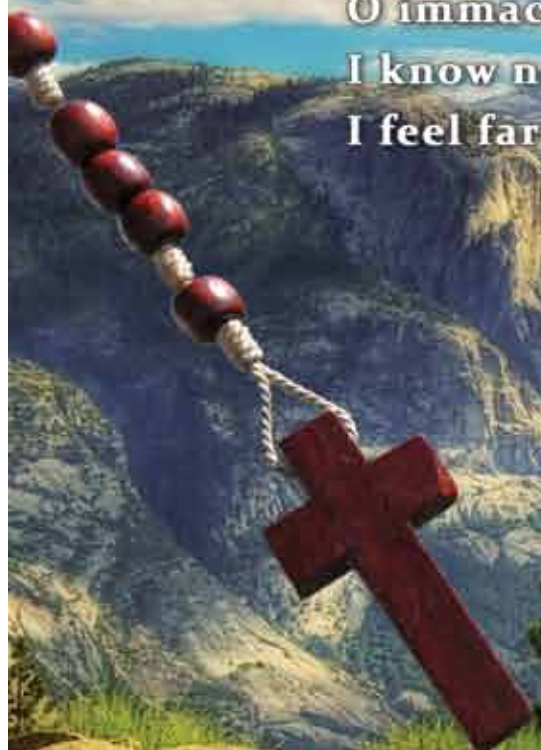




"O Mary! O Virgin! O Mother of God!
 O Queen of Heaven! O Holy one!
 O immaculate one! O my Mother and Queen!
 I know not how to praise you, O my helper!
 I feel far more than I can express in words"

Fr. Jordan



Salvatorians
 Otto Hopfenmuller Study House
 Mawlai-Mawroh
 Shillong- Meghalaya- 793008
 Tel- 0364 2591976
 Email- salvatoriansshillong@gmail.com
 www.salvatorians.in



In The Shadow Of The Cross



Vol. II, Issue-2 (November 2012)



"Always do everything out of love for God"

Fr. Jordan

EDITORIAL



"Woman great is your Faith" (Mt 15:28)

When God created man He commissioned him to care over all creatures including himself (Gen 1:26). By this the Creator expresses *faith* in the **other of Himself**, with the expectation of reciprocation. When the other self had gone astray, emptiness and void fills His creatures. The thirst for fullness and perfection penetrates man's mind and heart. He begins to look for the source of his wholeness and perfection in sticks and stones, plants and animals, mountains and rivers, sun and moon, fire and hails etc., but still restless, till he stood face to face with the **Other of himself**, in the person of Christ (Col 2:10). The pity is that even after more than two thousand years of the discovery of the missing link, we still lack that fullness of faith in the Creator within us, either through self imposed ignorance or forceful pride. Our present world is gripped by the two extremists; one who tries to retain the root at the cost of the whole tree, faith and faith alone and nothing else. They are blind to love, peace respect, justice, equality, dignity, rights, and can go to any extend to keep their faith intact. In many occasion they fail to realize that the parts they discard and trample down are the very fruits of the same root they protect. Other groups are the ones who love to enjoy all the green leaves beautiful flowers and sweet fruits but feel allergic towards the root. They use all their power and wealth, wisdom and intellect time and energy to bring forth peace, justice, love, equality, dignity and rights among the masses but they either ignore or view the root of faith as threat. For them Divine Being and Faith matters even in symbolic form, has to go undercover. The public exposure of which is taken as bias. The truth is out; if we are ruled by the devil definitely God has to go under the carpet. If we condemn the past rulers of the Roman Empire for their cruelty and inhumane attitude towards the Christians, the modern rulers are no better either with their draconian law. The past rulers might have done out of ignorance but the modern ones definitely out of luciferian spirit. As followers of Christ we are between the jaws of these two teeth, where do we stand or whom do we support? The Holy Father has rightly chosen the theme **Faith** for this year. He wants us to reflect, renew and recharge our faith. To re-evangelize ourselves and others, to see the connection between faith and the rest of the good things and to be true to what we profess. To posses the faith of the Syrophoenician woman however small it may be, so as to bring about changes in to our lives, our homes, our Church and our world. Changes that men will be jealous off, the godless will be amazed, the extremists will be ashamed, and even the Divine will exclaim proudly **"how great is your Faith"**.

Yours in the Divine Saviour
Fr. Peter Kordor Nengnong SDS

Education and Human Liberation



Fr. Vinoy Joseph SDS

Rector of Scholastics, Manila

All living beings are fundamentally seeking for the experience of liberation, and there occurs restlessness as long as the process of liberation is not clear enough. Honing oneself with right attitude and skilfully moulding the aptitude towards that purpose is itself a liberating experience. Process of liberation is closely connected with the goal of a person and thus for a Christian it is the watchfulness and preparedness of the baptismal status; a child of God.

Education is one of the powerful tools for gaining knowledge with which one

can enter into the process of liberation. The ultimate motto of education is the comprehensive development of the whole person. Every new encountering experience is a step ahead in that growth process. The Christian objective of education is preparing well a student to execute the project of one's life: to be a living representative of Christ.

Education is the fundamental and essential platform where we become persons of right understanding, right thought, action etc. The Holy scripture amply illustrate this process of liberation:

From right understanding proceeds right thought –“truth will make you free” (Jn. 8:32)

From right thought proceeds right speech - “the mouth speaks from the abundance of heart” (Lk. 6:45)

From right speech proceeds right action



- “you are my friends if you do what I command you” (Mt. 15: 14)

From right action proceeds right livelihood - “do not be weary in doing what is right” (2 Thes.3: 13)

From right livelihood proceeds right effort - “throw your net on the right side of the boat and you will find some” (Jn. 21: 6)

From right effort proceeds right awareness - “you are the temple of the Holy Spirit” (1 Cor. 6: 19)

From right awareness proceeds right concentration - “devil is prowling like a roaring lion” (1 Pt. 5: 8)

From right concentration proceeds right wisdom - “fear of the lord is the beginning of the wisdom” (Ps. 111: 10); “I have come to serve not to be served” (Mt. 20: 28)

From right wisdom proceeds right liberation - “I have come that they may have life, and have it to the full” (Jn 10: 10)

If we reflect life in metaphysical context, we realize that the greatest hunger in life is not for food, money, success, status, security, sex, etc. Time and again people have achieved all of these things and end up still feeling dissatisfied than when

they began. The deepest hunger in life is a secret that is revealed only when a person is willing to unlock the hidden part of the self. That is plunging deep into oneself and searching patiently until the pearl beyond price is found. This pearl is called essence, the breath of God, the source of eternal life. This process is called transformation. Transformation implies radical change of form, just like a caterpillar transforms into a butterfly. In human terms it means turning fear, aggression, doubt, insecurity, hatred and emptiness into their opposites. It is the inner person who craves for meaning in life, the end of suffering, and answers to the riddles of life, death, God, soul, good and evil. A life spent on the surface will never answer these questions. So liberation process proceeds from the surface reality to the realization of the essence of human life.

Finding the hidden dimension of life is the only way to fulfil one’s inner thirst. Once a person finds the essence of human life he can thus facilitate the liberation of others. That is the meaning of our ministry i.e., engaging oneself into the areas of human liberation. Discovering that reality and living in the awareness of that truth makes us authentic and integrated ministers of Christ.

Fr. Jordan was a man who discovered this treasure in his life. He was aware of





the essence of his life. Thus he emphasised the urgency of gaining souls for the kingdom of God. He was a liberated person who in turn could rightly perceive the essence of human existence. He handed over to us the same legacy, urging us to be fishers of men. To become true Apostles of Christ and to imbibe the spirit of Fr. Jordan, we must approach

life in two fronts; first we must be aware that there lies hidden within us a reality which is called the essence of our life. Secondly we must have the passion and dedication to get there. Ultimately one has to believe that life is worth investigating with total passion and commitment. Thus Christian education is a liberating element, which transforms our life and enables us to perceive the meaning of human life beyond this transitory world. It leads us to the wholeness and integrity of human life and ultimately to the statues of children of God.

Give me a fiery love
 That neither cools nor desists,
 And let me possess you,
 My Beloved, already here
 And forever in the world to come

Fr. Jordan

I count him braver who overcome his desire
 Than him who overcome his enemies
 For the hardest victory is victory over self."

Aristotle

New Evangelisation: A call for renewal



Cl. Johnson SDS

Student of Theology, Shillong

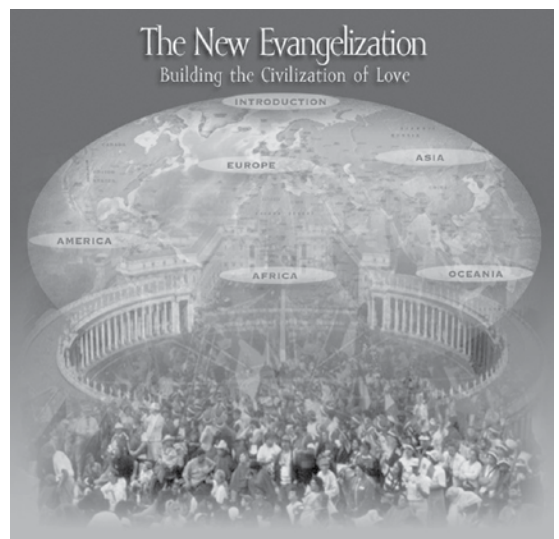
The Eighteenth General Chapter of our Society is coinciding with the Synod of Bishops on new evangelisation for the transmission of the Christian Faith. Perhaps the theme of the synod can help the general chapter in charting out the plan for the future of the Society. The challenges faced by the Church in the area of evangelisation are reflected in our Society too. The new evangelisation gives us an opportunity to renew our charism and spirituality in the light of the emerging circumstances of the world. Every Salvatorian shares the responsibility of carrying out the challenge of proclaiming Jesus as the Saviour with a renewed vigour and undaunted spirit.



the Christians to become evangelisers. The thrust is on the missionary nature of the Church and “missionary activity renews the Church, revitalises faith and Christian identity, and offers fresh enthusiasm and new incentive.” (*Redemptoris Missio*, 1) According to Pope Benedict XVI, “The renewal of the Church is also achieved through the witness offered by the lives of believers: by their very existence in the world, Christians are called to radiate the word of truth that the Lord Jesus has

New Evangelisation

Blessed John Paul II often spoke of the need to proclaim Christ in the modern world. According to him it is the duty of all



left us” (*Porta Fidei*, 6). Thus the new evangelisation is basically the renewal of the Church itself. It is not geographically limited, aimed at a particular group or mandate for few exclusive groups in the Church. It is an integral approach which focuses on (a) strengthening the faith of the people who are rooted in Christian faith (b) to combat the effects of secularisation and fight neo-paganism in the traditional Catholic countries and (c) to decipher new avenues of evangelisation (Cf. *Instrumentum Laboris*, 5).

Salvatorians Today

The General chapter is gathering at a time when there are transitions taking place within the society. “The Society expanded geographically to no less than 18 countries in the past 20 years or so... for sure this indicates a renewed spirit for missionary work in parts of our Society. Members get excited because in some of these new missions and foundations, the community is starting to grow rapidly in the past few years” (Piet Cuijpers, *Informationes* #34). At the same time there are countries where the presence of the Salvatorians is diminishing gradually. The immediate need is to address the problem of secularisation of those countries causing lack of vocations to religious life. The working paper of the general chapter has spelt out various trends emerging in our life. The impact of this development is seen through the various changes that are taking

place within the Society (*SDS Chapter Working Paper*, 14). They also influence the ministry of evangelisation. We need to have a common programme for the coming years elaborating the methods of new evangelisation. Each unit may adapt the programme to its context. It is the duty of each individual member to take up this task.

The Challenges

As the Year of Faith begins the Church seeks to “rediscover the study of fundamental content of faith...” This is done in the face of the questions “arising from a changed mentality which...limits the field of rational certainties to that of scientific and technological discoveries.” (*Porta Fidei*, 12) As Salvatorians we are all the more responsible for presenting this truth because it is our call to present Jesus as the true Saviour of the world. It is a challenge and an opportunity for us to present this truth in today’s world. In our founder’s words, “(The Society) will aim at popularizing theological truths and making them accessible to the people” (Cf. SD I/118). In today’s context it is not about just teaching some truths but bringing the person of Jesus to the various circumstances of life.



Secularisation poses a great threat to evangelisation. The situation can be compared to the times of Fr. Jordan, where

he witnessed the evils of *Kulturkampf*. Blessed John Paul II calls this situation as the “gradual secularization of salvation” (*Redemptoris Missio*, 11). There are also factors which threaten human conditions such as economic disparity, war, violence, terrorism, religious intolerance etc. Amidst these realities the Society is looking forward with great hope. Salvatorians are given the mandate of proclaiming the truth of eternal life in all situations.

A Path of Renewal

The general chapter in the year of faith calls us for a renewal. This renewal will help us for the new evangelisation. I would like to borrow the themes suggested by Fr. Bernard Häring, one of the prominent advocates of the renewal of Vatican II who calls them the virtues of renewal (Bernard Häring, *Acting on the Word*, 67). They are as follows:

Readiness to Change: “*My lifetime is drifting away, my greying hairs are showing; but interiorly there is no diminishment. In my heart this love is growing!*” (Bl. Mary of the Apostles, *Yearning*)

Growth lies in accepting the changes in humility. The past decades have brought many changes in the world which impacted the society. The readiness for accepting these changes need the virtue of humility, especially at the leadership level. Listening to the newer generations and employing the methods beneficial to the modern world is important. We cannot hold on to the old practices for the sake of keeping the traditions. At the same time traditions of the Society should be given fresh dimension in the context of new evangelisation. In the

countries where vocations have dried up, the Society has to breathe fresh air by implementing the changes.

Growth of the Society should not just depend on geographical extension but in strengthening the existing units. For this reason, we need to adapt to the changes. Social media such as *Facebook*, *tweeter* and *tumblr* could become essential and efficacious instruments in the new evangelisation. It is inevitable to proclaim through the virtual world.

Continuity/Rootedness: “*No communal way towards the future can be designed, without knowing our past... there is no point of reference for us other than the Salvatorian charism...*” (Joseph Lammers, *Drinking from our Source*, 1)

Change is not arbitrary. It is connected to continuity. We are able to adapt to the changes when we are faithful to the original ideals and intentions of the Society. Unless we are deep rooted we can be plucked away easily. Presenting the charism and spirituality of the Society to the younger generations is a big challenge today. The failure of the Church in general and the Society in particular is that we are not faithful to the unique call that we have received from the Saviour. The new evangelisation reminds us of the impact of this failure and invites us to be rooted in our faith and vocation.

Spirit of Prayer: “*Become men of prayer! He who is not a man of prayer will*



accomplish nothing..." (Fr. Jordan, E&A, *Prayer*)

Fidelity to the church and the Society will depend on our intimacy with the Saviour. Prayer enables us to grow in intimacy with the Saviour. The new evangelisation demands us to become the Apostles of prayer. Our mission does not entirely depend on our talents and abilities rather on our dependence on God. As the logo of the general chapter depicts, prayerful reading of the Scripture is essential for our mission. Prayer does not just become a part in this evangelisation but evangelisation itself starts from prayer. Salvatorians are pray-ers who transform their prayer experience into effective evangelisation. In prayer, we experience the Saviour (KNOW) and treasure it in our heart (LOVE) and transmit it into evangelisation (PROCLAIM).

Dialogue: *"An open heart and a willingness to listen to each other in an attitude of poverty and humility; this allows a richness and freedom of expression..."* (Guide for Formation, *Others will come...*, 280)



The *Lineamenta* (guidelines for the Synod) emphasises the need for dialogue.

At the Church level, it has to dialogue with other religious traditions. "This dialogue is a promising opportunity to learn and compare how the religious question is seen in other religions, thus allowing Catholicism to understand more

deeply..." (*Lineamenta*, 8) As Salvatorians we participate in this dialogue in order that Jesus would be made known as the universal Saviour. This becomes a necessity because of the immense growth of the Society in different parts of Asia which is the cradle of great faiths and civilizations. Nevertheless it also calls for a dialogue among the members themselves as well as our Sisters and Lay Salvatorians. Such a dialogue would open new horizons of evangelisation. The Society has to create new opportunities that the older members from different units will have a chance to interact with newer members to share their experience and knowledge.

The new evangelisation in the Year of faith thus calls us for a renewal and offers us an opportunity to equip ourselves for the future mission. Though



there are many threats for humanity and the mission of the Society, we can take heart from the fact that we are not alone but we stand with the Church which guides us and empowering us with the truths to combat all evils. The Holy Spirit who is the initiator of evangelisation will illuminate our ways in the renewal. Mary, who bore the Word would accompany us in journey of proclaiming Jesus as the Saviour.

May our Saviour empower us for the task of new evangelisation and make us effective instruments in proclaiming him as the Saviour of the world. Rooted in our charism, may we grow in newness, with the spirit of prayer and dialogue.

A Brief Sketch on Garo Tribe and Wangala Festival



Cl. Probestar SDS

Student of Theology, Shillong

Garo tribe is one of the culturally rich indigenous tribes of North-East India. They mostly inhabit the Garo Hills of Meghalaya. Traditionally, the Garos are a section of the *Bodo* family that traces its origin to the *Tibeto-Burman* race of the Tibet-Chinese family of North-West China. But in course of time due to the frequent invasion by the powerful tribes they migrated to various places, in search of fertile land and security subsequently they reached Bhutan and finally they crossed the *Brahmaputra* river on rafts of banana stalks and settled in the nearest hills on the southern bank. Some of them remained in the plain while most of them migrated to the thick jungle and came to occupy the dense hills of the present Garo hills. Garos are divided into 13 sub-groups; each group has got its own linguistic and cultural organization. The Garos are divided according to clans or *Chatchis*. The most important clans among them are *Maraks Sangmas*, *Momins*, *Shiras* and *Arengs*. The Garo hills are blessed with rich resources, fertile land and beautiful sceneries which attract many visitors.

The Garo society follows the matrilineal system, as the descent is always traced from the mother alone and through her; it traces its origin back to the great common ancestress. All property belongs to the woman, remains with her motherhood and is passed on from mother to daughter and never to a son, through the right of inheritance. This practice keeps on going from generation to generation to the female line. However all the daughters in a family do not equally inherit properties. The best of all the daughters of a couple and generally the youngest is selected as (*Nokkrom*) heiress or inherit properties. If the family does not have any daughter then another woman of the clan is appointed



by the same clan members as inheritor of the property. Hence, Garo social structure is based on the principle of retainment of property within the motherhood.

Marriage among the Garos is an important socio-religious union having a prominent impact on family organization, divorce, adaptation, inheritance, ownership of land and also the traditional administration of justice. The Garos are governed by the rule of matriliney in all aspects of their socio-religious practices and marriage is no exception. Thus marriage is governed strictly by the rule of the clan. The boy and the girl must belong to different sects. Marriage within the same clan is not allowed and marriage among relatives is considered as incest and a big crime.

The decision making is the privilege of the close consanguinals of the principal female of the household. However the focal point of power has been the *chra* (maternal uncle or brother). The position of the man in the family is esteemed because the father of the house is the guardian and the owner of the house, he has full authority to manage the household things. He has also great responsibilities to form a good and peaceful family. If the husband or the father of the family is not able to maintain the family affairs well, he is allowed to seek the help of *chra or mahari*. (Closely related by common motherhood).

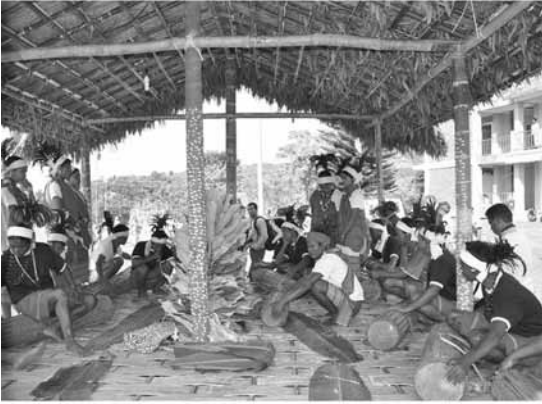
The Garo customary laws do not restrict any person from divorcing on proper and sufficient grounds. A man and a woman must observe strict conjugal fidelity. But the customary law permits a man or a



woman to seek relief from the conjugal partnership if the conduct or character of the partner compels one of them to do so. Divorce mostly takes place on the ground of immoral acts, physical incapacity to bear a child and unable to live the family life. Hence, both are equally responsible for the divorce cases.

Traditionally speaking, Garos are agricultural people and it has become the main occupation for many people, thus both men and women cooperate with each other to till the land in order to bring prosperity to the family. The most famous practice of cultivation is called *Jhum* cultivation, where they clear the forest or the jungle and burn it, there they cultivate for one or two times and when the soil is no more fertile they shift to new places.

Wangala Festival - No tribal society is complete without celebrations, festival's dances and music, which distinguish them from others. It is a common belief among various tribes that God is the one who provides them everything needed for daily life, thus they are obliged to thank God for all the blessings. Most of the religious festivals, dances and ceremonies



are means to thank God. Apart from the religious significances, these social events bind them together and get to know better each other, so as to consolidate themselves as a tribe. Among the many festivals that mark Garo culture, *Wangala* festival is the most famous. It is a harvest festival, which is celebrated with lot of festivity and enthusiasm among this hill tribe.

Wangala festival is usually held during the months of October - November. It is a 'Thanksgiving' or the 'harvest festival' dedicated to *Misi A. Pilpa Saljong or Pattigipa Ra'rongipa* (the God of fertility, the spirit who is responsible for all the crops from the time of germination to the harvest). The celebration of the *Wangala* festival is to thank God for helping the farmers to reap their harvest after they had tilled the soil the whole year. Usually this celebration is held in the month of October, however it can be changed according to the convenience of the people in particular areas in order to ensure greater participation.

The *Wangala* festival is divided into two stages. The first stage is known as *Chu-Rugala*. It is a solemn ritual

performed by the Priest (*Kamal*) inside the house of the village chief (*Nokma*). The second stage is called *Chachat Soa*. It means the burning of incense. They believed that incense enables them to take their offering to God, as the smoke carries upwards. It is every interesting to know how they get the incense from the bark of a certain tree called *Chachat Bol*, which they believe was made by God before all other trees. The priest performs the ceremony, and the first thing they do is to scatter the rice in the house of the village chief (*Nokma*) as to denote the season of rain and hail. Then follows the burning of incense until the room is fully smoked, this is done to denote the coming of rain clouds. Thus every action they perform carries lots of meanings in their life. After performing the ritual they enter into a mood of joy and happiness where rice and curry is served to all who are presented in order to share their joy and gladness. To observe this celebration more solemnly, the young and the old in their colourful traditional dress dance to the tune of traditional music played on long oval-shaped drum. This is also an appropriate time for both the girls and boys to choose their life partners.



Wangala festival is thus one of the important festivals of Garo or *Achik* tribe. These celebrations bind people together and get to know one another and the tribe in particular, thus there is an urge from within the community to celebrate it, in the best way possible. It is a medium through which tradition and culture are preserved

and transmitted to the young generation. Religiosity, which is imparted through this festival, cannot be replaced with any other medium of religious instruction. Thus festivals not only give them a unique identity but also help them to lift their hearts and mind to their Creator.

Fragrance of Christ

Let's spread the fragrance of Christ
 In a world where selfishness thrives
 Mercy and kindness find no place
 Oneness and unity break away

Let's have the mind of Christ
 In our struggle amidst the injustice
 Overcoming evil by goodness
 We become the instruments of peace

Cl. Edward Martin SDS

GOD IS WATCHING!!!

The children in school were lined up for lunch. On a table was a large pile of apples. The teacher made a note and posted it on the apple tray: "Take only ONE. God is watching."

At the other end of the table was a large pile of chocolate chip cookies. A child had written a note: "Take all you want, God is watching the apples."



They Preached and Developed



Mr. J.T. Lyngdoh

A Salvatorian Collaborator



The Catholic Church although was well established in many parts of India since centuries through the endeavour of the Apostle St. Thomas and later on the Portuguese missionaries. However it took time for the faith to take roots elsewhere in the country. In the north-eastern region, pockets of Catholic communities existed in Tripura, Barak valley including Gauhati, where Fr. Jacob Broi of the Milanese Foreign Missions had labored. It was only in 1890 that Catholic evangelization saw a new dawn. The Apostolic Teaching Society founded by Fr. John Baptist Jordan comprising mainly of German missionaries set foot in India, under a decree from the Vatican to work in the North East region erstwhile composite Assam State. Fr. Otto Hopfenmüller SDS arrived in Shillong on 27 February 1890 accompanied by Fr. Angelus Munzlohuer SDS, Bro. Marianus Schum SDS and Bro. Joseph Baechle SDS.

The Villa of Good Hope, established by Fr. Broi was their accommodation. They had only two make shift rooms at their disposal. Under very trying conditions and obstacles Fr. Otto lost no time to plan his missionary activities as the head of the new Prefecture Apostolic of Assam.

Misfortune followed because when the works started to progress Fr. Otto was struck by meningitis coupled with overburden and fatigue. He died on 21 August 1890 with no other clergy by his side except his compassion Bro. Marianus. That same year and month Bro. Marianus also was attacked by acute tropical dysentery and he passed away on 30 August 1890. The jaws of death unprecedentedly claimed two faithful servants from the newly born missionary field. Their missionary work was short-lived but meaningful. The seed of the true Catholic faith was meticulously planted therefore it would live on to grow and mature in future against all predicaments.

The untimely demise of Fr. Otto and Bro. Marianus did not deter the mission works Society. Fr. Angelus Munzlohuer



SDS together with Bro. Joseph Baechle SDS carried on the task till the arrival of new reinforcements from Germany. Rev. Fr. Christopher Becker SDS and his compatriots arrived in the latter part of the year to continue the work left halfway by Fr. Otto. His monumental achievement was the acquisition of the Hopkinson Woods, next to so called Shillong Station from General Hopkinson who prepared to return to England. The hillock known as *ULum Tyngkong* stretched from Loreto convent to St. Mary's Convent and downwards till a small stream to become the Church's own property. Later the whole Laitmukhra Village including St. Edmund's compound was also acquired. Other mission centers and stations too came up in Assam, Manipur and Tripura.

As the first Prefect Apostolic of Assam and supported by his dedicated confreres, Mgr. Becker urgently consolidated the existing community at Shillong while also catering to the needs of others elsewhere and brought more souls to the true faith. Their prayerful, simple, disciplined and thrifty life combined with good public relations enabled them to win over the appreciation of some sensible non-Catholics, unreservedly even the top



echelons of the then British Empire, who were majority Protestants. The Salvatorian pioneers endured the hardship on all fronts against jealousy and heresy by fanatical Protestants, calumnies of certain non-Christian groups, under-development, dreaded diseases, illiteracy, challenging means of communication, perilous journeys, language problems, irregular eating time table, unforeseen disasters like the earthquake of 1897 and what not.

Unprecedented World War-I exploded in 1914 when Germany together with Austria, Turkey and Bulgaria were pitched against the other Allied powers including Great Britain. On 7 July 1915, the Silver Jubilee year of their arrival, they had to leave their flocks and beloved land of adoption. German citizens from everywhere were ordered to leave Shillong and other areas for Gauhati to be transported to a concentration camp at Ahmednagar, Gujarat under strict British military escort. It was a great shock, loss and mourning for the Catholics of Assam especially at Shillong.

The Belgian Jesuits from Calcutta came to relieve temporarily but shortage of personnel deterred them to continue

further. The situation was a great trial for believers, when being deprived of their shepherd. Of course it was not unusual for the Catholic Church to face constant obstacles of every kind and proportion, this was what Christ had designed for his Church which was built on the rock. In 1922 the Salesians of the Don Bosco took over the mantle from the Salvatorians and breathed a new lease of life to the Church in the region.



When the German Salvatorians departed compulsively it was a tragedy but they left a legacy for the generations of Catholics. Their sojourn enlightened the region with the good news of true faith and also the gospel of development for posterity to treasure. Through their expertise they further uplifted the educational system by introducing vocational trades like carpentry, printing, masonry, architecture, tailoring, home science, environmental protection, modern agriculture and horticulture. To intensify English education Mgr. Becker dispatched some missionaries for study in England while also he invited the Christian Brothers and Loreto nuns to start schools and convents at Shillong. At the departure of the Salvatorian sisters, the RNDM sisters from Chittagong replaced them. The Salvatorians did maintain orphanages, boardings and convents on their own. They also pioneered a printing press at Laitkynsew but later shifted to Shillong at the present Don Bosco press.

The Salvatorian missionaries contributed much towards enrichment of Khasi literature in unblemished Khasi language. Their publications were mainly in the defense of Catholic belief, through books and periodicals. Their priced gifts were *Ka ling Kristan* (The Christian Family) and *Ka Lynti Bneng* (The Way to Heaven), which are still in circulation but very modernized. The latter was a masterpiece of Fr. Corbinian Bonheim SDS, an expert in music. World War-I compelled the Salvatorians to leave their land of adoption but Fr. Otto and twelve other deceased companions including sisters lay interred in our country bearing testimony of their steadfastness to the true Church. Its hallmarks keep the banner ever flying high, proving to the world that Catholicism was not parochially man made but an enduring life on the rock embracing all times, hues, humankind and continents.

The war ended after three years but the diminished manpower made their return difficult. The Congregation therefore was trying to enlist local vocations. The unfriendly Britishers who patronized Protestantism of different sects and even the new Indian Republic, which was still influenced by the imperialist hangover,



further stalled their immediate comeback. Divine providence motivated the Salesians to re-enliven the chequered missionary activities of the Salvatorians. In due course other religious congregations also joined hands to stimulate the task. Towards the latter part of the twentieth century the Salvatorians managed to reenter India by shifting to Bangalore.

In 1990 under the stewardship of late Archbishop Hubert D' Rosario SDB, Catholics of the seven dioceses of North-East India rallied together for celebrating the Centenary of the coming of the Catholic Church to the region. It culminated with the grand function at the Don Bosco stadium Laitumkhrah, Shillong. Late Cardinal Alfonse Stickler SDB represented Blessed Pope Paul II during the event. The year specially marked the occasion of Christian renewal, faith and redemption. Eventually a new era reopened for the Salvatorians in the region with the ordination of Fr. Peter Nengnong SDS and late Fr. Orlysius Marwein SDS.

During the inauguration of Laitkynsew Parish as part of the centenary celebrations the previous Salvatorian Superior General Rev. Fr. Malachi McBride SDS remarked that abiding memories of the pioneer Salvatorians popularly known as German fathers encouraged the Society



to return to the region. He maintained that since these very same missionaries would no more be available, local priests from the regions and elsewhere would replace them. He therefore solicited full cooperation from the Catholic community towards this end. Besides Laitkynsew the Salvatorians also have mission centers and institutions at Mawlai- Mawroh (Shillong), Nagaon (Assam), Ranchi (Jharkhand), Bangalore and Warangal (Andhra Pradesh) with these ongoing developments, the Salvatorians have undertaken a new mandate to embark upon the next road map.



We forget that forgiveness is greater than revenge. People make mistakes. We are allowed to make mistakes. But the actions we take while in a rage will haunt us forever. Pause and ponder. Think before you act. Be patient. Forgive and forget. Love one and all. If you judge people, you have no time to love them.

Mother Teresa

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Chief Editor- Fr. Peter K. Nengnong SDS
Associate. Editor- Joby Koonthamattathil
Editorial board- Johnson, Probestar, Lessmon, Samy,
Martin, Evarist, Ashok & Stephen
Circulation team- Lalit & Kumar
Cover page design- Mr. Ginto Puthenkandam

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Mary Mother of the Saviour: Pray for us



Send your comments and suggestions to:-

salvatorianshillong@gmail.com

CANDIDATES



11 students were received as candidates for the Indian Mission Vicariate in a simple ceremony during the Eucharistic celebration in Jordan Philosophy Study House, Warangal on 16th June. A year of spiritual orientation is designed to mould them in salvatorian way of life, deepen the spiritual life and prepare them for the philosophical studies.

RENEWAL OF VOWS



(sitting-l to r.): Cls. Joby, Lalit, Kumar, Probestar and Ashok renewed their vows for one year on 31st April in Otto Hopfenmüller Theology Study House's chapel during the holy Eucharist. The sacred ceremony was witnessed and graced by Salvatorian fathers and sisters.

WELCOME TO INDIA

(l to r.): Simon Nußstein, and Andreas Höcherl from Germany arrived in India on 19th August. They were prepared and sponsored by Fr. Georg Fichtl SDS. During their stay in India they look forward to some unique cultural experience and engage in social work. We wish them good luck and happy stay.



FIRST RELIGIOUS PROFESSION

(l to r.): Lessmon, Martin and Evarist professed their first religious vows in Rakshaka Sadan, Bangalore on 1st May. The vows were received by Fr. Rosario, the Vicariate Superior in the presence of Fr. Sunil, the Novice Master and the community. The parents and relatives took part in the celebration and blessed the newly professed.



DREAM HOME



The first ever house of the Salvatorians in Sri Lanka is under construction in Chilaw. The new house would be the future epicenter of formation and missionary activities. The new foundation is expected to make a leap in the number of vocation and new apostolic activities in the near future. Presently some of the members are actively involved in parish ministry.

HAPPY BIRTHDAY FR. JORDAN

164th birthday of Fr. Francis Jordan was celebrated on 16th June. A solemn Eucharistic celebration marked the day. Some of our neighbours and friends joined us for the celebrations and prayers.



SALVATORIANS IN SRI LANKA



The young Salvatorian community in Sri Lanka (l to r.): Cl. Nirmal Suranjan, Fr. Prabu, Fr. Philip (Superior), Fr. Damien, Cl. Vinothan and Fr. Theeban.

RENOVATION OF THE PARISH CHURCH



Sts. Paul & Peter parish, Laitkynsew is being renovated as part of the centenary celebrations. The church would have a facelift once the new façade is completed. We thank and pray for the all the benefactors who contribute generously for the renovation of the church.

REMEMBERING FR. OTTO

The 122nd death anniversary of Fr. Otto Hopfenmüller SDS, the first mission superior of Assam was commemorated on 20th August in Shillong. Special prayers were offered in the monument of the pioneer as well as a prayer meeting of the Christian faithful marked the celebrations. Fr. John Madur, the Vicar General of the diocese presided over the solemn Eucharist. Many priests, sisters and friends joined us in paying tribute to the great missionary.



NEW BUDS

33 students entered Salvatorian formation program in Rakshaka Sadan, Bangalore. They were received in to aspirancy program in a simple ceremony during the holy Eucharist on the 8th September. Their linguistic diversity and various cultural backgrounds make the community exuberant. Please remember to keep these young men in your prayers as they continue their journey.



SWEET HOME



The minor seminarians with Fr. Stephen Raj and Fr. James Thapa in front of the newly inaugurated study house in Tokobari, Assam. The house has sufficient space for various activities of the community. The serene location of the house is an added advantage for the young seminarians to spend their time in prayer and study.

ANNUAL RETREAT



Vicariate's annual retreat for the confreres working in North and North-East India was held in Bethel Retreat Center, Shillong. Fr. Kuriakose Poovathumkudy, professor of Oriens Theological College guided the retreat. The retreat focused on issues that are pertinent to religious vocation in the light of salvatorian call.