mandals* were invited from the villages to record their bhajans and the series of three audio cassettes called "Amarvani" were sold back to them at very low prices. Later another cassette entitled "Khrstavandana" was produced on the occasion of the 5th centenary year of the establishment of the Ahmednagar town.

A youth group comprising 70 youth assembled for CSU meetings every fortnight and a boarding of 28 boys was given a new Salesian impetus. The May catechism *shibirs* (courses) were

made more lively and Diwali was celebrated with an unique *Krist Rajani Utsav* (Festival of Christ the Light).

Meanwhile, Bro. Alex made forays in village development. On seeing the drought situation and erosion of soil, he decided to start some self-employment schemes for the villagers. He began with poultry farming. A year later, on completion of his studies, he began to implement Integrated Water Shed



Management Techniques in a village called Dongargan. The success of this initiative gave rise to the founding of a centre specifically for development in the rural areas of the Ahmednagar Taluka. Thus the *Bosco Gramin Vikas Kendra* was started in 1989.

Meanwhile, the Salesian Sisters, headed by Sr. Nicolina Viano, were invited to begin their work for girls in the parish and the villages. They began in a modest way, changing residence as the opportunity for a boarding and facilities for schooling presented themselves. In 1990, they were finally able to buy a plot of land at

Savedi to establish a boarding school.

Between the years 1990-1992, Bhingar served as a study house for Salesians who pursued their college studies particularly in Social Work. A practical trainee was also sent to look after the boarding although the house had not yet been accorded canonical status. Fr. Lloyd Rodrigues was made administrator of Bhingar in June 1991.

In 1992, the boarding at Bhingar was shifted to Savedi. The "*Bosco Gramin Vikas Kendra*" began to consolidate its administration and to spread out into many more villages in the taluka and to many new areas of economic development. Its first successful integrated watershed programme enabled it to rise to a position of respect among the rural development agencies in the whole of Maharashtra. Today it has a flourishing Mahila Mandal as well.

In 1993, Fr. Nelson Falcao was appointed parish priest. He was responsible for the reopening of many village Mass-centres which had formerly been closed down due to poor response from the people. His emphasis on catechesis, rectification of marriages, zonal Masses in urban areas, helped to enliven the faith.

But to give a spur to the all round development of the Catholics of Ahmednagar he suggested that the parish be divided into three separate parishes. The Bishop too was in agreement with this idea. Hence in 1995, the parish of Bhingar was split into three parishes. The sub-stations of Ahmednagar town and Savedi were each given separate parochial status from the mother parish at Bhingar. Fr. Nelson Falcao was appointed the parish priest of Ahmednagar town. Fr. Thomas D'Costa was put in charge of the Savedi parish. At Bhingar, Fr. Lloyd Rodrigues was appointed parish priest assisted by Fr. Manuel Murzello and Bro. Alex Gonsalves.

1986

ahmednagar

ST. ANNE CHURCH

ESTABLISHED
1831

ENTRUSTED
1986

PAROCHIAL STATUS
1995

DIOCESE OF NASHIK

STATE OF MAHARASHTRA

SERVICES:
Parish
Mission Centre
Computer Academy
Coaching Classes
Chaplaincy

PARISH PRIEST

FR. WILLIAM FALCAO	1986 - 1993
FR. NELSON FALCAO	1993 - 1995
FR. NELSON FALCAO	1995 - 1996
FR. FRANCIS KHARJIA	1996 - 1997
FR. JAMES NIGREL	1997 -

Ahmednagar District has held an important position for Christians in Maharashtra. Right from the early 19th century it has been a great centre for Protestant Christian activities: missionary, pastoral, educational, literary, medical, charitable, social and developmental. Well known Christian personalities have worked and died in this city and district. The most outstanding monument of Christian involvement in the educational field is the Ahmednagar College, affiliated to the university of Poona.

Roman Catholic Christians arrived somewhat later in Ahmednagar. Catholic work at Ahmednagar started as a chaplaincy for Catholics in military service. To this was added missionary pastoral work in villages and towns till then without a Christian presence, and in Ahmednagar itself.

Fr. Anthony D'Cruz, a Portuguese diocesan priest performed the first baptism in 1831. He used to reside in a rented house at King's Gate, near the army barracks. He celebrated mass at either his residence or at the barracks and sometimes inside the fort. His tireless efforts bore fruit and later the army allotted him a small area near the Baba Bengali Dargha. After overcoming financial difficulties, he built a small chapel dedicated to St. Anne and conducted church services there. The parishioners consisted of Europeans and Goans. The native Catholics were yet to appear on the scene.

In 1851, Fr. Jose Santos, another Portuguese diocesan, noticing that the Catholic population was increasing, took up the task of renovating the chapel of St. Anne. A larger church was built near the fort. This church resembled the churches in Goa. Later on, a church dedicated to St. John the Baptist was built here. From 1833-52, the parish of Ahmednagar was looked after by the Portu-

guese diocesans. From 1852-54, it was cared for by the Italian Discalced Carmelite Fathers, operating under the Bombay mission. When a dispute arose between Fr. Weniger, the parish priest, and his assistant Fr. Almeida who resided at St. Anne's, the latter left for Bombay. As St. John's was looked after by Fr. Weniger, Mr. Eugene Cabral, a clerk at the post office, took over the matters at St. Anne's. The church expenses were met through alms from the people. This was disliked by Fr. Weniger and he got Mr. Carbral transferred and handed over the charge of St. Anne's to the bishop on February 14, 1853.

On the recommendation of the Swiss Capuchin Bishop Athanasius Hartmann, the Bombay Mission was entrusted to the German Province whose area of operation was from Quetta (which is now in Pakistan) to



Hubli. The German Jesuits were later joined by the Swiss Jesuits who were expelled from their country after the revolution of 1847-49. They were looking for fresh areas of activity and were part of the Upper German province of the Society of Jesus. Together they formed the Vicariate of Poona which was established in 1854. Fr. Williams Strikland was the first Jesuit parish priest of Ahmednagar.

The Papal Bull issued from Rome in 1861 granted permission for the conversion of the natives. Therefore the chaplains in the cantonment sought opportunities to bring many more into the Catholic fold. Thus the Catholic Marathi Mission began operations in 1878. Soon the mission stations were opened viz. Kendal (1878), Valan (1889), Sangamner (1892) and Rahata (1910). The early missionaries faced obstacles from the Brahmins. In Sangamner the school for the untouchables was stoned. However, the missionaries never gave up. They groomed a powerful team of catechists who ventured into remote villages spreading the Good News of Salvation. Thus, many accepted catholicism, which helped them to grow spiritually, economically, culturally and politically.

The history of Christianity in Ahmednagar would not be complete without the mention of the Pope's visit to Pune. When Pope John Paul II came to Poona on February 10, 1986 about 200 Catholics from Ahmednagar dis-

(previous page) The old St. Anne's Chapel, the newly built church and (below) the multi-purpose service centre.



trict marched on foot to see and hear the Pope. To commemorate this event Bishop Valerian D'Souza of Poona donated a 17 feet wooden crucifix carved by the Sequeira brothers of Vasai. This crucifix, presently installed in the new St. Anne's Church, is a major attraction for many devotees.

After hundred and thirty six years in the parish of Bhingar, the Jesuits officially handed over the parish of St. John's, Bhingar, to the Salesians on July 20, 1986. The last Jesuit parish priest was Fr. Felix Jacob. The transfer was done in the presence of Fr. Chrysanthus Saldanha, Salesian Provincial of Bombay province. In June 1987, Pope John Paul II erected the new diocese of Nashik with Rt. Rev. Bishop Thomas Bhalerao, a native of Ambhore, Sangamner, in Ahmednagar district as the first bishop, who had studied at Dnyanmata Vidyalaya (which is the first Catholic school in the district, established in 1948). Ahmednagar was detached from the diocese of Pune and attached to this new diocese of Nashik.

Fr. William Falcao, took charge of the parish of St. John the Baptist situated at Bhingar in May 1986. Among the many mass centres around the parish, the chapel at St. Anne's was the most important one. It was situated at the heart of the Ahmednagar town, alongside the collector's office. It drew the most number of parishioners every Sunday, numbers that were more than those attending the official parish church at Bhingar.

Hence one of the priorities that Fr. William took up was the construction of the new church of St. Anne. Initially, he faced a lot of problems like obtaining the necessary permission from the military authorities and raising funds. But with God's grace and support from the people the construction work began in 1989. Catholics from all the villages of the mission centre took part in a *shramadaan* to build their church. They came from their far off homes and dedicated the sweat of their labour by digging

the foundation for the basement and the church. Once this was done, work on the construction began.

Unfortunately, tragedy struck on February 24, 1991. While the roof of the church was being cast, the scaffolding gave way, and the huge concrete structure crashed to the ground, killing three workmen and injuring seventeen others. Fr. William, who was present on the work-site, was miraculously saved. But this did not deter him. Once again he received active support from all quarters and the work was restarted in March 1992. The new church was finally consecrated on October 31, 1992 by Bishop Thomas Bhalerao.

Meanwhile the CCR Sisters shifted their primary school to their own campus next door thus leaving a vacant building to the Salesians. Ever since, a computer training centre and study classes have been organized in these classrooms.

Meanwhile, on the completion of his term as parish priest, Fr. William was transferred and Fr. Nelson Falcao was made parish priest of St. John's Church, Bhingar in 1993. He set about renovating the church of St. Anne's as well as widening the missionary presence in Ahmednagar through the re-visitation of villages that were previously given up. Finding the parish too wide to manage he suggested that the taluka of Ahmednagar be divided into three separate parishes. The suggestion was accepted by Rt. Rev. Thomas Bhalerao, Bishop of Nashik and Fr. Joaquim D'Souza, the provincial of the Bombay Province. Thus on June 16, 1995 the one parish of Bhingar was divided into the three parishes of Savedi, Bhingar and Ahmednagar. Fr. Nelson Falcao was made parish priest of St. Anne's, Ahmednagar together with Fr. Baptist Monteiro as his assistant.

In 1996, Fr. Francis Kharjia was appointed parish priest of St. Anne's but due to his appointment as rector of the aspirantate at Lonavla the following year, Fr. James Nigrel took his place in June 1997. Fr. Baptist continued to be the assistant parish priest. Fr. Kenneth Pereira joined them in August after completing his studies in Rome.

1987

benaulim

**DON BOSCO YOUTH
ANIMATION CENTRE &
SHRINE OF BL. JOSEPH VAZ**

**ESTABLISHED
1987**

DIOCESE OF GOA-DAMAN

STATE OF GOA

SERVICES:
*Youth Pastoral Centre
Catechetical Animation
Vocational Guidance
Audio-Visual Library
Daily Oratory*

IN-CHARGE

FR. THOMAS FERNANDES	1987 - 1993
FR. MAURICE FIGUEIREDO	1993 - 1997
FR. EGIDIUS FERNANDES	1997 -



The property of Benaulim, which consists of a plot of land and an ancestral house was offered by Mr. Julio Furtado to Msgr. Vincent Scuderi, the Rector of Don Bosco, Panjim, in the year 1952. Mr. Furtado wished to found an oratory in honour of his co-villager, and the Apostle of Sri Lanka, Blessed Fr. Joseph Vaz. On the strength of the gift, the Salesians took possession of the house after the death of the donor which occurred somewhere in the year 1979.

Immediately, relatives came forward to lay claims. Stay orders and eviction orders were brought against Frs. Ariosto Coelho and Victor D'Souza and problems were created for Fr. Chrysologus D'Cunha, Bro. Francis Mascarenhas and Fr. Michael D'Costa who had to visit and guard the Benaulim property while they resided at Fatorda about six kms away.

The case dragged on for almost eight years and Frs. Olivio Miranda and Michael Mascarenhas saw to the legal settlements. Fr. Elias Dias built the wall around the property against great odds.

Salesians began to reside at Benaulim only in 1987. Fr. Thomas Fernandes and Fr. Egidio Fernandes were the pioneers here. Thanks to their hard work, the catechetical centre began to function.

In 1988, the Archbishop granted permission to set aside a place for the oratory that was to be dedicated to Fr. Joseph Vaz. The next year, work began on the wayside shrine dedicated to Fr. Joseph Vaz. The original bungalow

was inaugurated and was called Don Bosco Youth Centre. A basketball court was set up the following year to offer sports facilities to the youth who attended the animation sessions. In 1991, the shrine dedicated to Fr. Joseph Vaz was blessed and the following year the construction of the compound wall and fencing of the ground was completed.

In 1993, the case regarding the ownership of the plot was finally won and the most troublesome *mundkar* was politely housed in a neighbouring plot. This finally opened up the place for greater development.

In the years that followed, the house has diversified its activity as a catechetical, animation and retreat centre. It also has a flourishing oratory and a youth centre.

In 1993, Fr. Maurice Figueiredo was appointed the new director of the centre. The plans for a building envisaging a youth centre cum hostel was finalised in 1995. And in 1996, the centre was registered under F.C.R.A.

This centre has great potential. Situated on the outskirts of Margao, the commercial capital of Goa, it could develop a healthy culture among the youth through the use of the mass media, folk theatre and popular festivals.

Once the building is completed and adequately staffed, the facilities it will offer could well transform Benaulim into a hub of youth animation for the whole of south Goa.

1987

narukot

NARUKOT EDUCATION SOCIETY

ESTABLISHED
1987

CANONICALLY ERECTED
1991

DIOCESE OF BARODA

STATE OF GUJARAT

SERVICES:

***Agricultural Development
Food for Work Programme
Tuition classes
(for Primary school children)
Youth Groups
Bhajan Mandals
Technical School***

IN-CHARGE

FR. NELSON COUTO 1987 - 1991

RECTORS

FR. NELSON COUTO 1991-1994

FR. ANTHONY D'SILVA 1994 -

Narukot is a small village situated about 65 kms to the East of Baroda. The total population of Panchmahals district is 2,231,689 of which 1,016,757 are adivasis. Jambughoda is the smallest taluka of Panchmahals district with a population of 24,549 of which 11,995 are adivasis. They live in 55 villages spread over the hills. Their chief occupation is farming which is done by the methods handed down by their ancestors. Others work in forests. Besides Jambughoda taluka, the neighbouring talukas of Sankheda, Haloi and Pavi Jetpur are also inhabited by tribals.

Mrs. Vina Mody, the wife of the late Mr. Pилоo Mody (an ex. M.P.) had a 40 acres plot at Narukot village in Jambhugoda Taluka of Panchmahal District in Gujarat. She was looking for a society that would be of service to the adivasis of the area as this was the desire of her late husband whose constituency this was. Mrs. Vina Mody met a Don Bosco past pupil of Goa at a social gathering in New Delhi who suggested she approach the Salesians at Chhota Udepur. Accordingly, she saw the work and was very impressed, especially by the non-formal technical institute established for the tribals there. Hence she gifted this plot in May 1985. For one year this land was looked after by the Salesians at Kawant.

In May 1987, Fr. Nelson Couto was asked to take charge of the plot. He first resided at Kawant and after two months shifted residence to Narukot. He began by running a boarding of approximately 50 adivasi boys. The whole project was taken up as a registered charitable trust under the title "Narukot Education Society". In 1989, he was

joined by Fr. Viren Coutts, Bro. Savio D'Mello and Bro. Jerome Mendonca.

Plans for a non-formal technical trade school were soon passed and put into effect. The godown and residence was completed first in the year 1989. The academic school and the boarding was set up in 1991. The same year the house was canonically erected with Fr. Nelson Couto as it's first Rector.

The education imparted was wholistic. It included academic, technical and agricultural education. After their regular academic classes the students were coached in a trade and were taught how to profitably engage in agriculture. The technical school conducted various courses, such as electric wiring, motor winding, carpentry, tailoring, fitting, wiring and jointing.

Over the years these students were able to produce much of the material used in the construction of the school.

As regards education around the area, there were 55 primary schools and seven secondary schools in the taluka at the time of beginning the school. While it was difficult to get trained teachers to go into these backward areas to run these schools, it was equally difficult to get students to attend a common boarding school. The people themselves preferred sending their children to tend cattle and work in the fields.

In the village, community and individual development projects were taken up such as digging wells for irrigation, fertilizers and seeds distribution, setting up gobar gas plants as a low cost fuel resource; tuition classes for the primary school students, the formation of youth groups and bhajan mandals.



1988

wadala shelter

SHELTER - DON BOSCO

***ESTABLISHED
1988***

***CANONICALLY ERECTED
1997***

ARCHDIOCESE OF BOMBAY

STATE OF MAHARASHTRA

***SERVICES:
Contact point and
half-way home for
street children***

IN-CHARGE

FR. BOSCO PEREIRA	1988 - 1991
FR. RAPHAEL LOBO	1991 - 1995
FR. XAVIER DEVDAS	1995 - 1997

RECTOR

FR. XAVIER DEVDAS	1997 -
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In the year 1988, the Salesians of Bombay joined the Salesian family all over the world in celebrating the death centenary of Don Bosco. Particularly noteworthy was the world wide thrust of the Salesians to return to their roots - and therefore to a more determined apostolate for marginalized youth. Already in 1983, young Salesians studying for their theology were showing a preference for this kind of apostolate. They volunteered to spend their summer holidays with poor urchins on the streets and railway stations. A few years later, and encouraged by the approval of the superiors in Rome, the province of Bombay, under the leadership of the Provincial, Fr. Chrys Saldanha began work for Bombay's street children.

On March 5, 1988, the unutilized building next to St. Joseph's School, Wadala West, was christened Shelter-Don Bosco. Fr. Bosco Pereira was put in charge, assisted by Fr. Raphael Lobo. They were members of the community of the Church of Our Lady of Dolours, Wadala.

At the informal function organised to mark the occasion, Fr. Chrys spoke of the influences that led to the final decision to begin this project. Six years previous to the date of inaugurating Shelter, he had started sending Salesian clerics to graduate in social work, and during the vacations he allowed young Salesians to engage themselves fully in this apostolate, especially during the summer. He disclosed that his prior intention was to begin a remand home but after his appeal to the government authorities proved futile, he chose the option to reach out to the street child on the street itself.

Frs. Bosco and Raphael began welcoming to Shelter all types of street children - the rag-pickers, shoe-shines, young runaways - in short all those who were "roofless and rootless".

On March 18, 19 and 20, 1989, Shelter, assisted by other organisations such as SPARC, NSDF and CRY organised the first *Sadak Chaap Mela*. In preparation before the event, each night a van load of volunteers roamed the locations where street children gather to communicate the good news either orally or through graffiti. A press conference was held to inform the media. On the day of the mela children began pour-



Legendary cricketer Sunil Gavaskar meets the boys who have assembled for the first ever "Sadak Chaap Mela".

ing into the grounds of Don Bosco High School, Matunga. The Honourable Minister for welfare, Shri Sudhakar Naik, Shri Sunil Gavaskar as well as important film personalities visited the site and interacted with the children. It was an event to remember and the start of a chain of *melas* that continues till this day.

The aims of the organisers in beginning this novel idea were to develop a communication net-work among street children; to develop mechanisms to create a legitimate identity for the children and to develop leadership amongst them.

As time and experience matured they elaborated the principles on which Shelter would evolve its unique approach to the problems of street children: child-centred and participatory, responsive to needs of the child; cost effective; emphasis on prevention; unique in that it does not duplicate the work of other agencies and it should be open to learning from the child.

The atmosphere of Shelter was one of an open house where street children



could feel at home, where they could run, jump and play without fear of being caught or bullied. Shelter's approach to the education of the street child was unique from two angles.

Rather than treat the street as a run-away den of thieves from which boys had to be salvaged and locked up in a reformatory, Shelter's method was non-institutional. Prime considerations for this approach were first, the cost-effectiveness of a non-institutional approach; second, the economic reality of the country where the rag-picker fulfilled a basic, albeit un-recognized need of society; third, the salvaging of energy that would otherwise be spent in linking institutional protocol with the actual needs of the street child.

Secondly, Shelter's approach was unique because it followed the non-judgemental method of interacting with

the youngster. It considered the street children potential subjects capable of their own contribution to society rather than as liabilities to be reformed. This meant that it valued their freedom above moral sanctions because it was sympathetic and respectful of the children's past which had led them to their fate.

Once the atmosphere of the "open house" was created, efforts were made to remove the oppressive barricades that hindered them on the streets.

In 1992, an in-house scrap shop was started to offset the exploitation at the hands of the many scrap dealers who cheated the children and often kept them bonded.

Meanwhile, in 1993, Fr. Bosco Pereira was transferred to Bosco Boys' Home, Borivili and Fr. Raphael was put in

charge together with Fr. Joe Braganza. They were given the added responsibility of celebrating Mass at Virar every Sunday.

Moreover, they ensured that a corpus fund was instituted to fund the training of street boys. Fr. Joe devoted his time to making sure the boys were given a proper identity by the government. Through his efforts, thirty five boys at Shelter were registered at the ration office and received permanent ration cards.

At this stage, the expansion of Shelter was also being planned. A place was needed to facilitate the out-reach. The municipality was approached for space under the bridge on the west side of Dadar station while it was being constructed. The Shelter team also spoke to Mr. Rudy Rego about their expansion plans. (Mr. Rego later offered his plot of land at Parra, Goa.) The registration of Shelter as a trust was initiated at this time.

In 1994, Fr. Joe Braganza was transferred and Fr. Xavier Devdas joined Fr. Raphael. Attempts were made to propose alternatives to the children. Many of them were encouraged to pick up a trade at Bosco Boys' Home - a nonformal trade school for drop outs.

Boys interact with the police and discuss their problems at the 100th Mela; (above) Frs. Raphael (left) and Bosco.



The presence of their friend Fr. Bosco, as the Director added to the incentive.

However, they had to work hard to become members of Bosco Boys' Home. Only those who persevered in travelling to Borivili from Wadala over a period of six months were allowed entry into Bosco Boys' Home.

Fr. Xavier Devdas was put in charge of Shelter in the year 1995 together with Fr. Barnabe D'Souza. A year after they took over the target group of Shelter was given a sharper focus: only children below the age of 14 were permitted entry into Shelter. This decision was arrived at after much reflection on the process of growth and education in the life of street children. It was felt that if one were to make any significant impact in order to create a healthy orientation in the life of a child on the street it had to be made to those who were still pliable. Furthermore, it was noticed that even if there were some who wanted to try an alternative life-style they were often discouraged by elder street boys who had already given up hope and were in no mood to change. Thus concentrating one's energies on the younger street child, the social workers at Shelter could home in on methods of rehabilitation that were more effective and that showed results.

In 1996, the municipality offered Shelter a space under the Dadar flyover. This was used as Shelter's contact point for the street child who is still unfamiliar with Shelter at Wadala. Here medical aid is extended to the street child and social workers are available for counselling.

In July the same year the *100th Mela* was celebrated on the grounds of St. Joseph's School, Wadala. The three day festival brought together street kids from all corners of Bombay and from neighbouring towns and cities as well.

Moreover important personalities came forward to help and to pledge their assistance to the continuation of the project. It was an event that gained for Shelter world wide publicity.

In 1996, Fr. K. A. Francis joined the

community while still a student at the Tata Institute of Social Sciences. In June 1997 Shelter was given canonical status and Fr. Xavier Devdas was appointed the first Rector and Fr. Colin Xavier joined the community.

A BRIEF DESCRIPTION OF THE ACTIVITIES AT SHELTER - DON BOSCO

1. *Hygiene Facilities:* Water is a scarce commodity for the street child. Shelter provides enough water to meet the needs of basic cleanliness.

2. *Medical Aid:* The street child is most vulnerable when he is sick. Having nowhere to go and no one to care for him, he remains helpless on the street. In this context Shelter has developed a method whereby the street boys themselves take care of their ailing comrade. They thus learn to attend to the needs of each other and also interact with the hospital staff.

3. *Educational Aid:* Some street children are eager to learn and move up in life. For those who show willingness and a desire to persevere, trades are offered. If one is eager to learn a particular trade then he is sent to Don Bosco Betul and Don Bosco Hospet. These are technical schools meant for school dropouts and street children. Here, according to the aptitude of the boys, trades like carpentry, welding, motor-mechanic etc. are taught. Those who are willing to study for the Std. X, National Open School are also encouraged.

4. *Savings:* Street children live for the day. In keeping with this philosophy of life they do not have a systematic and continued saving habit. At Shelter Don Bosco they are motivated to have their own small savings. Many boys also have savings in the banks and a few have kept their money in short term fixed deposits.

5. *Job Placements:* Most of the street children are runaway children, who leave the family for various reasons but predominantly due to some serious

crisis in the family. But there is no substitute for a family. So with a lot of counselling and support Shelter tries to motivate the child to rejoin his natural family. When he is ready and willing, it tries to work with their family to accept him back. Till date Shelter has rehabilitated approximately 200 street children.

6. *Melas:* In spite of the fact that the number of street children in India are increasing, they have no identity of their own. They do not have a voice in the public fora. They are a neglected, segregated and an exploited lot. They are robbed of their childhood fun and frolic. It is with a view to giving them a platform for interaction and unity that Shelter organises on the 19th and 20th days of each month a mela called *Sadak Chaap Mela*. It tries to give back to the child a little of what he has lost. It is a gathering of street children to celebrate their childhood. On an average about six to seven hundred street children attend the function every month. The mela is also a time to identify new boys to help them out, cater to the sick, pass on important communication, impart knowledge about health, and pose social themes. The mela is also a time when parents come to search for their lost or runaway children. Overall, the mela is an occasion which gives the children an identity of their own, a place where they all feel one and accepted.

6. *Documentation:* Shelter maintains a comprehensive record of each child after he has entered Shelter. This record is regularly referred to whenever an intervention on behalf of the child is necessary. This also helps in follow-up or counselling and vocational guidance.

1989

jaitala

OUR LADY OF FATIMA
CHURCH
ST. JOSEPH VIDYALAYA

ESTABLISHED
1936

ENTRUSTED
1989

DIOCESE OF NAGPUR

STATE OF MAHARASHTRA

SERVICES:
Parish

High School (Marathi)
Daily Youth Club & Oratory
Evening Study Classes
Vocational Training Centre
Mother & Child Care
Needlework, Tailoring

PARISH PRIEST

FR. FRANCIS KHARJIA 1989 - 1996
FR. BONNIE BORGES 1996 -

Jaitala is a small village situated about 12 kms. to the west of Nagpur city. It is surrounded by important locations: the Ambazari Lake to its north, the C.R.P.F. and S.R.P.F. Camps to its South, the Sonagaon Aerodrome to its east and the M.I.D.C. to its west.

Jaitala is the only Marathi speaking parish and St. Joseph's Vidyalaya is the only Marathi medium school in the archdiocese of Nagpur to date.

The history of the parish dates back to 1936 when Fr. Louis Gait laid the foundation of missionary work in Jaitala. Health centre, social service and ladies tailoring classes were started. Sr. Odette (a member of the Mary Immaculate Society) used to come twice a week to look after the activities. A primary school was opened in the village.

In 1947 Fr. Francis Moget, M.S.F.S., with the help of the local people bought the present land and put up a small structure which was used as the parish residence. Slowly yet steadily the work progressed. There were many baptisms, an average of 30 persons a day.

There were two significant events during this period.

Firstly, the Government of the Central Province on the state level set up a commission under the leadership of a retired judge to check the flow of conversions to Christianity in the Vidarbha region. He was highly impressed by Fr. Gaikwad who was appointed parish priest of Jaitala at that time. He gave a positive report to his superiors.

Secondly, in 1956, Dr. Babasaheb Ambedkar took Diksha in Neo Buddhism. This almost shook the very roots of Christianity in



the Vidarbha region. Many baptised Christians from Harijan communities likewise joined Neo Buddhism and left the faith.

Shaken yet undeterred, the Fathers worked tirelessly for those who had remained.

On November 14, 1977, the Fatima Sisters came to Jaitala to be of assistance in the parish, as well as in the vocation centre, tailoring class and the primary school.

Then in 1989 the Bombay Salesian Society was entrusted with the management of the school and the running of the parish. The agreement was signed for 15 years. Fr. Francis Kharjia was put in charge with Fr. Thomas D'Costa as assistant parish priest. They were followed by Frs. Anand Dalmat, Nelson Carvalho, Leslie Pereira and Solomon Rapol. Fr. Bonnie Borges is currently the parish priest with Fr. Darryl D'Souza as his assistant.

The St. Joseph's Vidyalaya (above) and the Church of Our Lady of Fatima.



1990 *tuem*

MOUNT DON BOSCO
(ST. FRANCIS XAVIER'S
CHURCH)

ESTABLISHED
1952

ENTRUSTED
1990

CANONICALLY ERECTED
1997

DIOCESE OF GOA-DAMAN

STATE OF GOA

SERVICES:
School
Parish

IN- CHARGE

FR. CHRYSOLOGUS D'CUNHA 1990 - 1996

FR. THOMAS FERNANDES 1996 - 1997

RECTOR

FR. THOMAS FERNANDES 1997

The parish of Tuem was established in 1952. Over the years the pastoral care of the parishioners needed greater attention. The church, named after St. Francis Xavier, was in bad shape, used only for the services during the Holy Week and the patron's feast. The residential structure had collapsed.



The bishop invited the Salesians to take it up in 1990. Fr. Chrysologus D'Cunha was appointed as the first parish priest. He was installed on June 29, 1990 by the then Dean of Pernem, Fr. D'Gama. He was assisted by Fr. Donald Fernandez. The Salesians took up residence near the chapel of St. Francis Xavier at the foot of the hill, facing the Chapora river. This was their abode till 1997.

In June 1991, the Salesians took over an existing school (VIII-X) called Peter Alvares High School. Fr. Cecil Noronha was appointed as the first Salesian Headmaster. On August 7, 1992, the Department of Education granted approval to begin the middle school.

Thus in 1993, the school came into existence and the renovated church was inaugurated by His Grace Archbishop Raul Gonsalves. Fr. Lawrence D'Souza was the new Headmaster succeeding Fr. Cecil Noronha. The school, which was being run in the Goankar Wada, in the village, two kilometres from the residence of the Salesian community, was, with the permission of the Goa

The Church atop the hill before renovation and (below) the chapel and residence at the foot of the hill..

Education Department, shifted adjacent to the renovated Church of St. Francis Xavier on top of the hill. The hill was called Mount Don Bosco. Corrugated iron sheets were set up to make space for 4 class-rooms. New furniture was made and by June 1993, the school commenced classes for standards V, VIII, IX and X. With proper approval too, the school was named as Don Bosco High School, Tuem. The renovated church was once again inaugurated by His Grace Archbishop Raul Gonsalves.

In 1993, Bro. Fredrick D'Souza began a technical section which offered boys the possibility of learning welding. The Mount Don Bosco complex commenced the following year and was ready for occupancy by 1997. The same year the Salesians were also asked to look after the Vaidongor parish which was handed over to their care. The house was canonically erected in May, 1997 with Fr. Thomas Fernandes as its first Rector.



1991

sutgatti

DON BOSCO ACADEMY

ENTRUSTED
(St. Mary's High School)
1982 - 1989

ESTABLISHED
1991

DIOCESE OF BELGAUM

STATE OF KARNATAKA

SERVICES:
Open School
Non-formal Trade School

IN-CHARGE

BRO. ANTHONY ROCHA	1982 - 1994
FR. GODFREY D'SOUZA	1994 - 1996
FR. WILFRED FERNANDES	1996 -

Rt. Rev. Ignatius Lobo, Bishop of Belgaum, invited the Salesians in early 1982, to take over the St. Mary's High School, Keshwapur, Hubli. He intended that this premier institution undergo a restructuring and offer its beneficiaries a thorough all-round development since it was nearing the century of its existence and service.

This task was assigned to Bro. Anthony Rocha, a dynamic Salesian educationist, who assumed office in the summer of 1982. By the time the school reopened for the academic year on June 1, 1982, the entire school building was given a face-lift. He was assisted through the years by his many vice principals: Frs. Vivian D'Souza, Godfrey D'Sa, Anacleto D'Mello and Colin Xavier.

During these seven years, a compound wall was erected around the high school building and a much needed school hall was constructed. A computer section was established to usher in a new era of technical educational opportunity.

All extra-curricular activities were given a boost to ensure the all-round development of the students, thus providing each of them "a sound mind in a sound body". This was indeed a novel way of educating especially since many students lacked adequate opportunities for such a growth. One particular event, the state level athletic meet conducted under the auspices of the school, was acclaimed as historic.

Despite these progressive developments, the school had to be handed over to the diocesan board of education in 1989. However, in appreciation of this service, the diocese magnanimously offered the Salesians a little more than a nine acre plot of land at Sutgatti. This place was within the corporation limits and approximately four kms from the national highway. It was an ideal spot for establishing an institution that could reach out to the youth of the archdiocese.



So, in 1989 Bro. Rocha and Fr. Colin moved over to a rented house in Navanagar to establish the infrastructure at Sutgatti. Fr. Dominic D'Cruz joined Bro. Rocha in 1989-90. Together they worked hard to complete

the work on the auditorium.

The hall was also attached to the residential quarters and the building which housed the technical school. The

hall was inaugurated in 1992.

In 1991, the academy was accredited to the National Open School which has been recognized by a number of Universities including the Karnataka, Dharwad, Mangalore, Kuvempu (Shimoga) Universities.

Another significant event in the history of the institution was the annual Youth Fest organised chiefly by Fr. Wilfred D'Souza, the Administrator. Youth from all over Hubli and Dharwad congregated for a day of reflection, fun and music.

Fr. Godfrey D'Souza was put in charge of the institution in 1994 and in 1996. In June 1996, Fr. Wilfred Fernandes continued as In-Charge and Principal. In the meanwhile there were other changes in the staff. Fr. Rommel D'Souza was replaced by Fr. Dominic Savio Fernandes and Fr. George Williams.

The foundation stone of the 'Don Bosco Academy' was laid in 1992. The magnificent building complex is an architectural marvel, providing natural light, ventilation and a serene atmosphere so very essential and conducive for the pursuit of knowledge. The object of establishing this institution was to provide yet another opportunity for the school dropouts and the marginalised youth of Hubli and Dharwad to pursue their studies.

The technical school has received accreditation from 1997 and is now set to launch into a new era of developments.

1992

alirajpur

**ALIRAJPUR SHAIKSHANIK
SAMAIIK KENDRA**

**ESTABLISHED
1992**

**PARISH ENTRUSTED
1994**

DIOCESE OF INDORE

**STATE OF MADHYA
PRADESH**

**SERVICES:
School
Parish**

IN-CHARGE

FR. WILFRED SEQUEIRA 1991 - 1997
FR. STANNY FERREIRA 1997

Fr. Wilfred Sequeira was sent to Alirajpur in response to the invitation of the bishop of Indore, George Anathil. He stayed in Alirajpur town in a rented house from May 1991.

A year later, he began the youth football team and would play with them on the public grounds. Slowly he made friends with the influential people of Alirajpur. The bishop of Indore had purchased a six acre plot situated about a kilometre from the bus stop some years ago. Here Fr. Wilfred began to put up a residence.

In 1993 Fr. Wilfred started the Lower Kindergarten English medium in a rented room in the town which later shifted to the residence which he built. Meanwhile, the fencing around the land was put up.

He spent his early days in a rented room. Being canonically attached to the house of Chotta Udepur, about 50 kms away, he would visit the community there. He depended on this community for all the financial and spiritual needs.

In the period 1993-1994, work for the confreres residence and hall for the church and school began.

The confreres residence building was blessed by the Bishop of Indore in 1994. Classes were conducted, in this building with a higher division being added each year.

The parish comprises about seven Catholic families and one rural mission mass centre with several Catholic tribal

families. It was started in 1994.

Work on the school building began in 1995. Classes are conducted in the completed portion of the building.

The people surrounding the parish are tribals. Situated just 15 kms from Gujarat, these people hail from the borders of Gujarat and Madhya Pradesh.

The English medium school acts as a bridge between the tribals and the people of the town. It is making an impact on the people of the town who tend to exploit the tribals who in turn take to violence as a solution. The violence is now on the decline.

The Christian values and quality education imparted through the Salesian charism are bound to have a positive effect on the people.

Currently, there is a daily youth club set up for the neighbourhood. There are three primary village education centres in the three tribal villages of Rodha, Gadath and Jamania. Village visits are sporadic due to the dangers of being attacked after 7.00 p.m. This taluka is noted for its dacoity and a high murder rate.

In 1991, a 36 acre plot situated just four kilometres away from the town was acquired and is being prepared for further developments by the Bombay Salesian Society.

Fr. Wilfred Sequeira welcomes Bishop Anathil. Fr. Joaquim D'Souza and guests at the blessing of the Salesian residence in July 1994.



1992

betul

**ST. THERESA'S CHURCH,
DON BOSCO NON-FORMAL
TECHNICAL SCHOOL**

**ESTABLISHED
1970**

**ENTRUSTED
1992**

DIOCESE OF NAGPUR

**STATE OF MADHYA
PRADESH**

SERVICES:

*Parish
Vocation Training Institute for
non-formal trades
Hostel for Boys
Evening Study Classes
Mission Centre*

IN-CHARGE

FR. VIRENDRA COUTTS 1992 - 1996
FR. SOLOMON RAPOL 1997 -



Betul district is located in the southern border of Madhya Pradesh and occupies an area of 10,061 sq. kms. It lies on the Satpura plateau and is traversed by the Satpura hills. The average rainfall in the district ranges from 40 to 50 inches and increases from south to north. The main drainage of the district are Tapti and Machna rivers. Rivulets such as Tawa, Machna, Purna and Balse are not perennial in nature.

About 40% of the total area in Betul block is hilly and forested. The Ghonds and the Kurkus form the main tribal population.

Near the town of Betul the diocese owned a property and a bungalow called 'Villa Theresa', obtained from a retired Irish engineer. Fr. Joseph Wengert was sent in 1941 to start evangelisation. Five years of efforts produced meagre results.

After Fr. Joseph Wengert left the place in 1945, the diocesan priests used to visit Betul from Amla. Many years later, a resident priest was appointed. By 1958, Fr. Earnest Oliver started visiting Betul from Amla once a month in order to celebrate mass for three Roman Catholic families namely, Anthony, Tobin and D'Souza.

In 1970, Fr. Mathew Elengical was appointed priest-in-charge of St. Theresa's Church, Betul. The Little Flower English medium school was started. Fr. Mathew Elengical and his sisters Philomena and Lucy started a

Congregation for sisters, with recruits mainly from Kerala.

Unfortunately, a rift developed between the diocese and Fr. Mathew over the proper establishment of a diocesan congregation. Fr. Mathew had to be transferred. He eventually left the diocese of Nagpur. Subsequent priests who were appointed to care for the Betul parish found it almost impossible to stay in the parish due to the tensions that continued to prevail. This sad situation continued for at least 17 years, causing division and much damage to the Betul church community. Eventually, because of the decision of the Supreme Court, the sisters had to leave the premises and set up their school in another part of the town.

This being the situation, Archbishop Leobard D'Souza, was looking for a religious congregation to take over this parish. His aim was to rebuild the parish community. Fr. Loddy Pires, the then provincial of the Bombay Salesian Society, met Archbishop Leobard D'Souza in 1988-89 who agreed to entrust the care of Betul parish to the Salesians. Fr. Loddy was eager to have a base in Nagpur city so the bishop, entrusted the St. Joseph Vidyalaya and Our Lady of Fatima Church, Jaitala, to the Salesians in 1989. In 1992, Fr. Virendra Coutts was appointed parish priest of Betul with Fr. Joseph Soares as his assistant.

The Salesians started with tuition classes and a youth centre on Septem-

ber 13, 1992. On November 3, 1992, the non-formal technical school came into existence. Mr. Francis D'Souza, a dedicated teacher, conducted the course. The archbishop asked Fr. Virendra to prepare a project to cater to the needs of Betul and its surrounding villages. The year 1993, was one of tremendous activities. The project was envisaged and planned by Fr. Virendra Coutts and his team and was submitted to the provincial and his council and to the archbishop for their approval. Holland Funding Agency CEBEMO came forward to fund the project.

Fr. Cyril D'Souza was appointed as assistant parish priest as Fr. Joseph Soares

was transferred. Bro Anthony D'Souza was appointed to Betul from June 1994. He greatly improved the standard of the courses offered. Fr. Allwyn Misquitta was appointed as the administrator and assistant parish priest on May 24, 1995.

With the project being approved and funds sanctioned the foundation stone was laid on February 24, 1995 by Fr. Joaquim D'Souza, the provincial. The year 1995 was one of hectic activity. The building took shape. Meanwhile, Fr. Virendra Coutts started a dialogue with the Sisters and helped them reconcile with the Archbishop and the Nagpur diocese.

The buildings were ready and the inauguration ceremony took place on the

occasion of the feast of the Queenship of Our Lady on August 22, 1996. Rt. Rev. Sylvester Monteiro, Auxiliary Bishop of Nagpur, blessed the buildings in the presence of Fr. Tony D'Souza, Provincial of Bombay.

The buildings constructed included the residence/hostel for priests and boys; technical institute with both light and heavy workshop and the multipurpose hall.

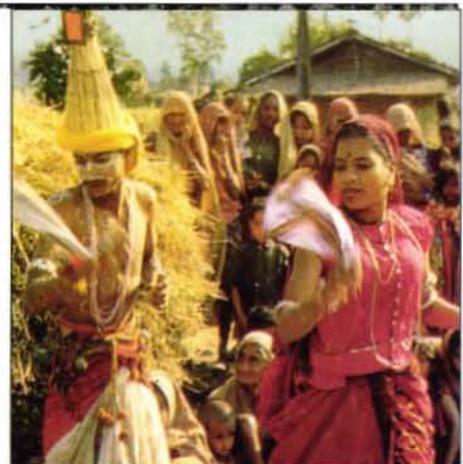
In 1996, Fr. Solomon Rapol replaced Fr. Coutts as the head of the institute.

Today, the parish consists of 49 Catholic families with activities of various kinds. The non formal technical institute has to its credit the electrician course and the electronics courses.



A DANCING PEOPLE

The people of the Rathwa tribe, whom the Gujarat Salesian Mission largely serves, live mostly in settlements on hilly tracts in East Gujarat and West Madhya Pradesh. They have a tribal culture that is rich in symbolism, that adds colour and meaning to their economically backward lives. Their wall-paintings and dancing highlight their innate oneness with their environment. It also helps to build tribal unity and fellowship.



1992

savedi

DON BOSCO VIDYALAYA

SALESIAN PRESENCE
while residing at Bhingar 1986
while at Savedi 1992

PAROCHIAL STATUS
1995

CANONICALLY ERECTED IN
1997

DIOCESE OF NASHIK

STATE OF MAHARASHTRA

SERVICES:
School
Boarding for Village Boys
Parish
Mission Centres
Chaplancies
Oratories

PARISH PRIESTS (FROM BHINGAR)

FR. WILLIAM FALCAO 1986 - 1993

FR. NELSON FALCAO 1993 - 1995

IN-CHARGE

FR. THOMAS D'COSTA 1992-1995

PARISH PRIEST

FR. THOMAS D'COSTA 1995 -

RECTOR

FR. THOMAS D'COSTA 1997 -

The Salesians took up the parish of St. John's Church, Bhingar, from the Jesuits in 1986. This parish encompassed the whole taluka which included Savedi and the surrounding areas. The need for a separate plot owned by the Salesians was urgently felt and at the request of Fr. Loddy Pires, the Provincial, Fr. William Falcao began to look for a plot of land. The land at Savedi was finally purchased in 1988. It had great advantages since it was situated near the Maharashtra Industrial Development Corporation (MIDC) of Ahmednagar. It held out prospects for a flourishing youth ministry among the population that had settled for work in the vicinity, comprising the villages of Nagapur, Gajanan, Wadgaon Gupta, Renukanagar and Savedi. Every Wednesday, being a holiday for the MIDC, a mass was celebrated in each of these areas. However, once the land at Savedi was purchased, a temporary multipurpose hall was built in 1989 and from then onwards mass was celebrated here for the whole locality.

Meanwhile, a non-formal trade school was started with the help of a lay instructor backed by TRYSEM. Around ten boys were instructed and resided on the site. The remaining part of the property was brought under cultivation and the yields supported the boarding at Bhingar.

The boarders attended the Sacred Heart Marathi School. This boarding was gradually phased out and a new boarding and school was started at Savedi in 1991. Fr. Solomon Rapol, the assistant parish priest of St. John's, was given

charge of the new school. He came to Savedi with eight boys of Std. VIII in the month of August. Bro. Manuel joined Fr. Solomon in the month of December. Together they began the work at Savedi under the leadership of Fr. William. In the year 1991, the school was recognised. It comprised standards I, II and VIII and had a total strength of 76 students. Fr. William Falcao was the Principal of the school and was operating from Bhingar.

In the year 1992, the first resident Salesian team was set up headed by Fr. Thomas D'Costa who was In-charge as well as the Principal. Bro. Tony D'Souza was the Administrator and Cleric Darryl D'Souza the Assistant. There were 60 boarders and 250 students in the school.

Due to legal problems regarding electricity and other facilities that were necessary for the TRYSEM to function, the non-formal trade school was closed. The pastoral needs of the Catholic population in the villages situated along the Aurangabad Road continued to be looked after by the new community at Savedi.

These early days were filled with experiences of much anxiety and hardships due to the lack of electricity and water supply. Vested interests of politicians also severely delayed the recognition of the middle school which in turn retarded the number of admissions. Scorpions and snakes frequented the place and the lack of a proper road leading to the school increased the menace of robberies. Clearing land and court



cases also caused great tension and consumed a lot of time. It seemed as if the problems would never end.

On April 7, 1993, the foundation stone for the boarding building was laid and was completed on September 16, 1994. The cultivation of the fields ceased and the land was used as a playground.

June 16, 1995, was a red-letter day for, it was on this day that the parish of Savedi was established with Fr. Thomas D'Costa as the Parish Priest. This new parish was detached from the mother parish of Bhingar together with the parish of St. Anne's, Ahmednagar. Its jurisdiction was defined and it

gradually began to develop its own identity.

The parish has about 2500 Catholics which includes those in the MIDC areas surrounding Savedi as well as those from the thirteen villages along the Aurangabad and Manmad Road. Since June 1997, the parish has also a new cemetery land situated on the banks of the Sena river.

The house was canonically erected in 1997 and Fr. Thomas D'Costa was appointed as the first Rector of the community comprising Fr. James Tuscano the Administrator, Fr. Cyril D'Souza the Prefect of Studies and Clerics

Milton D' Cunha and George Miranda as practical trainees.

In the meantime the foundation stone for the school building was laid on June 26, 1996, and building work was completed on January 17, 1998.

Today the school comprises classes from lower K.G. to X, having two divisions each in the higher classes. The present strength of the school is 850 students, both boys and girls. The school has been recognised by the government and is now fully aided. There are 120 boys in the boarding and all of them come from villages of Ahmednagar district.

Mr. John Tolouse, an ex-Salesian, eager to express his gratitude for his Salesian training, had been urging the Salesians at the Don Bosco Youth Services to purchase a plot he was willing to offer at a very nominal rate. The plot was a secluded spot on the Uttan sea-face which was owned by his mother-in-law who had already sold a portion of her property to an industrial company. He insisted that she reserve a portion for a religious cause.

The DBYS team that had been conducting camps for youth in the areas nearby visited the spot and found it an excellent campsite. They urged the provincial to consider the offer. After the agreements were made and the necessary permission obtained the Provincial Economer, Fr. Edwin D'Souza began the work of constructing a holiday home, under much difficulty due to the remoteness of the area. Finally, on December 30, 1996, the bungalow was inaugurated by Fr. Tony D'Souza in the presence Mr. Tolouse and his family and a few confreres from the houses in Bombay who enjoyed a day off from routine work.

The bungalow comprises two dormitories, four rooms and a kitchen. Camps, animation programmes and retreats for youth are being held here all through the year but especially during the holidays. Mr. Tolouse continues to look after the property on behalf of the Salesians.

BORNICHIWADI *a place to unwind*



1993

virar

**JEEVAN DATA
PRARTHANALAYA**

**ENTRUSTED
1993**

**ESTABLISHED
1996**

**ARCHDIOCESE OF BOMBAY
STATE OF MAHARASHTRA**

**SERVICE:
Parish**

IN-CHARGE

FRS. RAPHAEL & JOE BRAGANZA 1993

FR. ANACLETE D'MELLO 1994

FR. DOMINIC LISBOA 1995

On the east of Virar station lies the Jivdani hill with a temple situated on its top. Most of the area to the north and south are agricultural lands while on the west there are salt pans. Up to 1917, much of this portion had been part of the sea. There has always been a scarcity of water in this region. With the arrival of the railway station in 1866 the population began to increase and land was reclaimed.

The Catholic presence is situated in the villages of Bolinj and Agashi which are respectively just two and four kms west of the station. The original residents were *Agries, Somvanshiyas* and *Kshyatrias*.

There must have been a church or chapel at Dongarpada near the bank of the creek and perhaps a residential zone. But after the Portuguese fled the residents who were converted to Christianity through Portuguese influence, were neglected spiritually. Many reconverted to Hinduism and are now called *Nave Marathi*.

In 1975, a certain Mr. Augustine Rodrigues, who had his diamond cutting workshop in Virar wanted a blessing on the occasion of the first anniversary of his workshop. His associates (all Catholics) suggested that instead of a blessing he could ask for a Holy Mass. Msgr. Philip Tawares, then parish priest of Nandakhal, liked the idea and told them to organize a Mass on December 26, instead of December 14, the date Mr. Rodrigues had suggested. It would be a Christmas gift to

Virar, he thought. Thus the first mass was celebrated on December 26, 1975, on the verandah of the Pereira building near the railway crossing.

The following year, Fr. Peter D'Mello called some people from neighbouring Agashi, Nandakhal and Arnala churches to participate in the Mass at the Pereira building. Priests, Brothers, Sisters and the laity were in attendance.

And so in 1977, the Catholic association of Virar was with seven members, three of whom were non-Catholics. Among the topics for discussion was the issue of celebrating Mass for Christmas. The association began to collect money for this purpose.

The next three years the Christmas celebration was called "*Virar Sarvajanic Christa Jayanti Utsav*" Frs. Simon Borges and Milton Miranda conducted the service. Following them were many others such as Fr. Ignatius Tuscano, Fr. Raphael Muntode, Fr. Napoleon Gonsalves, Fr. Peter Almeida.

Meanwhile, the construction of the Pereira building was completed and it was decided to use the third floor of the building for the celebration of this Eucharist. Mr. Augustine Pereira agreed to give his space for this noble cause. Mass was to be arranged here on alternate Sundays starting September 1982.

In June 1989, Fr. Peter Almeida was appointed to say Mass. All along the mass was said in Marathi. Fr. Peter realised the difficulty of many parishion-



ers who could not follow Marathi. Hence, Fr. Edwin Colasco, the then parish priest of Nandakal granted permission for Mass in mixed languages.

In 1990, Rt. Rev. Thomas Dabre, Auxiliary Bishop of Bombay visited the site and offered Christmas greetings. A warm welcome was given by the people of Virar. A big non-Catholic crowd also attended the programme and sought his blessings.

On May 5, 1992, Bishop Thomas again visited Virar and heard the difficulties of the people. The population was approximately 700 Catholics.

In the meantime negotiations were on between Fr. Loddy Pires, the provincial and Bishop Thomas Dabre regarding the entry of the Salesians into Virar. On May 15, 1993, Fr. Peter Almeida solemnly announced that the Virar centre would be handed over to the Salesians. The priests at Don Bosco, Shelter - Frs. Raphael Lobo and Joe Braganza, were formally asked to celebrate Mass at Virar every Sunday.

In 1994, this charge was handed over to Fr. Anacleto D'Mello and Fr. Dominic Lisboa. In 1995, Fr. Dominic Lisboa from Bosco Boys' Home was put in charge of the Virar Catholic community. From 1996, he was allowed to work full time on the parish of Virar by residing at the parish of Nandakal with the diocesan priests. In 1997, a bungalow was bought on the west of Virar, approximately a kilometre from the station.

On October 15, the Salesians took possession of the bungalow and shifted residence from a temporary rented flat to the bungalow which has been named *Jeevan Data Prarthanalaya*. The strength of the parish today is 1500 comprising 350 families.

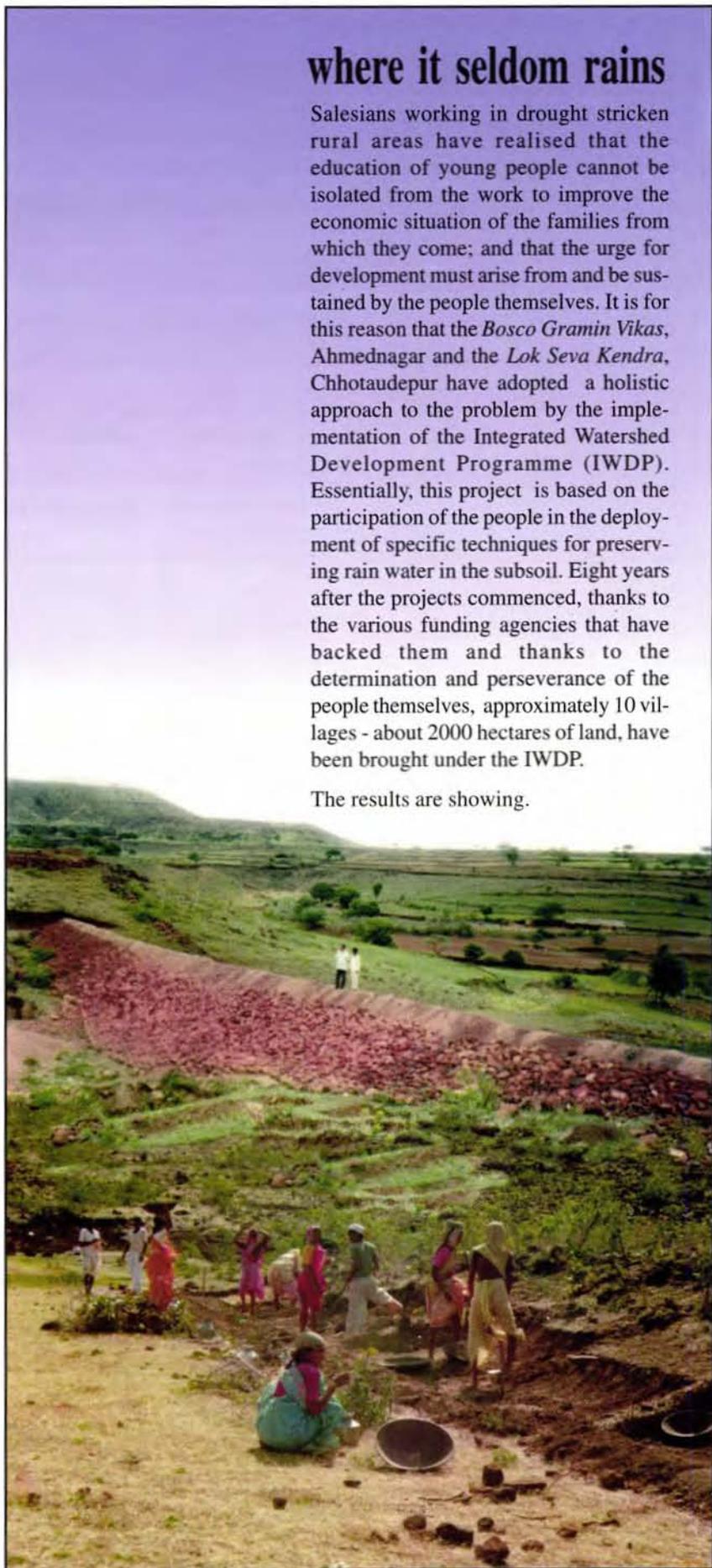
Mention must also be made of the purchase of a few plots of land in 1983 totalling about three acres at Manwellpada on the east of Virar. It is still retained by the Salesians although no plan is designed as yet.

The IWDP in progress at Rathadgaon, Ahmednagar, where a 'nala-bund' is being completed.

where it seldom rains

Salesians working in drought stricken rural areas have realised that the education of young people cannot be isolated from the work to improve the economic situation of the families from which they come; and that the urge for development must arise from and be sustained by the people themselves. It is for this reason that the *Bosco Gramin Vikas*, Ahmednagar and the *Lok Seva Kendra*, Chhotaudepur have adopted a holistic approach to the problem by the implementation of the Integrated Watershed Development Programme (IWDP). Essentially, this project is based on the participation of the people in the deployment of specific techniques for preserving rain water in the subsoil. Eight years after the projects commenced, thanks to the various funding agencies that have backed them and thanks to the determination and perseverance of the people themselves, approximately 10 villages - about 2000 hectares of land, have been brought under the IWDP.

The results are showing.



1994

loutolim

THE DON BOSCO CRAFTS INSTITUTE

**DONATED
1951**

**ESTABLISHED
1994**

DIOCESE OF GOA- DAMAN

STATE OF GOA

**SERVICES:
Non-formal Technical Centre
specifically for drop-outs**

IN-CHARGE

FR. MICHAEL D'COSTA

1994 -

The institution "Abrigo para Trabalho e Repouso", founded by Decree No. 1.024 of April 10, 1930 of the Portuguese, came to be administered by the *Sociedade de Salesianos de S. Joao Bosco*, by decree no.5.370, published in the "Boletim Oficial" dated November 29, 1951. The lands for this institution were gifted by Fr. Pedro Alcantra Quadros. Together with its building at Paimar Novo Cortalim, and all its properties which, continued to belong to the entity referred in the respective statutes, the assets of the Abrigo came under the full responsibility of the Salesian Society represented by its superior Fr. Vincent Scuderi. Some of these assets were the plots at Loutolim village. These properties in Loutolim village were being controlled by some villagers. Since the liberation period (1961 onwards) the Salesians lost track of these plots and it was only in 1991 that the news of these plots was brought to the notice of Fr. Olivio Miranda, the then Rector of Fatorda and Fr. Lody Pires, the Provincial. Fr. Michael Mascarenhas was appointed to head a commission of six members to study the feasibility of taking up this offer in 1991. Thanks to his untiring work, he wrested control of the two properties in 1992 and recovered them for the Salesian Society. The present institute is situated on the largest of these two which has an area of 30,000 sq. metres.

Fr. Michael Mascarenhas commenced the Don Bosco Technical Institute for dropout boys in the small mud house in summer of 1993. Three trades, i.e.

steel fabrication, carpentry and electricity, were being offered. Two Salesians, Bro. Ludvik Zabret and Fr. Michael D'Costa were appointed to live here from May 1994. Although the quarters were rather poor, the breath-taking natural beauty of the location attracted them.

The name of the institute was changed from "Don Bosco Technical Institute" to "Don Bosco Crafts Institute". The Institute is a training-cum-production vocational centre that undertakes work in steel fabrication, wood technology and electric repairs. Together with their trade, disadvantaged boys are educated to human maturity and self-reliance. There were 12 boys in the first batch and the number went on increasing each year. The fact that 99% of the past pupils are all gainfully employed is no mean achievement for this fledgling institute. Presently there are 17 students. Two more job-oriented courses like plumbing and autoelectrician for dropouts as well as basic computer courses are being planned.

*The humble beginnings of the
Don Bosco Crafts Institute*



1994

kapadvanj

DON BOSCO HOSTEL

ESTABLISHED
1994

PARISH ENTRUSTED
1995

DIOCESE OF AHMEDABAD

STATE OF GUJARAT

SERVICES:
*Language training for
candidates
Catechetical Centre*

IN-CHARGE

FR. MICHAEL FERNANDES 1994 - 1995

PARISH PRIEST

FR. MICHAEL FERNANDES 1995 - 1996

FR. NELSON COUTO 1996 -

Rt. Rev. Charles Gomes had a vision for the Salesians. He was eager to have them set up centres in a semi circle towards the East of Ahmedabad, namely, Kapadvanj, Bayad and Dakor since these areas have a high concentration of Thakors.

The Salesians did some scouting in this area but were initially reluctant to establish themselves there because the Jesuits who were based in Kathlal, approximately 15 kms from Kapadvanj, were already catering to the needs of the area.

Fr. Michael Fernandes, while Rector of Dakor, sought permission to acquire a portion of land at Kapadvanj in view of further developments in the Kheda District of Gujarat and the need for support communities for Dakor.

Fr. Aurelius Maschio blessed the building at Kapadvanj on March 24, 1994. Fr. Michael took charge of the place along with Fr. Nelson Couto on May 21, that year.

In 1996, at the recommendation of the Provincial, Fr. Tony D'souza, the Catechetical Centre was shifted here. The English language course for candidates who wish to join was also shifted here from Baroda.

Consequently, the house closed its hostel apostolate.

At present, besides the management of the house, the confreres engage themselves in fruitful animation of youth in the neighbouring villages. Value education courses are also being held for youth groups at the centre.

March 24, 1994, inauguration of the building: Fr. Maschio gives a word of advice as Fr. Michael interprets.



1995

sirsi

ST. JOHN BOSCO CHURCH
ST. ANTHONY SCHOOL

ESTABLISHED
1982

ENTRUSTED
1995

DIOCESE OF KARWAR

STATE OF KARNATAKA

SERVICES:
High School
Parish

IN-CHARGE

FR. LAWRENCE D'SOUZA 1995 - 1996
FR. MICHAEL MASCARENHAS 1996 -



Sirsi, a hill station over 2000 ft. above sea level is situated in the diocese of Karwar, North Kanara District, Karnataka. The Bishop of Karwar, Rt. Rev. William D'Mello invited the Salesians to take over a parish and school established in 1982 named St. Anthony Church and School. It was the third of the three parishes in the town of Sirsi.

Fr. Joaquim D'Souza the Salesian Provincial accepted the offer. Accordingly, on the evening of May 16, 1995, amidst a large gathering of parishioners, diocesan clergy and Salesians, the church and school dedicated to St. Anthony was handed over to the Salesians. Fr. Lawrence D'Souza was appointed Parish Priest with Fr. Felix Fernandes as his assistant.

The Bishop of Karwar approved the new title of the parish church which was renamed after St. John Bosco.

The St. Anthony School consisted of classes from Std. VIII to X. It was a school for the elite of the area and it had always excelled in academic results.

In contrast, the segment of St. John Bosco parish entrusted to the Salesians comprised the poorest population of the

three sectors and was considered pastorally fulfilling by the Salesians who pioneered the work.

In June 1996, Fr. Michael Mascarenhas was put in charge. Fr. Leandro Gracias joined as assistant a year later. They look forward to a fruitful apostolate among the young who are open, simple and sincere.

WORKS WE HAD TO RELINQUISH

VALPOI: (1947-1976)

The year was 1947. Salesian work at Panjim was already bursting at the seams. The few boys who had already picked up carpentry and joinery needed to progress. But machines were hard to come by. The Government, on the other hand, had a fairly well equipped school at Valpoi but were short of pupils.



Fr. Scuderi, always on the alert for new opportunities, offered to take up the school at Valpoi. The Patriarch of Goa, Dom Jose da Costa Nunes, a patron of the Salesians asked the Salesians to take over the parish as well and try their hand at missionary work.

Frs. J. Mora and O. Berti were sent to pioneer the new enterprise, the former as parish priest and the latter as the school in-charge. A monthly allowance from the government helped run the place. Soon after, Fr. Berti left for Madras and the responsibilities of both the parish and school fell on Fr. Mora's shoulders.

In 1954, a new Rector in the person of Fr. G. Moja and Fr. Victor D'Souza was sent to help Fr. Mora. The boarding strength increased to 34 boys as much as the available space could accommodate. The technical school saw little progress due to the lack of teachers and finally it was handed back to the government in 1962.

The Portuguese primary became an English medium primary and was later stepped up to a High School. As space became a problem, a building to house the new school was planned and work

was started. Fr. Mora found the church inadequate and built a new one, this was to be his last effort. Ill health found him incapable of carrying on and he had to finally withdraw completely.

The entire enterprise was handed over to the diocese much to the chagrin of the locals and the funding agencies that Fr. Mora had tapped for help. In 1973 the superiors decided to give it another

try and Frs. E. Fernandes and Byron de Silva were sent to resume work. Despite their tireless efforts progress was far from being reached and a final decision to close was taken in 1976.

MALAD: (1974-1986)

St. Jude's Church, Malad, found its humble beginnings in 1971, in an open garage which was acquired by the late Fr. Paul Shah, who travelled from St Thomas', Goregaon East to care for the spiritual needs of those under his care. Fr. German Lemos succeeded Fr. Shah as the Parish Priest in 1973. He concentrated mainly on liturgical animation of the faithful. The Salesians were given charge of the parish in 1974. Fr. P. D. Thomas was put in-charge and resided at Don Bosco Borivili. Fr. Thomas also saw the need for spiritual care and hence encouraged his parishioners to take part in several church activities as well as attend Sunday services. Of special mention is the novena to St. Jude the patron of the parish during which large crowds gathered to pay homage. Fr. Richard D'Souza took charge in 1975. He was pastoral in his approach and attentive to the problems

of his parishioners. Finally in 1986, the Salesians finally handed over charge of the parish to the diocesan clergy.

AHMEDABAD: (1990-1997)

The Catholic Church, Camp, was built by the army more than a hundred years ago for the Catholics of the army at Ahmedabad. The one and half acre property around it was handed over officially to the Catholic Church by the President of India since independence on lease in perpetuity.

At present there are very few Catholic families staying in the premises since they are always on transfers. The majority of Catholics are staying outside the army compound. At times due to some restrictions the parishioners are not allowed to enter and are thus put to great inconvenience when attending religious services. The parish is not allowed to put up any structures without permission and repeated requests have been denied.

In the year 1980 the Catholic Church, Camp, was erected as a Parish run by the Jesuits. On April 25, 1990, it was entrusted to the Salesians. Fr. Ivan D'Souza was the first Salesian parish priest. The original scope was to create at the parish an animation centre. However, it was not possible to establish the full fledged Salesian Community due to some army restrictions. Fr. Joseph Miranda succeeded Fr. Ivan in



1991. Others who worked here were Fr. Alex Fernandes, Fr. Lorenzo D'Souza, Fr. Savio Gomes.

Towards the middle of 1996 the scope of the house was put to study and as a result it was handed back to the diocese in June 1997.

KHANDWA: (1984 - 1986)

In June 1984, the Bishop of Khandwa, Rt. Rev. Abraham Viruthadankara invited the Salesians to look after St. Thomas Boy's Hostel, a boarding school for Balahi Dalits. Frs. Elson and Anacleto were sent by Fr. Chrys Saldanha, the Provincial. Fr. Nelson Couto replaced Fr. Anacleto after a year. Besides running the hostel they were to teach at the nearby St. Thomas High School. Apparently the Salesians did not enjoy the favour of the Diocesan council and the two-year contract expired without further renewal.

BHOPAL: (1984 - 1996)

On the invitation of the Bishop of Bhopal, Rt. Rev. Eugene D'Souza, Fr. Chrys Saldanha, the Provincial of Bombay sent Fr. Mario Vaz and Fr. Edward D'Souza to begin youth work in the parish of Sevasadhan in May 1984. They began in earnest ministering to approximately 100 Catholic families. They widened the circle of influence by taking up value education and animation programmes in schools in the archdiocese. After the first year, Fr. Edward was replaced by Fr. Bento. They had to move to another parish in the Bharat Heavy Electricals Limited (BHEL) township called St. Joseph's Church, Bharkheda. There were possibilities of negotiating a plot of land from BHEL. Meanwhile a plot of land was bought by the Salesians at Misrod about 20 kms from Bhopal where an industrial township exists.

In the meantime, Fr. Mario moved, this time with Fr. Joe Braganza to Shantinagar. They lived in the Blessed Arnold Parish situated in the BHEL township near the Bhopal School of Social Sciences (BSSS). They took up residence in a private bungalow and organized from here many youth programmes with excellent response from

the youth of the parish and the diocese. In the meantime Fr. Colin Xavier replaced Fr. Joe.

A feasibility study was conducted by the technical commission of the province to look into the possibility of setting up a technical school at Misrod. Plans were being finalised but the non-agricultural certificate was difficult to procure.

In January 1988, Bharat Heavy Electrical Limited (BHEL) licensed 20 acres of land to Bishop Eugene D'Souza of Bhopal for educational purpose.

The Bishop who was at that time the Chairman of the (BSSS), constructed three blocks, covering less than an acre for a college on the

premises. In 1993 Bishop Eugene requested BHEL to start a primary /secondary school in the south east extremities of the BSSS to be run by the Salesians of Bhopal. On June 14, 1993, Provincial, Fr. Lody Pires and Bishop Eugene signed a formal agreement permitting the Salesians to begin work on the site and with clauses to safeguard the Salesians interests. On April 23, 1994 BHEL granted permission to the Salesians to set up a Principal's residence on the premises. The formal agreements were to be worked out. Meanwhile, the land was levelled and a wall erected at the site.

In June 1994, Fr. Mario was transferred and Fr. George Williams was put in charge with the help of Fr. Mathew Coutinho. He began the construction of a residential building from where the school would also run.

In 1995 when Bishop Topno took over the Archdiocese the question of the Salesians running the school came up and he had agreed to honour the letter signed by his predecessor. Meanwhile, construction work was on in full swing. Trouble brewed in December 1995 when the principal of the College warned Bishop Topno against starting a school due to a threat that the Col-

lege would lose its recognition by the UGC and the Higher Education Department if the school was in the same campus as the college.

On this instance the Bishop in a letter dated January 17, 1996, asked the Salesians to discontinue the project for fear of endangering the BSSS College. Eight months earlier the very same Bishop ratified the earlier agreement of his predecessor. However, efforts were made to resolve the matter with the Archdiocesan authorities but to no avail, the Salesians were forced to leave

on June 1, 1996. The archdiocese compensated the expenses on the residential block after their request for a discount on the original price was accepted.



THE AFRICAN DELEGATION: (1980 - 1988)

In 1979 Fr. Egidio Vigano, Rector Major invited the Salesian Provincial Council of India (SPCI) to send missionaries to Africa. The SPCI accepted and in 1980, Fr. Tony D'Souza, Provincial of Bombay was entrusted with the task of organising the project. Five centres were opened in East Africa and by 1981 three-member communities were established in each of the five presences. On completing his term, Fr. Tony left for Africa to take charge of these communities.

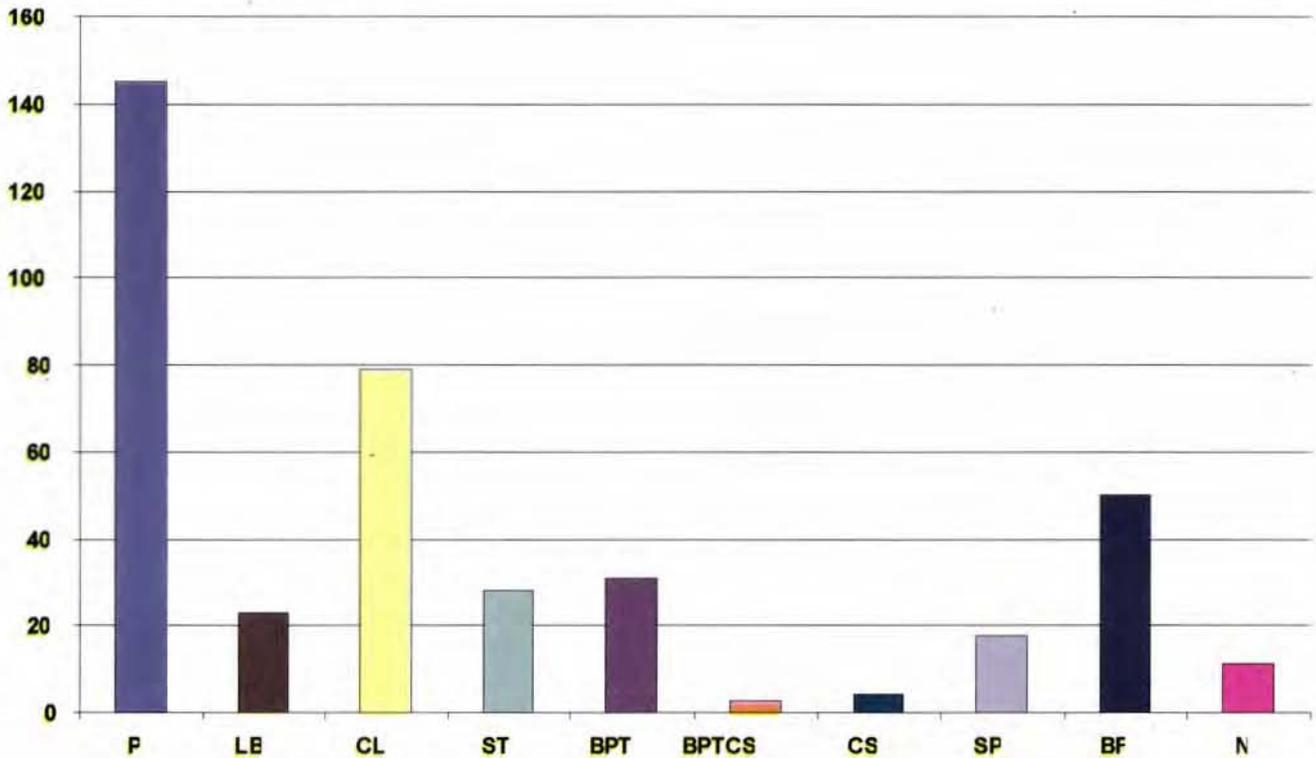
In 1982, in compliance with the request of the SPCI and the desire of the Rector Major, the Salesian communities of East Africa were converted into a delegation of the Province of Bombay. Fr. Chrys Saldanha, was the Provincial in charge. Gradually more communities were started and older ones canonically erected. This expansion included a coordinating centre at Nairobi and an aspirantate at Mafinga. The SPCI also visited the mission to assess the development there.

Finally in 1988 the Delegation became a Vice Province and thus severed its ties with the Province of Bombay. ■

NUMBER OF SALESIANS IN THE PROVINCE OF BOMBAY - 1997-98

CODES

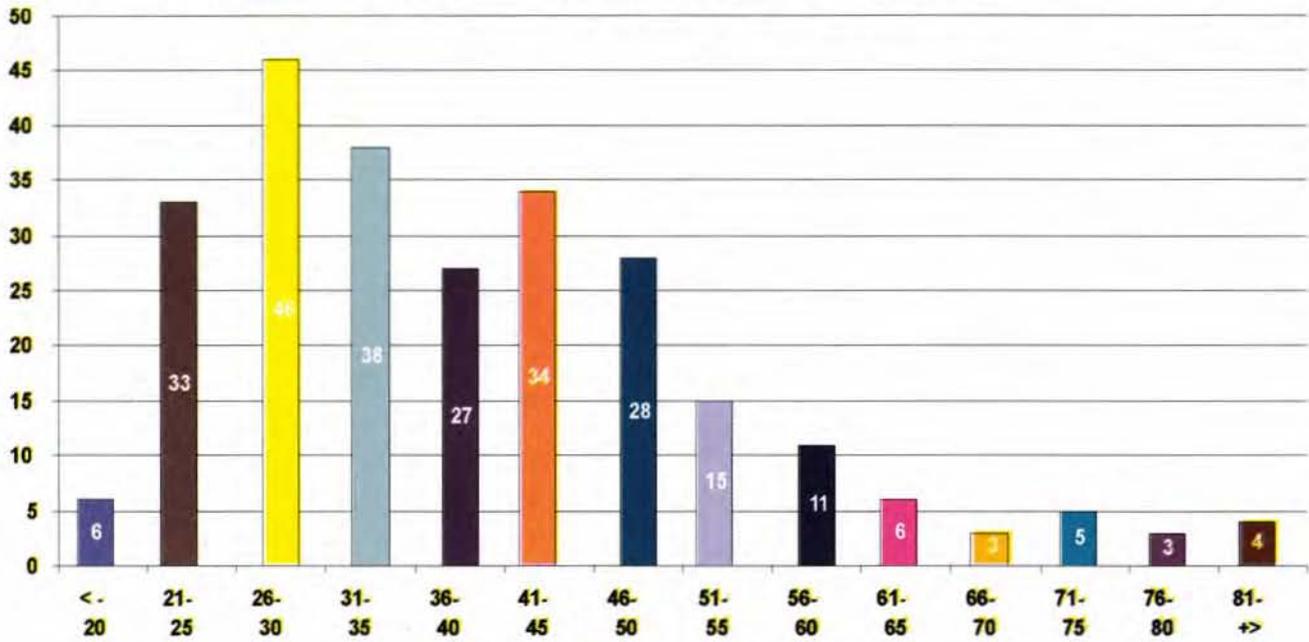
P	=	PRIESTS
LB	=	LAY BROTHERS
CL	=	CLERICS
ST	=	STUDENTS OF THEOLOGY
BPT	=	BROTHERS IN PRACTICAL TRAINING
BPTCS	=	BROTHERS DOING PRACTICAL TRAINING + COLLEGE STUDIES
CS	=	COLLEGE STUDENTS
SP	=	STUDENTS OF PHILOSOPHY
BF	=	BROTHERS IN FORMATION HOUSES
N	=	NOVICES



PRIESTS :	=	145
LAY BROTHERS :	=	23
CLERICS :	=	79
STUDENTS OF THEOLOGY (BANGALORE) :	=	7
STUDENTS OF THEOLOGY (PUNE) :	=	20
STUDENT OF THEOLOGY (SHILLONG) :	=	1
BROTHERS IN PRACTICAL TRAINING	=	31
BROTHERS DOING PRACTICAL TRAINING + COLLEGE STUDIES	=	3
COLLEGE STUDENTS (NASHIK) :	=	4
STUDENTS OF PHILOSOPHY (NASHIK) :	=	18
BROTHERS IN FORMATION HOUSES :)	=	50
NOVICES : 10 (NASHIK) + 1 (SHILLONG)	=	11

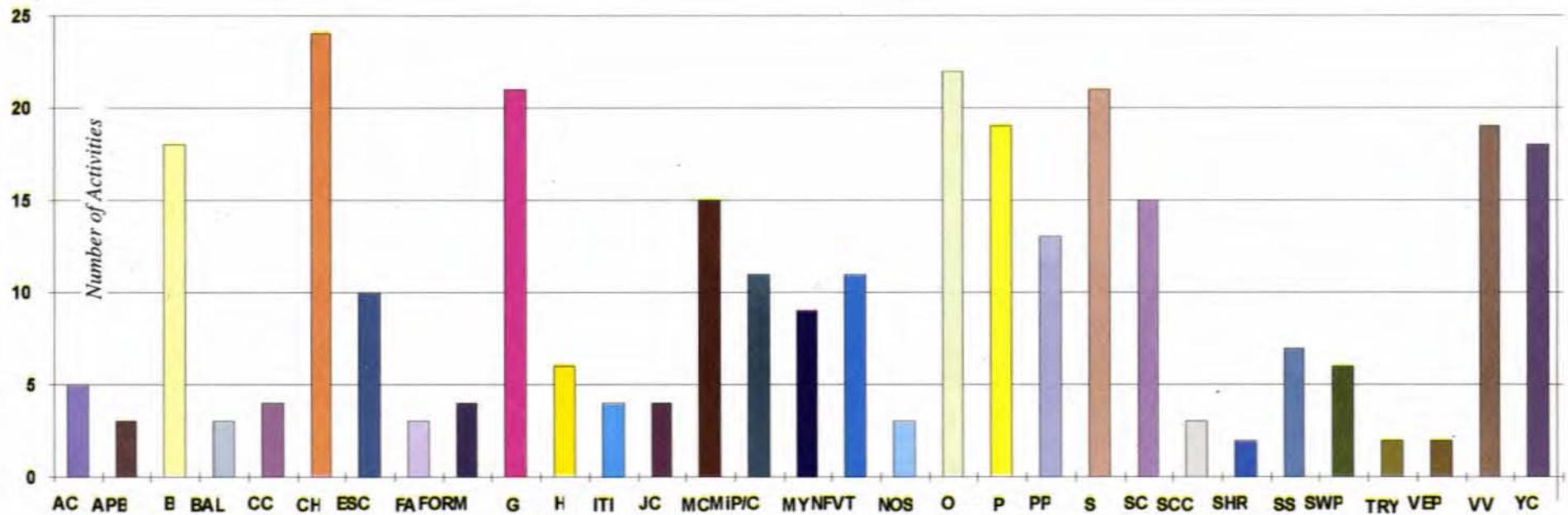
TOTAL CONFRERES = 248 + 11 (NOVICES) = 259

AGE-WISE BREAKDOWN OF PERSONNEL - 1997



AGE	Clerics	Lay Bros.	Priests	TOTALS
< - 20	6			6
21 - 25	32	1		32
26 - 30	39	2	5	46
31 - 35	10	1	27	38
36 - 40	3	3	21	27
41 - 45		3	31	34
46 - 50		1	27	28
51 - 55		1	14	15
56 - 60		3	8	11
61 - 65		4	2	6
66 - 70			3	3
71 - 75		2	3	5
76 - 80		2	1	3
81 - 85 >			4	4
	90	23	146	259
AVERAGE AGE OF THE PROVINCE: 39.27				

APOSTOLIC ACTIVITIES IN THE PROVINCE OF BOMBAY



AC	Animation Centres
APB	Apostolic Boardings
B	Boardings
BAL	Balwadis
CC	Catechetical Centres
CH	Chaplaincies
ESC	Evening Study Classes
FA	Farms
FORM	Formation Houses
G	Group Animation
H	Hostels
ITI	Formal Technical Training Institutes (ITI)
JC	Junior Colleges / Higher Secondary Schools
MC	Mass Centres
MCC	Mother and Child Care Centres
MiP / C	Mission Parishes / Centres

MY	Marginalised Youth Works
NFVT	Non-Formal Vocational Training
NOS	National Open Schools
O	Oratories
P	Parishes
PP	Past Pupil Units
S	Schools
SC	Salesian Cooperator Units
SCC	Small Christian Communities
SES	Self-Employment Schemes
SHR	Shrines
SS	Sub-Stations
SWP	Social Welfare Projects
TRY	TRYSEM
VEP	Village Education Projects
VV	Village Visiting / Village Masses
YC	Youth Centres

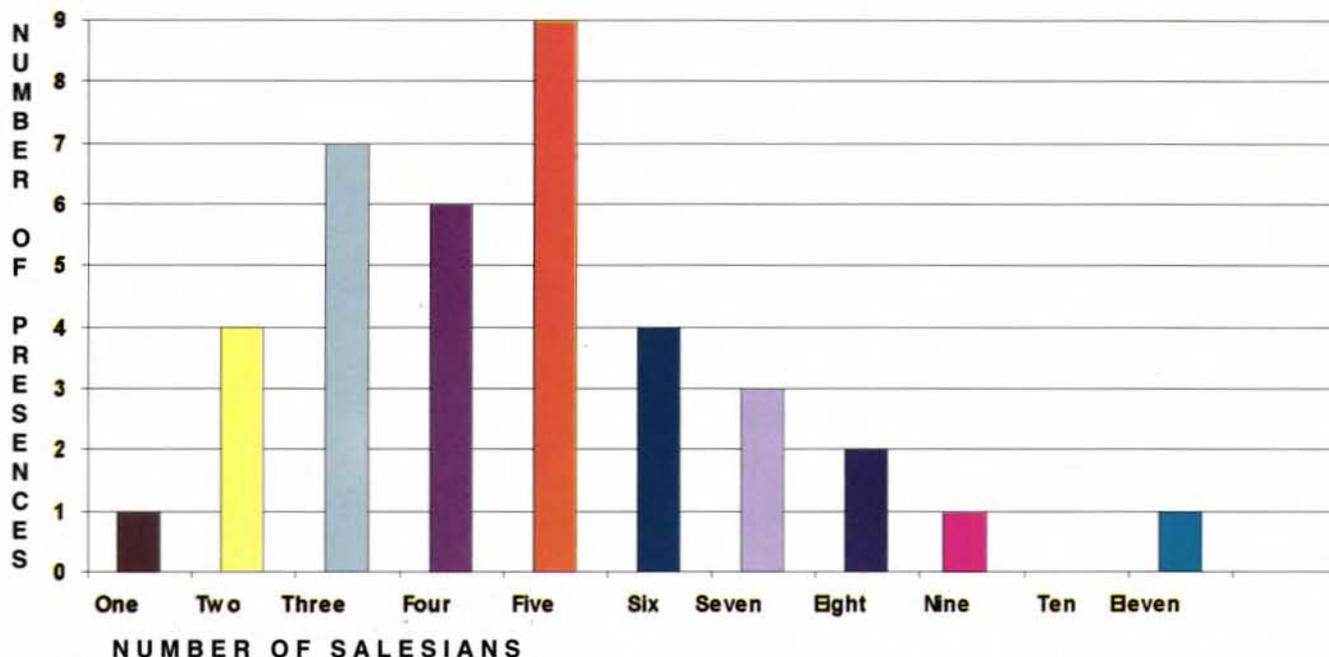
SINGLE ACTIVITIES NOT LISTED ABOVE	
Bosco Computer Academy, Bosco Typing Institute	
Bosco Gramin Vikas Kendra	
Dispensary	
Employment Bureau	
Indira Gandhi National Open University (Jr College)	
Literacy Awareness Programme	
Maschio Memorial Foundation	
Masters Diploma in Philosophy -Divyadaan	
Media Education	
Monthly Publication - Don Bosco's Madonna	
Multi-Media Publishing - Tej-Prasarini	
National Communication Centre (BOSCOM)	
Night High School & Junior College	
School For Slow Learners	
Technical Educational Board	

**STATISTICS
OF
PERSONNEL
IN
THE
BOMBAY
PROVINCE
1969 - 1997**

Year	Houses	Priest	Bros.	Clerics	Total	Nov.	Aspir.
12.11.1969	7	32	18	41	91	18	237
1970 - 71	8	41	20	48	109	17	251
1971	9	45	21	55	121	9	290
1972	9	48	21	57	126	13	298
1973	11	50	21	63	134	17	258
1974	13	49	21	71	141	16	208
1975	13	50	19	79	148	14	183
							Pre-Nov.
1976	12	51	19	75	145	15	19
1977	12	54	21	74	149	14	32
1978	13	61	19	74	154	19	24
1979	13	61	20	90	171	15	12-
1980 *	13	68	20	94	182	8	20
1981 *	15	76	22	103	201	13	29
1982 *	16	100	31	100	231	19	23
1983 *	17	107	31	108	246	23	27
1984 *	32	117	34	112	263	22	38
1985 *	34	122	31	121	274	18	37
1986 *	35	130	33	119	282	20	24
1987 *	37	134	37	127	298	21	18
1988	26	108	31	105	244	10	24
1989	27	109	29	100	238	15	28
1990	29	115	28	101	244	19	37
1991	29	124	26	102	252	26	28
1992	30	121	24	111	256	17	28
1993	32	124	25	114	263	17	21
1994	35	131	26	105	262	4	13
1995	39	136	26	93	255	10	11
1996	38	141	26	89	256	10	16
1997	37	141	23	83	247	12	16

* Including the Delegation of E. Africa which belonged to the Bombay Province during these years (1980 - 1987).

NUMBER OF SALESIANS IN THE PRESENCES, 1997



(1997: There are 5 and less confreres in 26 presences - of these 11 have 3 and less confreres. 11 have 6 and above)

GROWTH OF THE NUMBER OF HOUSES: 1992-1998

YEAR	CANONICALLY ERECTED HOUSES	PRESENCES	TOTAL
1992 - 93	21	8	20
1993 - 94	21	11	32
1994 - 95	22	13	35
1995 - 96	22	17	39
1996 - 97	22	16 (- Bhopal)	38
1997 - 98	26	11 (- Ahmendabad)	37

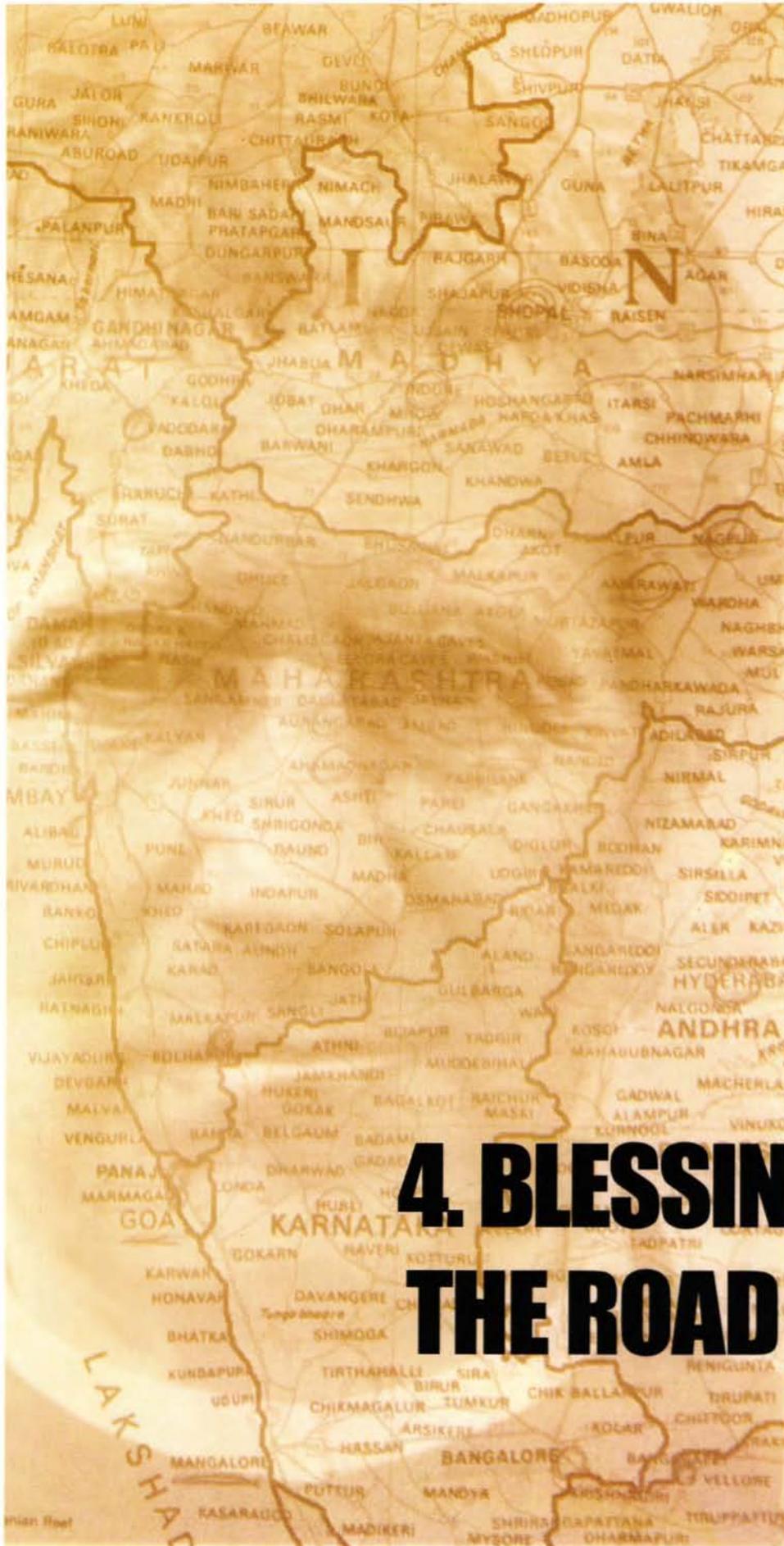
LOSS OF SALESIAN PERSONNEL

Year	Lay Brothers	Clerics	Priests	Deaths	Novices
1992	2	11	2	2	3
1993	1	5	2	-	5
1994	1	11	1	2	3
1995	-	6	2	4	1
1996	3	7	1	3	4
1997	-	-	-	2	4
Total:	7	40	8	13	20

In special situations - 1997-98

On leave of absence : 2

Absent without due permission : 4





DIREZIONE GENERALE
OPERE DON BOSCO
97/1273 Via della Pisana, 1111
00163 Roma
27 July 1997

I cordially join in the celebration of the Silver Jubilee of the Salesian Province of Bombay.

These have been years of generous apostolate marked by abundant fruits. I praise the Lord for them, and to Him I joyfully express my gratitude and that of our entire congregation.

I congratulate the confreres who, in limitless self-giving have given the province firm foundations, thus making possible this consoling panorama that we contemplate today.

May Don Bosco continue to live in each one of you and in every initiative of yours, while you now head towards your Golden Jubilee! With this good wish, I send you a special blessing of Mary our Help.

FR. JUAN E. VECCHI
Rector Major



DIREZIONE GENERALE
OPERE DON BOSCO
97/1273 Via della Pisana, 1111
00163 Roma
27 July 1997

Twenty five years... it looks like a long time when you start, but we now look back on something that has gone by so fast. We remember the provincials of these years, we remember great men, we certainly remember so many confreres and young people we have met and given the joy of knowing Christ better. Certainly, if all young men who entered had stayed on, we would now be a real big province. But this is not a time for nostalgia; we need to look reality straight in its eyes on an occasion like this.

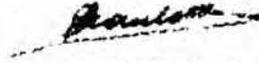
Looking back we see all along the course of history, the importance of Don Bosco, Matunga. We recognise the strength the province received through the mission-initiatives in areas like Gujarat. This province had an important role in the development of the African missions as well. We certainly feel that a great objective was reached through the activities organised with and for poor youth, in the three big areas of this province. If Don Bosco and Mary Help of Christians are known in Goa, in Gujarat and in the Bombay area, it certainly is due to the untiring effort of so many salesians. Not only has there been a great irradiation; much further than that, it has reached beyond the boundaries of the province and of the country.

I'm thinking of the technical training so many boys have received in our schools, and of the many who formed themselves in our academic schools. So many lives were planned within the walls of our institutions, and this makes us happy.

On this occasion I cannot forget the many Salesians who went before us and have, in fact, given form and shape to the province. They are with us now from heaven.

Congratulations to the whole province, to the members of the Salesian family, to the young people in our houses, and to the Provincial and his council. May this be a new opportunity to spread the Good News.

in Don Bosco


LUC VAN LOOY, SDB
Vicar General



ARCHBISHOP'S HOUSE,
21, N. PAREKH ROAD,
BOMBAY - 400 001.

1 August 1997

I am pleased to offer my congratulations and good wishes to the Salesians as they celebrate the Silver Jubilee of their Province of Bombay.

The Salesians came to Bombay in 1928 at the request of the bishop to take up the Immaculate Conception School and Boarding for boys in Tardeo. Soon, however, things began to move with the arrival of young Fr. Aurelius Maschio and since then there has been no looking back. Gradually they engaged themselves in conducting schools, technical schools, shelters for boys... parishes, all of which involved them in multifarious activities. God has blessed them with a sufficient number of vocations to carry on His work. The growth was rapid enough for Bombay to be formed, in 1972, into the Salesian Province of Bombay.

Through their various institutions the Salesians of the Bombay Province are rendering praiseworthy service to the Church and people of the area. The initial inspiration given to them by their founder Don Bosco to work particularly for the welfare of boys animates them very strongly. Boys-the young-are the hope of the present and the future and in giving them an all-round formation, the Salesians are investing in a significant way towards the welfare of society.

In the Archdiocese of Bombay, which is the head quarter of the province, the Salesians are well known particularly through their schools. Mention must be made of the late Fr. Aurelius Maschio who truly nurtured the Salesians not only in Bombay, but also in other parts of India. His charity knew no limits, his right hand not knowing what his left hand was doing in God's name for the poor and the needy. The seed that was sown in Bombay in 1928 has now grown into a mighty tree, under which, many take shelter, are nourished and strengthened.

I wish, on this happy occasion, to pay tribute to all the Salesians who have worked in the province these past years and to thank them for what they have done and are doing in the Archdiocese of Bombay. I believe that our relations have always been very cordial. It is my sure hope that this will continue also in the future to the benefit of both.

I join them in thanking the Lord for His blessings on them, and pray that the wonderful spirit of their founder Don Bosco particularly his love for needy boys, which has been expressed in these words: "It is enough to know that you are young for me to love you very much" may always be their inspiration.

Simon Card. Pimenta

+ SIMON CARDINAL PIMENTA,
Archbishop Emeritus of Bombay



ARCHBISHOP'S HOUSE,
21, N. PAREKH RD.,
BOMBAY - 400 001.
30 August 1997

I congratulate the members of the Salesian family in Bombay as they celebrate the Silver Jubilee of their Province.

The deep involvement of the Salesian Sisters and Fathers in the formation of youth is highly appreciated all over Mumbai. True to the charism of their founder Don Bosco, they reach out to those in spiritual or material need through their schools, formation houses and recreational centres, leading many young persons to know God as a loving father, while teaching them to develop genuine human and ethical values and to become loyal citizens of their motherland.

May the Lord Jesus and His holy mother Mary, Help of Christians, shower choicest blessings on the Salesian family and on its various initiatives in favour of the youth of Bombay.

+ IVAN DIAS
Archbishop of Bombay



ARCHBISHOP'S HOUSE
21, N. PAREKH ROAD,
BOMBAY - 400 001.
17 October 1997

As the Salesians of Bombay look back to 1972, the year when their province was founded, they will joyfully thank God for the graces and blessings they have received personally and as a religious congregation. From small beginnings the mustard seed has grown and developed into a sturdy tree.

"Unless the Lord builds the house, in vain do they labour who build it."

Within the past twenty five years they have initiated and have carried on a variety of apostolic works. They care for the spiritual, educational and formative needs of the faithful: both, religious and lay. Social welfare, communications, technical education, residential facilities... these are some of the projects that they have organised and run successfully.

In all these works their aim is to serve youth, especially the poor and marginalized as their founder John Bosco did in his lifetime and now inspires them to continue to do with love and dedication.

As we enter the next millennium, the Salesians of Don Bosco under the guidance of the Holy Spirit and Mary Help of Christians, will be called upon to meet the ever changing and challenging needs of the future. That they will respond to these with courage and hope is my special wish and prayer to them.

+ Ferdinand J. Fonseca

+ BISHOP FERDINAND FONSECA
Auxiliary Bishop of Bombay



OUR LADY OF SALVATION CHURCH,
S. K. BOLE RD.,
DADAR, BOMBAY 400 028.
22 August 1997

I am very happy to know that the Salesians are celebrating their Silver Jubilee as a province in Bombay. It is the time to thank the Lord for all the excellent work done by the Salesians in Bombay over the past 25 years and to wish them every blessing and grace in the years ahead.

The Salesians strive to fulfil the divine commission given to their founder to work for poor and abandoned urchins. To these unfortunate youth, the Salesians say in the words of Don Bosco "It is enough to know that you are young and abandoned for me to love you very much."

In this year 1997, we learn that the Bombay Salesians are 250 in number and that they work in 40 locations. They work with the conviction, that investment in youth resource development is the only sure way to building up a better and more humane world.

The school and shrine at Don Bosco, Matunga, evoke the admiration of one and all and there is a rush for admissions to the school and also for the boarding.

My warm congratulations and best wishes to all the Salesians of the Bombay Province on this special occasion.

+ BOSCO PENHA

Auxiliary Bishop of Bombay

BISHOP'S HOUSE
BARAMPUR,
VASAI ROAD,
DIST. THANE - 401 202.
4 August 1997

25 years in the life of an institution is not a long spell. Still the Salesian province of Bombay has made its mark in various areas during the past 25 years.

With dedication and tenacity the Salesians of Bombay have rendered yeomen service in the various spheres of the apostolate. Their schools enjoy a good reputation. Their youth programmes are highly appreciated. Their liturgy is lively. Their parishes bubble with enthusiasm.

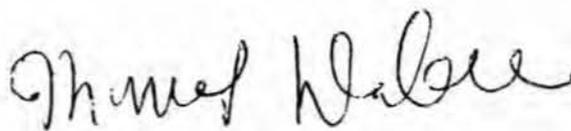
Here in Vasai too, the Salesians are highly spoken of. In many ways they have shown a keen interest in the growth and development of the Church in Vasai.

Such an effective apostolate has been possible on account of a well designed formation provided to their men.

I too rejoice with the Salesians of the Bombay Province as they celebrate their Silver Jubilee and thank and praise the Lord for the marvels he has done through the shishyas of St. John Bosco.

Our people expect a lot from the Salesians.

I congratulate them on this joyous occasion and wish them well for the task ahead in the years to come.



+ THOMAS DABRE

Auxiliary Bishop of Bombay

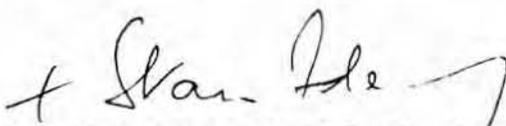
DIOCESE OF AHMEDABAD
BISHOP'S HOUSE,
Ahmedabad - 380 001.
10 September 1997

I am happy to know that you Salesians of Mumbai are celebrating twenty five years of your establishment as a province. I congratulate you for the wonderful work you began in Matunga and from there spread out to other parts of Mumbai and the west coast of India. You are celebrating silver years of your province in Mumbai and will soon celebrate silver years of your presence in Gujaratas well. I praise and thank God for the good work you are doing in Ahmedabad, in Gujarat, along the West coast, and all over the world, especially among the youth. Your conviction that 'investment in youth-resource-development is the only sure way to build up a better nation and more humane world' is very evident in your zealous work among the youth.

During these celebrations of the Silver Jubilee of the Mumbai Salesian Province, our thoughts go out to the pioneering personality of Fr. Aurelius Maschio. His appeals to support the ventures of the Salesians have borne fruit in distant missions. The FR. MASCHIO MEMORIAL FOUNDATION is a tribute to his dynamic foresight. The living Memorial will be the continued service of this Salesian Province to the poor, to the unwanted, to those neglected by society. The new ministries you have started are to these marginalised in society. Thank you for reaching out to them.

I congratulate you for your good work in support of the mission of the Church. I pray that God will continue to bless all the confreres and your co-workers. With every good wish for the success of the Jubilee celebrations,

Yours fraternally in Christ,


+ STANISLAUS FERNANDES, SJ
Bishop of Ahmedabad.

DIOCESE OF BELGAUM
BISHOP'S HOUSE
B.C. 69
BELGAUM 590 001
KARNATAKA
28 July 1997

I am happy that the Salesians of the Province of Bombay are celebrating the Silver Jubilee of the province.

I offer my greetings and good wishes on this happy occasion to all the Salesians of the Province.

I am happy that in the diocese of Belgaum, the Salesians have opened a house, Sutgatti, for helping school drop-out boys. I am also happy that many job-oriented technical courses have been started to help the poor boys. Already many boys have benefitted from the Open School and Technical School. I thank all those who were responsible in starting the house as well as those who are involved at present, continuing the good work. I pray God to bless the Salesian congregation and all their activities.

Yours in Christ.

+ BULLO

+ BISHOP BERNARD MORAS

Bishop of Belgaum



THE DIOCESE OF BARODA
BISHOP'S HOUSE,
721 ALKAPURI,
BARODA 390 005
26 August 1997

It is good to celebrate jubilees if only to recall the wonderful things the Lord has done to us and through us. Instruments in his hands, we cannot take any glory for ourselves. It is to Him we look in thanksgiving for whatever has been achieved.

I think this spirit of thanksgiving will pervade the hearts of all the Salesians of the Bombay Province as they look back twenty-five years in the service of Christ's Church.

The mission work that was started among the poor adhvavis of the Baroda diocese in the Chotta Udepur, Narukot and Kawant centres will, I am sure, be listed as one of the major achievements of the past years.

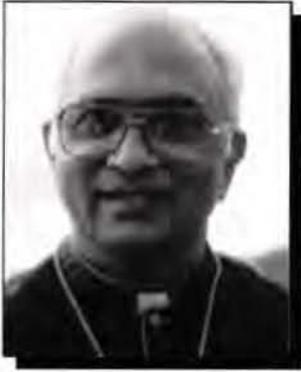
To all of you I send my good wishes for a continued commitment to the service of the Church, among the poor and marginalised especially, bringing to all of them the message of Christ's love.

Yours in Christ,

Francis 

+ FRANCIS BRAGANZA, S.J.

Bishop of Baroda



BISHOP'S HOUSE
P. BOX 168
INDORE 452 001.
29 July 1997

I am glad to know that the Salesians of the Mumbai Province are celebrating the Silver Jubilee of their province and that a souvenir will be brought out on the occasion.

Please accept my hearty congratulations and good wishes for the occasion. I join you all in thanking and praising the Lord for all his blessings on the Mumbai province and for the dedicated service the members of the province have rendered in the various fields of apostolate in the past 25 years.

On this occasion I recall with gratitude the Salesian presence and apostolate at Alirajpur, in my diocese. The province has taken up a frontier mission and is doing a pioneering work of evangelisation in the area.

I am sure, the jubilee year will be an occasion to renew the missionary zeal and religious commitment of the members and to look forward to the future with a new hope and a new vision.

With best wishes and God's blessing,

+ GEORGE MARIAN ANATHIL, SVD
Bishop of Indore

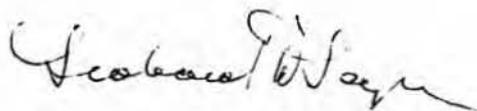
ARCHBISHOP OF NAGPUR
ST. CHARLES SEMINARY
SEMINARY HILLS,
NAGPUR 440 006.

22 July 1997

The Silver Jubilee year of the establishment of the Bombay Province of the Salesians of Don Bosco gives an occasion for friends and well-wishers of this renowned congregation to voice expressions of sincere admiration and heartfelt joy at the phenomenal growth of the province in the space of 25 years. In particular I express my personal joy for their presence in the Archdiocese of Nagpur:

The strong, vibrant, enthusiastic Salesian presence in Maharashtra perhaps is not without its providential dimension for the Church in this prestigious state. When an overview and evaluation is made, may we who have a stake for the Kingdom here, look eagerly for a greater involvement and commitment to the common evangelical thrust we have in Maharashtra in particular and the Western Region as a whole. We might be a minority, but a concerted communitarian witness of the Good News will be a beacon of hope and source of strength to the multitudes wandering without a shepherd.

My most cordial felicitations and prayerful wishes,



+ LEOBARD D'SOUZA

Archbishop of Nagpur



CATHOLIC DIOCESE OF NASHIK
BISHOP'S HOUSE,
JAIL ROAD
NASHIK ROAD 422 101.
12 August 97

On this happy occasion when the Salesians of the Mumbai Province will be celebrating their SILVER JUBILEE as a province, I wish to thank and praise God for the dedicated service the Salesians have rendered in the Mumbai Province, and through its members in the past few years here in the diocese of Nashik.

It is wonderful to see that the small seed planted twenty-five years ago in the Lord's vineyard in Mumbai has today grown into a big tree bearing fragrant flowers and delicious fruit and spreading its branches far and wide.

In this Silver Jubilee Year I wish the Salesians of the Mumbai Province God's choicest blessings and a fruitful apostolate. May SILVER turn to GOLD in another twenty-five years.

With best wishes for a fruitful celebration of the Silver Jubilee and in union of prayers,

Yours fraternally in Christ,

+T. Bhalerao S.J.

+ THOMAS BHALERAO, S.J.

Bishop of Nashik



BISHOP'S HOUSE

PUNE 411 001

5 August 1997

On the occasion of the Silver Jubilee of the Mumbai province of the Salesians of Don Bosco I am happy to send the members my warm congratulations and to express my deep gratitude to them for their service in the diocese of Poona.

The Salesians look after two parishes, run three schools and a trade school and have two important formation houses in the diocese of Poona. Besides this the Don Bosco Youth and Catechetical Centre in the city of Poona is doing an enormous amount of animation in schools and for youth.

I have always appreciated the spirit of dedication of the Fathers and Brothers and their readiness to help whenever they can. There is a spirit of joy in their communities and their lively music within the liturgy and outside uplifts the mind and heart.

I wish all the Salesians of the Mumbai province greater service for the Lord in the years ahead.

Valerian D'Souza

+ VALERIAN D'SOUZA

Bishop of Poona



SALESIANS OF DON BOSCO
PROVINCIAL HOUSE
75 NORTH ROAD,
BANGALORE 560084
20 September 1997

A friend of mine once said to me, when he came to know that I am a Salesian of Don Bosco: "Oh, Don Bosco, I know the Don Bosco of Bombay. When I pass that way I never fail to enter the shrine and there is always so much movement and work going on there with the school and the boys." He said this with so much enthusiasm that I felt really proud and happy to be a Salesian.

Don Bosco is really a name in Mumbai, and the remembering and celebrating this reality is a source of joy for us all.

While Bombay was still a part of the Madras province, development demanded the forming of the new province of Mumbai and with the new province there was really a blossoming of so many new works, especially in the mission area. We remember with so much gratitude the great foreign missionaries and the Indian veterans who worked so much to make the Salesian India of today. We share the joy of the present youthful generation who keeps up the banner of our elders, especially in the new mission areas of the present Mumbai province. May these celebrations give us a new energy, greater enthusiasm and still greater spirit of commitment and dedication to the cause of Christ and the Mission of Don Bosco.

In Christ Jesus,

A handwritten signature in dark ink, appearing to read 'Mathew Maruvathrail'. The signature is written in a cursive style and is positioned above the printed name.

FR. MATHEW MARUVATHRAIL, SDB.

Provincial of Bangalore Province



THE PROVINCE OF
ST. THOM AS THE APOSTLE,
THE CITADEL,
18, Landons Road,
CHENNAI - 600 010.

On this happy occasion of the Silver Jubilee of the Bombay province - the FIRST glorious and proud child of the mother province of Chennai - the entire province along with me, unites in thanking and praising the Lord.

Over the past twenty-five years the works of your province have been started and carried on in the name and spirit of DON BOSCO and ST. FRANCIS XAVIER, the patron of the province. May it continue to flourish.

While the whole province of Chennai rejoices with you, we hasten to offer our most cordial CONGRATULATIONS to all those who at present promote its full growth with generous love and total dedication. Our humble homage and sincere appreciation goes to the great pioneers who, like Don Bosco, had worked wonders in building up your province by placing their trust in HARD WORK and in the guidance of our heavenly mother, MARY HELP OF CHRISTIANS. Here we fondly remember with gratitude and reverence the great architect of the Mumbai province :

Rev. Fr. AURELIUS MASCHIO.

May your province continue to be ever like the "Path Finder" on Mars - to inform, to instruct, to foster hope, to give joy and enthusiasm to the youth of today, that they may welcome in faith the ONLY TRUTH : JESUS CHRIST.

FR. CAMILLUS, SDB

Provincial of Chennai Province



DON BOSCO PROVINCIAL HOUSE
POST BOX 40,
DIMAPUR 707 112
NAGALAND - INDIA.
4 August 1997

On this occasion of the Silver Jubilee of the Mumbai province, we the confreres of the province of Dimapur extend to you our congratulations for the marvels accomplished, our good wishes for the celebrations and our prayers for a greater fruitfulness.

Impressive indeed has been the progress made by the province during the recent years, especially for the marginalised groups.

I offer my good wishes to everyone in the province.

God bless you all.

FR. VARGHESE PALATHINGAL, SDB
Provincial of Dimapur Province



PROVINCIAL OFFICE
(NORTHERN INDIA)
SALESIANS OF DON BOSCO
52A, RADHANATH CHOWDHURY RD.
CALCUTTA 700 015 (INDIA)
12 October 1997

We join in praising and thanking God for the first 25 years of the Bombay province. The tiny seed that was sown in 1972 has now grown into a big tree yielding much fruit. Today the province of Bombay has a large number of confreres working in some 40 centres. When we think of the immensity of the work accomplished, we cannot but admire the marvels of God's providence.

On this occasion my thoughts go to the different provincials and their collaborators who did their share of work for the development of the province. Among them Fr. Dennis Duarte, the first provincial, has already gone to his eternal reward.

I also remember the late Fr. Aurelius Maschio who in his own way was one of the chief protagonists of the success-story of the Bombay province.

As you now embark on a new phase in the life of the province, I wish and pray that all the confreres of the province will be worthy witnesses to Jesus, Our Lord, bringing joy, cheer and salvation to countless poor and marginalised youth all over the Bombay province.

Fraternally yours in Don Bosco,

A handwritten signature in dark ink, appearing to read 'Francis Alencherry'.

FR. FRANCIS ALENCHERRY, SDB
Provincial of Calcutta Province



BOSCO NAGAR,
KISMATPUR POST,
HIMAYATSAGAR ROAD,
HYDERABAD 500 030

19 July 1997

In the first place accept our brotherly and affectionate wishes and congratulations on this memorable occasion.

The Province of Bombay was fortunate to have Salesian pioneers and stalwarts who shaped its destiny with noble and high Salesian ideals. This can be judged from the fruits they have produced in the Salesian life and apostolate.

Eminent people from all walks of life appreciate the Salesian congregation because of the achievements of the Salesians in the pastoral and educational fields. We all can share your joy at this moment and feel proud of our Salesian heritage and achievements.

We, in the Hyderabad province, raise a hymn of gratitude to God and our powerful patrons for the gift of the Bombay province and above all, for the gift of the wonderful confreres of today. Let us be grateful to all the Salesians who conceptualised and actualised the Bombay province. Twenty five years is a long period of grace that God has showered on the Salesian congregation.

We are called today, more than ever before, to look not merely at ourselves and our world, however comfortable and wonderful it be, but to the unlimited skies and the unharvested fields searching constantly for a deeper living out of our Salesian calling: "To be signs and bearers of His love to the young."

What I can exclaim loudly and forcefully at this moment is the words of the Psalmist: "This is the Lord's doing and it is marvellous to see."

Prayerful wishes and hearty congratulations.

Yours in Don Bosco,

F. Benjamin Puthota, SDB
FR. BENJAMIN PUTHOTA, SDB
Provincial of Hyderabad Province



DAUGHTERS OF MARY HELP OF CHRISTIANS
PROVINCIAL OFFICE
WADALA
MUMBAI 400 031
11 September 1997

It is with joy and holy pride that I congratulate you, our dear brothers, on this occasion of the Silver Jubilee of the Bombay Province.

May the Good Shepherd who has brought you thus far to green pastures, continue to lead you onwards to springs of fresh and cooling waters! As we journey together to quench the thirst of the young entrusted to our care, with Don Bosco's loving kindness, we shall make the prophecy of togetherness a reality in our SDB and FMA Bombay provinces.

On behalf of all my sisters, I wish to express a word of thanks to every Salesian for the fraternal collaboration and prayerful support to us, FMA. Our prayers and good wishes go with you and yours!

May Mary, the inspirer of our Salesian charism be our guide and teacher as we venture together towards the third millennium.

Yours in Our Lord,

Sr. Caroline Fernandes
SR. CAROLINE FERNANDES, FMA
Provincial of Bombay Province



DON BOSCO
KEEZHMADU, ALUVA
KERALA 683 105
15 October 1997

You have asked for a message to commemorate the 25 years of fruitful salesian presence of the juridical set up of the province of St. Francis Xavier, Bombay. I am only too glad to comply with your wish.

With a sense of deep satisfaction I can say that I am also witness to the establishment, growth and development of the province. When the province was started, there were just over 50 confreres; today it has more than 270 salesians. The number of salesian presences studded in Maharashtra, Goa, Gujarat and Karnataka have grown over the years; diverse works for various categories of youth and simple folk have developed to maturity. Missionary expansion in and outside India is another pearl that adds lustre to the province.

Some of the pioneers like Rev. Fr. Aurelius Maschio and Rev. Fr. Dennis Duarte have left us for eternity. The trail blazed by them is still visible in the care of the less privileged, the downtrodden and the poor. While thanking the Lord for the indomitable leaders of the past for their hard work we congratulate those who with sincere dedication carry on the enviable task of holding aloft the flag of Don Bosco's love for the young - especially the poor - ushering them into the next millennium.

Assuring you of my prayers for the success of the silver jubilee celebrations which may redound to the glory of the Church and the congregation.

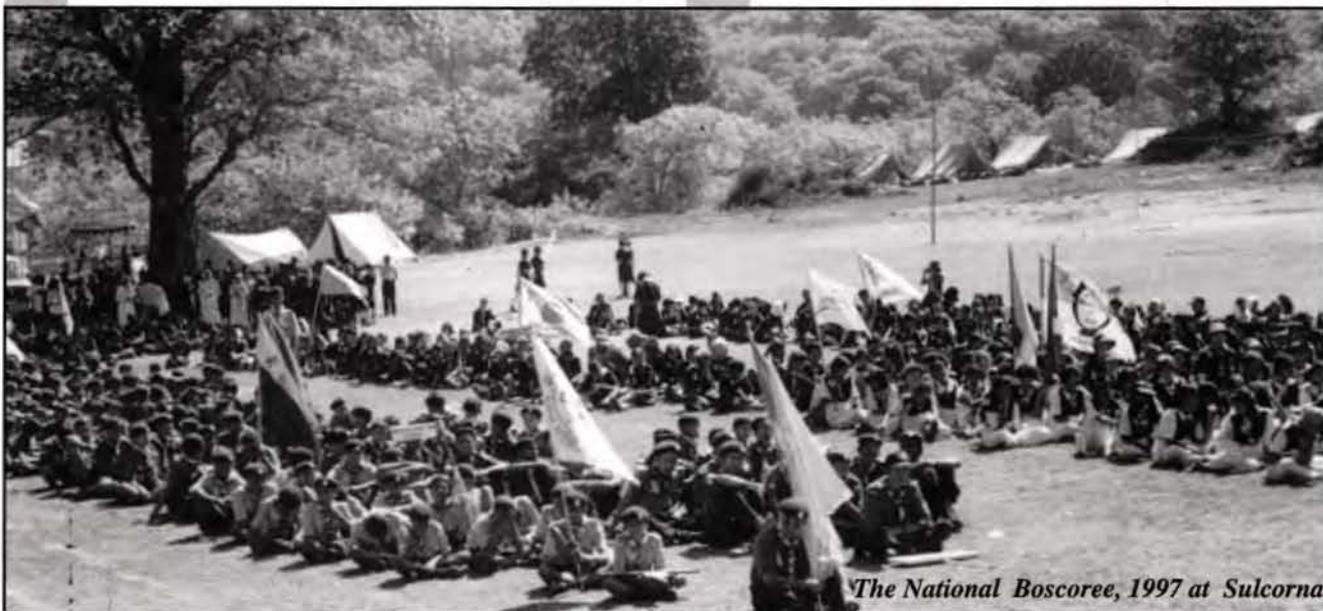
Yours in Auxilio Nostro

FR. THOMAS PANAKEZHAM, SDB
Regional Emeritus of Asia

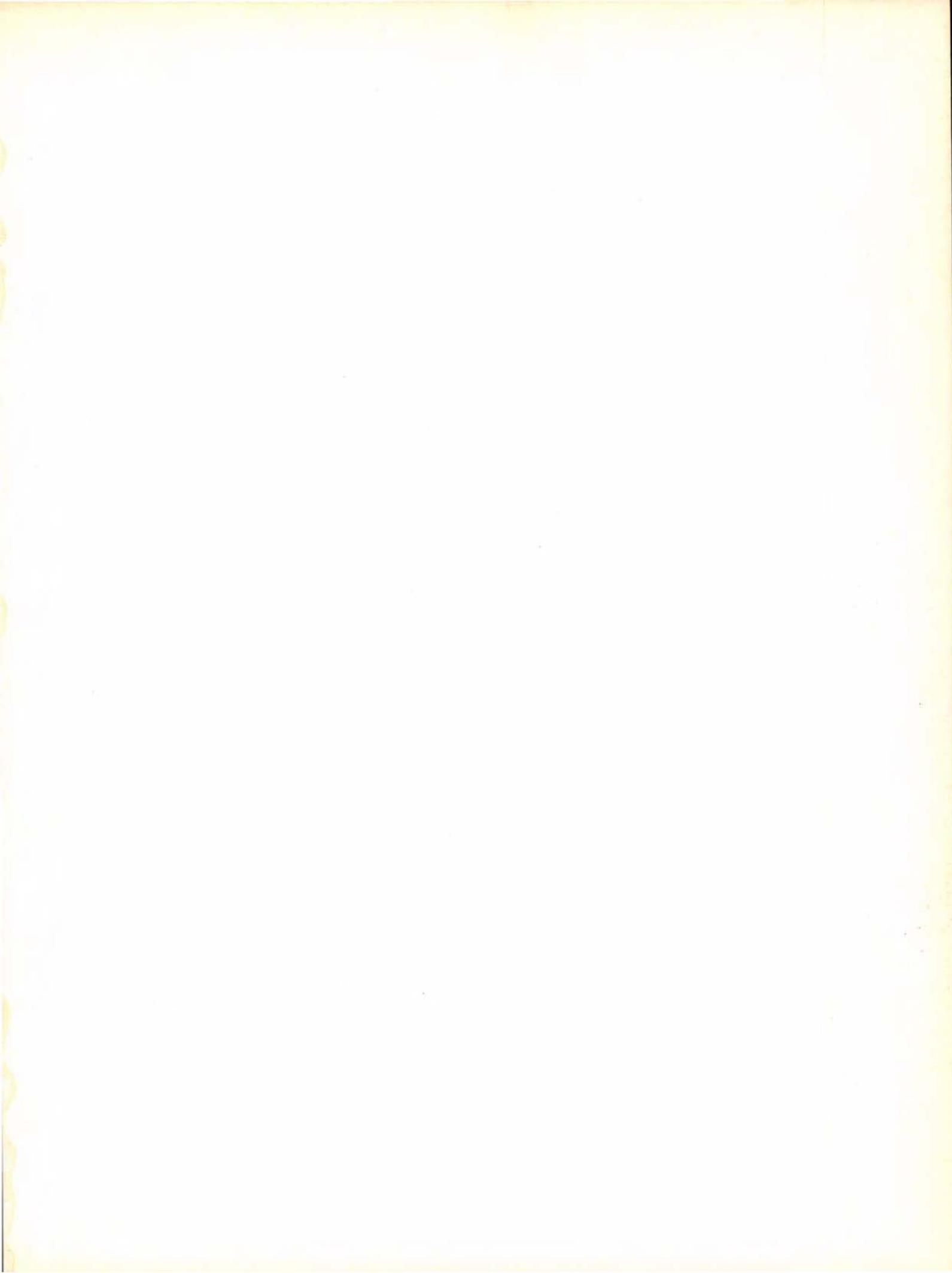
CALENDAR OF IMPORTANT EVENTS IN THE LIFE OF THE PROVINCE

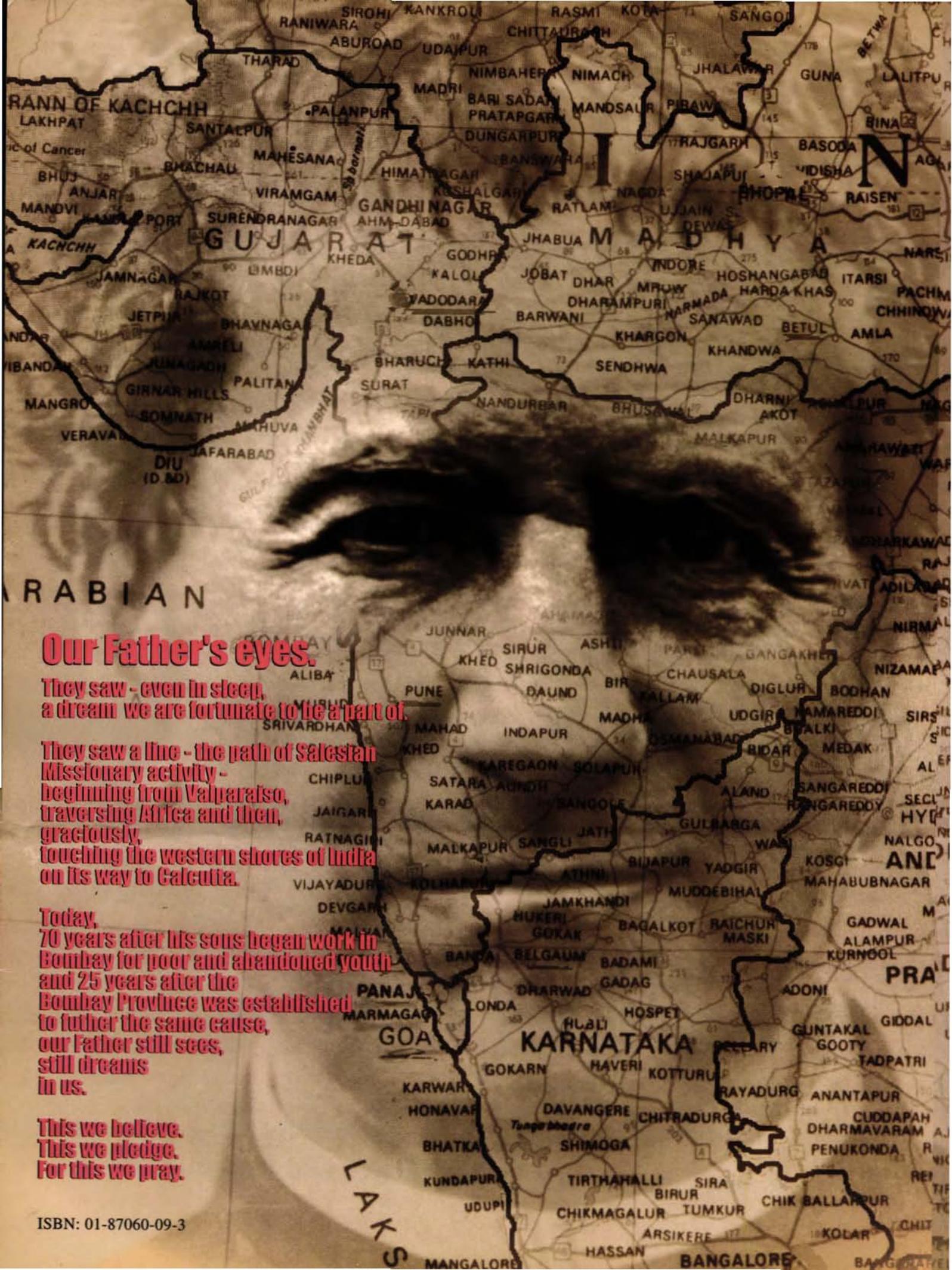
- 1928 Salesians from the province of Madras are invited to take up the Immaculate Conception School at Bombay Tardeo Castle, Bombay.
- 1937 Fr. Maschio is called from Cherapunjee to become Rector.
- 1939 The Don Bosco's Madonna, a magazine to spread devotion to Mary Help of Christians is launched by Fr. Maschio.
- 1941 The school and boarding are shifted to Matunga.
- 1946 A school and oratory are established at Panjim.
- 1947 A parish is established at Valpoi in Goa (but is closed down in 1976).
- 1948 Msgr. B. Martins donates a 20 acre plot to Msgr. Scuderi at Odxel.
- 1948 The parish of Our Lady of Dolours, Wadala West, with a newly built school is entrusted to the Salesians.
- 1962 An apostolic school and boarding is established at Lonavla (Pune Dt.).
- 1962 Mr. Umberto Mascarenhas donates his property at Sulcorna, Goa, to Msgr. Scuderi.
- 1964 The Shrine of Don Bosco's Madonna is consecrated and dedicated to Mary Help of Christians by Archbishop Hubert D'Rosario along with seven other Bishops.
- 1964 His Holiness Pope Paul VI visits the Shrine of Mary Help of Christians.
- 1965 A technical school is established at Kurla.
- 1969 Bombay is made a *Visitatoria* (a step to the formation of a province).
- 1969 An orphanage is established at Andheri East.
- 1970 A school and boarding for training missionaries for the North-east is established at Borivili.
- 1971 The Provincial House at Matunga is established.
- 1971 The technical section of Panjim is shifted to Fatorda.
- 1972 January 31st, THE PROVINCE OF BOMBAY IS OFFICIALLY ERECTED under the patronage of St. Francis Xavier. Fr. Denis Duarte is made Provincial.**
- 1973 The technical school at Fatorda is established.
- 1974 The parish of Our Lady, Consoler of the Afflicted, and the Fatima High School at Yerwada are handed over to the Salesians.
- 1974 The Salesians are invited to take over the Divine Child Seva Kendra at Baroda (Gujarat).
- 1974 The parish of St. Jude, Malad is entrusted to the Salesians (but was handed back to the Archdiocese of Bombay in 1986).
- 1974 The Salesians take possession of "Hotel Europa" at Koregaon Park where a youth centre and study house are established.
- 1975 A parish, mission centre and formal as well as trade school are established at Chhota Udepur.
- 1976 Fr. Tony D'Souza is nominated Provincial.
- 1976 Bosco Boys' Home, a non formal school for drop-outs is established at Borivili.
- 1978 A Salesian Novitiate is established at Nashik.
- 1979 A Catechetical Centre is inaugurated at Koregaon Park.
- 1980 A Studentate of Philosophy, Divyadaan, is established at Pune.
- 1980 Fr. Tony accepts the added responsibility of organising "Project Africa" on behalf of the SPCI.
- 1981 Fr. Chrysanthus Saldanha is made Provincial.
- 1981 A parish at Wadala East is established.
- 1981 A parish, mission centre, school and boarding at Dakor, Gujarat, is established.
- 1982 In compliance with the request of the SPCI and the desire of the Rector Major, establishes the communities of East Africa as a delegation of the province of Bombay.
- 1984 A technical centre is established at Pinguli.
- 1984 The Salesians are invited to begin youth work in Bhopal (but are compelled to leave in 1996).
- 1984 Divyadaan shifts to Nashik.
- 1984 The Salesians are invited to look after the St. Thomas Boy's Hostel in Khandwa on a two year contract (it was not renewed).

- 1985 Swami Premanand entrusts the Pope John XXIII High School, Quepem, to the Salesians.
- 1986 A boarding is started at Kawant, Gujarat.
- 1986 The Jesuits hand over the parish of St. John, Bhingar, to the Salesians.
- 1986 Don Bosco Youth Services is established
- 1987 A youth animation centre is begun at Benaolim.
- 1987 A school, technical institute and boarding are begun at Narukot.
- 1987 A Salesian presence at Odxel is resumed.
- 1987 Fr. Loddy Pires is made Provincial.
- 1988 Shelter - Don Bosco, an open-house for street children is inaugurated.
- 1988 Land at Savedi is purchased and the Salesians take up residence.
- 1989 The Salesians are entrusted with the management of the St. Joseph's Vidyalaya and the running of the parish of Our Lady of Fatima at Jaitala.
- 1990 The school and parish of St. Francis Xavier, Tuem, are entrusted to the Salesians.
- 1990 A parish at Ahmedabad, is entrusted to the Salesians (but is handed back in 1997).
- 1991 An open school, boarding and youth centre are established at Sutgatti, Karnataka.
- 1992 A parish, mission centre and primary education are established at Alirajpur, M.P.
- 1992 St. Theresa's, Betul, is entrusted to the Salesians.
- 1993 The Province Information Office is set up at the Provincial House.
- 1993 Fr. Joaquim D'Souza is nominated Provincial.
- 1993 A Mass-centre at Virar is entrusted to the Salesians.
- 1994 A non-formal technical school is established at Loutolim, Goa.
- 1994 The pre-novitiate is shifted to Pinguli.
- 1994 A parish and hostel for college boys are established at Kapadvanj.
- 1995 Tej-Prasarini, is officially recognised as a publishing house by the Provincial Chapter, '95.
- 1995 A parish and school at Sirsi is entrusted to the Salesians.
- 1995 The parish at Bhingar is trifurcated and St. Anne's, Ahmednagar is given independent parochial status.
- 1996 Fr. Joaquim D'Souza is appointed Regional Councillor for Asia- Australia and Fr. Tony D'Souza is made Provincial.
- 1996 Fr. Aurelius Maschio expires on September 9th.
- 1997 A plot of land at Gorai with a residential facility for youth - animation camps is set up.
- 1997 The Fr. Maschio Memorial Foundation is inaugurated on September 9th at Matunga.
- 1997 December 29th, The National Boscoree, is held at Sulcorna.
- 1998 The Provincial Chapter, '98 begins with the inauguration of the new provincial House.
- 1998 The Chapter members submit a proposal for the division of the Province to the Rector Major.



The National Boscoree, 1997 at Sulcorna





Our Father's eyes.

**They saw - even in sleep,
a dream we are fortunate to be a part of.**

**They saw a line - the path of Salesian
Missionary activity -
beginning from Valparaiso,
traversing Africa and then,
graciously,
touching the western shores of India
on its way to Calcutta.**

**Today,
70 years after his sons began work in
Bombay for poor and abandoned youth
and 25 years after the
Bombay Province was established
to further the same cause,
our Father still sees,
still dreams
in us.**

**This we believe.
This we pledge.
For this we pray.**