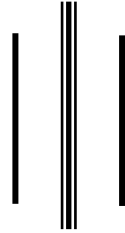
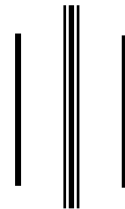


The Society of Jesus in Nepal: A Historical Perspective



A Dissertation

**Submitted to the Central Department of History
Tribhuvan University,
Kirtipur, Kathmandu**



**For Partial Fulfillment of the Requirement for
The Degree of Master of Arts in History**



By

Vijay Pratap Toppo

Roll No: 3377

2008

RECOMMENDATION

This is to certify that Vijay Pratap Toppo has written this dissertation entitled “The Society of Jesus in Nepal: A Historical Perspective.” under my supervision. He has genuinely worked very hard to complete this dissertation. I recommend for the evaluation of this research work.

Date: June 25, 2008

Dr. Vijay Kumar Manandhar

Professor, Central Department of History
Tribhuvan University

**The Central Department of History
Tribhuvan University**

Approval Certificate

We certify that this dissertation entitled “*The Society of Jesus in Nepal: A Historical Perspective,*” by Vijay Pratap Toppo for the partial fulfillment of the requirement of Masters in Arts in History has been approved.

Evaluation Committee

1. Head of the Department: Prof. Niranjan Sharma

.....

2. External Examiner: Dr. Shankar Thapa

.....

3. Supervisor: Dr. Vijay Kumar Manandhar

.....

Date:

June 30, 2008

Acknowledgement

It is my great pleasure in recalling and expressing my heartfelt gratitude to all those who have directly or indirectly assisted me in this endeavour of doing research on “The Society of Jesus in Nepal: A Historical perspective”.

This is actually an introduction of the Jesuits in Nepal and their work. Jesuits had two spells of arrival in Nepal. Once in the 17th and 18th century, which was short lived and the second one was in mid 20th century with the new dawn in Nepal. Jesuits were invited first by the Rana Prime Minister but called by the King Tribhuvan after his historic come back from Delhi to begin a new dawn in the political history of Nepal. This dissertation deals basically with the second coming of Jesuits in Nepal. St. Xavier’s School Godavari was the first ever English medium school in a true sense though there was Darbar High School. Establishment of English medium school paved way for the people of Nepal to see the world from wider perspective, because by then Nepal was still not totally open to the outsiders. Though Jesuits were called primarily to run an English medium school in course of time they started doing social work and research work too.

First of all I would like to thank all the professors of the Central Department of History, Tribhuvan University, and Kirtipur for all the support and encouragement. Very special thanks to Dr. Shankar Thapa for instilling in me the enthusiasm through his Research and methodology classes. I sincerely thank professors in the Research Proposal Approval Committee, for approving my topic and allowing me to enter into the field of research. I like to thank and remember Dr. Krishna Kant

Adhikari; the former Head of the Department for his kind advice. I am grateful to my guide Dr. Vijay Kumar Manandhar for his tedious and meticulous help in preparing this dissertation.

In this research I have received a lot of help and guidance from the Jesuits of Nepal. I would like to thank Fr. Mathew Assarikudy, S.J.; former Regional Superior of Nepal for permitting me to do my Masters in the History of Nepal. I am highly indebted to Dr. (Fr.) John K. Locke, S.J., who has helped me immensely and provided me with lots of documents and other materials for this research. A special thanks to Dr. (Fr.) Casper Miller, S.J., for doing the most difficult task of proof reading. I like to thank Fr. Lawrence Maniyar, S.J., Regional Superior, Nepal and all the Nepal Jesuits for their kind support. I like to express my gratitude to students, teachers, professors and alumini for helping me generously whenever I approached them for a help.

Finally I like to thank my classmates and friends, who have constantly given me moral and emotional support to complete this dissertation.

June 25, 2008

Vijay Pratap Toppo

CONTENT

CHAPTER ONE: INTRODUCTION	1
1.1 Background	1
1.2 A Brief History of the Society of Jesus	2
1.3 Jesuits in the East	5
1.4 Jesuits in India	7
1.5 Advent of Jesuits in Nepal	9
1.6 Statement of the problem	13
1.7 Objectives	13
1.8 Literature review	13
1.9 Limitation	18
1.10 Justification	18
1.11 Hypothesis	19
1.12 Methodology	19
CHAPTER TWO: JESUITS IN NEPAL AND THEIR WORK	21
2.1 Contribution to Education	21
2.1.1 The Official Plan and Directives of Jesuit Education	22
2.1.2 The Characteristics of Jesuit Education	24
2.1.3 The Ignatian Pedagogical Model	26
2.1.4 Educational Development in Nepal	30
2.1.5 Jesuit Education in Nepal	32
2.1.6 Uniqueness of the Jesuit Institutions	34

2.2	Contribution to Research Work	36
2.3	Contribution to Social Service Work	44
2.3.1	Brief Description of the Centers	45
2.3.1.1	Administration Center	45
2.3.1.2	Freedom Center/ Mukti Kendra	45
2.3.1.3	Nakhipot Farm Center	46
2.3.1.4	Social Service Residence	47
2.3.1.5	The Social Outreach Programme	48
2.3.1.6	Shishu Vikas Kendra, Pokhara	49

**CHAPTER THREE: IMPACT OF JESUIT PRESENCE
ON THE SOCIETY OF NEPAL 51**

3.1	Jesuit Education and its impact on the Society of Nepal	51
3.2	The impact of Social Service Work	59

**CHAPTER FOUR: NOTABLE JESUIT
PERSONALITIES IN NEPAL 63**

4.1	Fr. Marshall Denis Moran, S.J.	63
4.2	Fr. Francis B. Murphy, S.J.	70
4.3	Fr. Edward H. Niesen, S.J.	71
4.4	Fr. Bertrand Saubolle, S.J.	73
4.5	Fr. Thomas M. Downing, S.J.	75
4.6	Fr. Thomas E. Gafney, S.J.	77

4.7	Fr. Eugene L. Watrin, S.J.	80
4.8	Fr. Charles A. Law, S. J.	84
CHAPTER FIVE: CONCLUSION		88
BIBLIOGRAPHY		92
APPENDIX		99

Abbreviations

AIDS:	Acquired Immune deficiency Syndrome
ARRL:	American Radio Relay League
B.A.	Bachelors in Arts
B.Sc.	Bachelors in Science
BBA:	Bachelors in Business Administration
BIM:	Bachelors in Information Management
BSW:	Bachelors in Social Work
CARE:	Continuing and Remedial Education
CEDA:	Center for Economic Development Administration
CERID:	Research centre for Educational Innovation and Development
CJ:	Congregation of Jesus
CNAS:	Center for Nepalese and Asian Studies
GAA:	Godavari Alumni Association
HAM:	Hertz Armstrong Marconi
HMG:	His Majesty's Government
HRD:	Human Resource Development
HRDRC:	Human Resource Development Research Center
I.Sc	Intermediate in Science
IBVM:	Institute of Blessed Virgin Mary
ICAJE:	International Commission on the Apostolate of Jesuit Education
INAS:	Institute for Nepalese and Asian Studies
INGO:	International Non Governmental Organization
JVI:	Jesuit Volunteers International
KU:	Kathmandu University
LTS:	Leadership Training Service

MBS:	Masters in Business Studies
MSW:	Masters in Social Work
NEC:	National Education Commission
NESP:	New Education System Policy
NGO:	Non Governmental Organization
NJS:	Nepal Jesuit Society
NNEPC:	Nepal National Education Planning Committee
OXFAM:	Oxford Committee for Famine Relief
PIE:	Partnership in Education
SARS:	Saath ra Sahayog (Students Support Service)
SAV:	Social Action Volunteers
SET:	Social Science, Environment, Technology
SFDP:	Small Farmers' Development Programme
SJ:	Society of Jesus
SLC:	School Leaving Certificate
SXC:	St. Xavier's College
SXG:	St. Xavier's Godavari
SXSJ:	St. Xavier's School Jawalakhel
SXSSC:	St. Xavier's Social Service Centers
TLC:	The Learning Center
TSDC:	Trade Skill Development Centre
TU:	Tribhuvan University
UNICEF:	United Nations Children's Education Fund
USA:	United States of America

Terms used in this research work:

Community:	Jesuits staying together as a family.
Eloquentia Perfecta:	ability to express one's ideas clearly.
Juniorate:	a period of one year, where a candidate for religious life goes through language training.
Minister:	administrator, one who looks after the temporal needs of the community and the institution.
Novitiate:	a period of two years, where a candidate for religious life goes through spiritualization.
Parish:	a place where Christians gather for their religious worship and prayer. (Church building).
Prefect:	one who is in charge or looks after certain jobs, e.g. hostel.
Provincial:	Head of a province.
Rector:	Head of the institution.
Retreat:	a period of prayer and meditation; usually of one day, three days and eight days.
Sabbatical:	a period of leave or break or rest from regular assigned work, usually a year.
Scholastic:	a candidate under training for priesthood.
Seminary:	a place where candidates for priesthood are trained.
Seminarian:	a candidate for priesthood.
Spiritual Director/Guide:	one who looks after the spiritual needs of others.
Superior:	Head of the community.
Tantum Quantum:	the idea of balance
Tertianship:	a period of one year where Jesuit priests go through spiritual renewal.

CHAPTER ONE

INTRODUCTION

1.1 Background:

The Society of Jesus is a religious order of men in the Roman Catholic Church, founded by Ignatius of Loyola in 1534.¹The Formula of the Institute was approved by Pope Paul III on 27 September 1540.² It was confirmed by Pope Julius III on 21 July 1550.³ Education has been its chief activity almost from the outset, and it has made notable contributions to scholarship in both theology and the secular disciplines.

The minimum requirement to join the Society is that a candidate must have completed his secondary level of studies or more. After two years in seclusion and prayer as a novice, the candidate takes simple vows of poverty, chastity, and obedience, and becomes a scholastic followed by a one-year course called Juniorate. Then if a candidate has not finished his graduation, he goes for three years to complete his graduation. He then spends two years of study of classical subjects and Philosophy. Two or more years of teaching experience called Regency is followed by four years study of Theology, after which ordination to the priesthood takes place. Then the priests are in the field of pastoral work, academic work, and higher studies and so on. It goes on for a few years. Then after a year

¹ William V. Bangert, *A History of the Society of Jesus*, St. Louis: The Institute of Jesuit Sources, 1972, p. 6.

² Parmananda Divakar, S.J., *The Constitutions of The Society of Jesus*, Anand: Gujarat Sahitya Prakash, 1996. p. 17.

³ *Ibid.* p. 21.

of retirement and prayer called Tertianship, the candidate is incorporated into the Society by taking final vows of poverty, chastity and obedience.

The order is governed by a Superior General, residing in Rome, who is elected for life by the General Congregation of the order, consisting of representatives of the various provinces. As of January 1, 2007, the number of Jesuits in the world is 19,216 in 91 Provinces and 12 Dependent Regions in more than 122 countries in the world, each under its own Father Provincial.⁴

1.2 A Brief History of the Society of Jesus:

The Society of Jesus was founded by Ignatius of Loyola. Ignatius was born in 1491 A.D. at the castle of Loyola in the Basque territory of the northern Spain near Azpeitia in the province of Guipuzcoa. He received the chivalric and academically sparse education of his class. In 1517 A.D. he entered the military service under Don Antonio Marique de Lara, Duke of Najera and Viceroy of Navarre. In 1521 A.D. King Francis I of France started war against the newly elected Emperor Charles of Habsburg, King of Spain. In this course of war, while defending the Castle of Pamplona with the handful of soldiers, Ignatius was struck by a canon ball which shattered his right leg and wounded the left. The origin of the Society of Jesus can be traced to this very war. After being shattered by the canon ball he was carried back to his castle at Loyola for convalescence.⁵

⁴ Information Office at General Curia of the Society of Jesus, *AMDG News*, Rome: The Society of Jesus, 2007, np.

⁵ John W. O'Malley, *The First Jesuits*, Harvard: Harvard University, 1993, p.23.

It was during this time of convalescence the change took place in the life of Ignatius from a worldly man to a spiritual man. As he was recovering and getting bored in the sick-bed he wanted to kill time by reading books on great men and on chivalry but unfortunately in the castle of Loyola there were no books as he desired except the Lives of Saints in *The Golden Legend* by Jacopo da Voragine and the *Life of Christ* by Ludolph of Saxony both translated into Castilian. As he unwillingly began reading these two books he started to get an inner joy and happiness which lasted for a long time. He started experiencing consolation and change within himself.⁶ As he progressed in his reading, two ideas influenced him tremendously. They were, “Does a person gain anything if he wins the whole world but loses his life,”⁷ and about the saints; “If they can do great things for the Lord then why not I?”⁸ He pondered over these two ideas with the result that he was not the same Ignatius who looked up to the courts and nobility but a changed humble person, who wanted to work for souls. By an exceptional power of inner concentration and reflection Ignatius’ sanctity grew and he arrived to a fundamental and central idea: Christ is King, the saints are his knights, the human soul is a battleground of the momentous conflict between God and Satan.⁹

In order to help others in understanding the love of God and to tell them about Him, Ignatius needed to have philosophical and theological degrees in accordance with the church’s requirements. Thus at the age of thirty he began his Latin classes with the small children and later went on to study philosophy and theology in the universities. It is this experience of

⁶ *Ibid.* p.24.

⁷ *The Gospel of Mark, Chapter 8:36*, from *Good News Bible with Deuterocanonical Books Today’s English Version*, Glasgow: Collins/Fontana for The Bible Societies, 1979, p.57.

⁸ Candido de Dalmases, *Ignatius of Loyola, Founder of the Jesuits*, Anand: Gujarat Sahitya Prakash, 1988, pp. 44-45.

⁹ Bangert, f.n. no. 1, p. 6.

Ignatius which calls Jesuits to the learned ministry and thus the education sector became one of the most sought after areas in Jesuit work. While studying in the University of Paris he made a few core friends, who were inspired by his spiritual zeal. Thus they formed a small group and wanted to work together, specially teaching the gospel values to the people.

The aim of Ignatius of Loyola in forming his band was to make a pilgrimage to the Holy Land and Jerusalem and to work there; all access to the Holy Land was barred, however, by the outbreak of war with the Ottoman Turks. At this point they named their band the Society of Jesus and the members of the order presented themselves for the service of the Pope. Later they submitted to the Pope a constitution that bound them to go as missionaries to any place the Pope might direct. After the constitution was approved, Loyola was elected the first Superior General of the order.

The development of the order was rapid. Its members took a leading part in the Counter Reformation, establishing schools and colleges throughout Europe. For 150 years they were leaders in European education; by 1640 A.D. they had more than 500 schools throughout Europe; by about a century later the number of schools had increased to more than 650 and, in addition, the order had total or partial charge of two dozen universities. More than 200 seminaries and houses of study for Jesuits had also been established. The education of Jesuits in the period of the Counter Reformation was designed to strengthen Roman Catholicism. Among the laity the Jesuits were concerned chiefly with academic education of the general people.

The history of the Jesuit order has been marked by a steadily increasing prejudice against it, especially in Roman Catholic countries. Jesuit devotion to the papacy called forth opposition from nationalistic rulers and leaders, and Jesuit zeal for ecclesiastical reform antagonized the clergy. At one time or another the order has been expelled from every country in Europe, and in 1773 A.D. a coalition of powers under Bourbon influence induced Pope Clement XIV to issue a brief (instruction) suppressing the order. Frederick II, King of Prussia, and Catherine II, Empress of Russia, both admirers of Jesuit education and scholarship, refused to give the brief the publication necessary to make it effective, and in those countries the order survived in local organizations until 1814 A.D., when Pope Pius VII re-established the Jesuits on a worldwide basis. Political and religious opposition also revived; since the re-establishment of the order, it has been free from attack throughout Europe.

1.3 Jesuits in the East:

Jesuits in the east date back to the Society's very origin. Here east mainly refers to India and later other Asian countries.¹⁰ As the historical background goes back in Indian history, after the finding of a new sea route in May 1498 A.D., Vasco Da Gama reached the Malabar Coast of India he was followed by Europeans of many nations in search of fortune. Taking advantage of chaos in Indian principalities they entered into politics and virtually took the whole Indian subcontinent under their influence. In a similar fashion, the Portuguese had taken over Goa, thus constituting it as an integral part of the Portuguese empire under her

¹⁰ Anand Amaladass (ed.), *Jesuit Presence in Indian History*, Anand: Gujarat Sahitya Prakash, 1988, p.5.

monarch. Lots of Portuguese settlements were established and in order to cater to their spiritual needs the monarch, King John III asked the Pope Paul III for priests. The Pope had just received Ignatius and companions, who had submitted themselves at his service. The Monarch of Portugal had heard about these recently formed young intellectuals so he asked for them. Pope could not give him all of them because of the usefulness of these young intellectuals, but he agreed to send two of them after consulting Ignatius, the leader of the newly formed group. This event was the first step in Jesuit history of becoming a universal group. Xavier was not commissioned to go to India but due to the illness of one of the Jesuits who was supposed to go to India, Xavier got the chance to replace him.

Xavier's assignment to the Far East was ultimately a consequence of the anxiety of the King John III of Portugal to bring the faith to the teeming millions in his vast colonial empire. Doctor Diogo de Gouvea, Portuguese head of the college of Sainte Barbe at Paris, recalled the zealous group of men around Ignatius of Loyola and recommended them to his monarch as possible missionaries. Through his ambassador at Rome, King John asked Ignatius for help. Although there were only six of the group in Rome at that time, Ignatius picked two, Simon Rodrigues and Nicholas Bobadilla. A serious illness prostrated Bobadilla, and Ignatius on March 14, 1540, informed Francis Xavier that he was to go instead. Xavier's reply was simple, "Fine. I'm your man." Two days later he was on road to Lisbon. So impressed was King John by the two Jesuits that he decided to keep at least one in Portugal for the wide opportunities for priestly work there. Rodrigues he retained, and on April 7, 1541, his thirty fifth birthday, Xavier with Micer Paul, a secular priest who lately had entered the Society, and Francisco Mansilhas, a Portuguese volunteer and aspirant to the priesthood, sailed down the Tagus on the seven-hundred- ton Santiago for the Indies.

The journey was a fatiguing one of more than a year. During the long months on the open seas when monotony was aggravated by

*the cramped quarters, the crudeness of unpalatable food, and frequent spells of nausea among the passengers, the qualities of Xavier's beautiful character, his tender charity for others, his gaiety of spirit, his intense prayerfulness, glowed all the more brilliantly. On May 6, 1542, the lumbering Santiago reached Goa, the capital of Portuguese India.*¹¹

In October 1543, Xavier received letters from Rome and Portugal and learned that the Society of Jesus had been approved by Pope Paul III on September 27, 1540 that Ignatius had been elected general on April 19, 1541 and his companions had pronounced their solemn vows on April 19, 1541. Xavier could exercise his jurisdiction under Ignatius as superior of India from the Cape of Good Hope to China. He pronounced his vows before the bishop of Goa on January 15, 1544.¹²

1.4 Jesuits in India:

Work upon Jesuits in Nepal will be incomplete if Jesuits in India are not dealt with or mentioned. In fact the Jesuits in Nepal are the offshoots of Jesuits in India. According to the Society's legislature or jurisdiction Nepal is still a Region, not a Province; therefore it is affiliated to Patna Province in India. In other words Jesuits in Nepal came from Patna.

Jesuit history in India goes back to the Society's very origin, because India was the first non-European province, and the first provincial was none other than Francis Xavier himself, one of the founder members of the Society. After the arrival of Xavier, "Among the first activities of the

¹¹ Bangert, f.n. no.1, p. 29.

¹² M. Joseph Costellore, S.J., *The Letters and Instruction of Francis Xavier*, Anand: Gujarat Sahitya Prakash, 1993, p.xvi.

Jesuits in India was the operation of St. Paul's School, founded in 1542 in the hope of training at least some of the boys attending it for service in the church. St. Paul's was the first school ever run by Jesuits, and early Jesuits were known for a long time in India as 'Paulistas.' Few Indians were attracted to Christianity when they saw the lives of these soldiers of fortune and riff-raff that drifted into Portuguese colony."¹³

Once Goa was established as the headquarters or center of Jesuit activities in the east, the various activities of Jesuits expanded towards south India and north India. It is with the Jesuit mission to north India that this work is more concerned. It was not many years after their start in India that Jesuits accepted the invitation to visit the courts of Akbar the Great, the Mughal Emperor in Agra.¹⁴ Later Agra too became the center of a Jesuit mission in north India. The first explorations to Tibet began from Agra. From Agra Jesuits moved to Bihar and it was from Bihar that Jesuits entered the Kingdom of Nepal. Jesuit presence in India covers a little more than four centuries and by this time Jesuits are all over India. India alone has 17 provinces and 2 regions. The provinces are Andhra, Bombay, Calcutta, Darjeeling, Delhi, Dumka-Raigunj, Goa, Gujarat, Hazaribagh, Jamshedpur, Karnataka, Kerala, Madhya Pradesh, Madurai, Patna, Pune, and Ranchi. The two regions are Kohima under Karnataka Province and Nepal under Patna Province. In Indian provinces Jesuits are busy in various fields like education (formal and non-formal), vocational training, research, science and technology, mass media communication, social work and justice, business management, inter-religious dialogue,

¹³ Donald A. Messerschmidt, *Moran of Kathmandu*, Bangkok: White Orchid Press, 1997, p. 60.

¹⁴ John Correia-Afonso, S.J., *Letters from the Mughal Court*, Anand: Gujarat Sahitya Prakash, 1980, p.1.

refugee services and venturing new horizons according to the signs of the times and as need requires.

1.5 Advent of Jesuits in Nepal:

The advent of the Jesuits in Nepal goes back to the first quarter of the 17th century, in the spring of 1628 when the first-ever European set foot in the land of Nepal. Though it was a passing reference, a stay of a few days or months, the accounts give us lots of information on Nepal. Fr. John Cabral, a Portuguese, was on his way to the Tibet mission and the first one to take the Nepal route *via* Cooch Bihar in present West Bengal of India. From then on Kathmandu became a kind of station to move forward to Tibet and India for the later missionaries, mainly Capuchins.¹⁵ Later two Jesuits priests, Albert D'Orville, a Belgian from Brussels and John Grueber, an Austrian from Linz, visited Kathmandu on their way from the Imperial Chinese Observatory in Peking *via* Lhasa during the reign of King Pratap Malla in the winter of 1661-62. Later on in 1716 Fr. Freyer, the companion of Fr. Ippolito Desideri, came to Nepal on his way from Tibet to India. After five years in Tibet, in 1721, Desideri himself came to Nepal on his way back to India. Then the Tibet mission was officially looked after by Capuchin fathers. With the coming of Capuchins, the episode of Jesuit mission to Tibet came to an end.¹⁶

It is assumed that these various exploration and expedition took place in the high lands of Tibet in order to find and cater to the lost sheep; European traders and other traders had noticed people having rosaries in

¹⁵ Fr. Fulgentius Vannini O.F.M. CAP., *Christian Settlements in Nepal During the Eighteenth Century*, New Delhi: Messrs. Devarsons, 1977, p. 8.

¹⁶ Philip Caraman, S.J., *Tibet: The Jesuit Century*, St. Louis: The Institute of Jesuit Sources, 1997,p. last cover page.

their hands and mistook them as Christians, since even the Buddhist use rosaries to say their prayers. Another assumption was that Christians might have had fled to high lands to escape Muslim invasion and persecution.

“It was a rumor constantly cropping up...that the unknown and inaccessible regions beyond the Himalaya mountains sheltered Christian communities, the scattered remains of evangelization in centuries long past... what could be more natural than a wish to inquire on the spot, and in case the rumors should prove to be true, a desire to assist those neglected brethren of the faith?”¹⁷

As mentioned above, that the Jesuit mission to Tibet came to an end when the Sacred Congregation of Propaganda in Rome (the office in charge of foreign missions) ordered Jesuits to leave Tibet and Bihar and handed over these missions to Capuchins. In 1919 the Diocese of Patna was created and placed under Jesuit jurisdiction and the American based Missouri province was given the responsibility to staff, rebuild and support it. The first few Jesuits from the American based Missouri Province arrived in Patna in 1921. In 1929 the jurisdiction of Patna was changed to the newly established province of Chicago and in the winter of the same year young Marshall D. Moran and companions arrived in Patna.

The second coming of the Jesuits to Nepal took place in 1949 when Fr. Marshall Moran, the principal of St. Xavier's Patna and a member of the Senate of Patna University, came to Nepal to supervise the annual

¹⁷ Messerschmidt, f.n. no.13, p. 65. (Quoted from Huc, *Christianity*, Vol.2, pp.217-233)

examinations at Trichandra College, then affiliated to Patna University. During his stay in Nepal Fr. Moran met the Prime Minister Mohan S.J.B. Rana, and the possibility of opening a school was considered. This is how Fr. Moran narrates his opportunity as *A Chance to Go to Nepal*:

In the summer of 1949, my friend, Sarangdhar Sinha, Vice Chancellor of Patna University, called me into his office. After the usual pleasantries, he told me he had been invited to attend the Commonwealth Vice Chancellors' Conference in London later in the fall. But he was reluctant to go. He didn't think his English was good enough and he felt that he might not be welcome there so soon after independence. He asked if I would kindly go in his place.

The London meeting was very prestigious and I was honored at the suggestion, but I declined. I spoke quite frankly to him, convincing him without much effort that he really ought to go. India was free of British now and the sooner they got used to an independent India, the better. And they certainly didn't want to see an American face, I told him.

Then I said, 'You go to London. Let me go to Nepal.' It just came out of my heart, just like that.

Jamuna Prasad, the registrar, responded immediately and said, 'Oh, that's nothing. I can arrange for that. But do you really want to go there? They haven't got a hotel, here's not a single paved street. It's dirty, you know. There is no sanitation. All of our men who've gone there as examiners in the past say they never want to go back again.' He obviously didn't think that I would like it any better.

'Yes, I want to go,' I said.

I had thought long and heard about Nepal for years and felt I had to get into the country somehow. I'd tried unsuccessfully to persuade British diplomats to invite me up for Christmas. They always said it was impossible. And, for them, it was impossible. Nor did I want to be seen tagging along with any American diplomats. That wouldn't seem quite proper or neutral. I could almost hear the cries from some quarters if I'd done that- 'What's Uncle Sam's

neutrality all about, non-religious and all that?’ someone might say.

‘I still want to go,’ I told the Vice Chancellor, despite all the negative description of conditions in Kathmandu.

It worked. ‘Then you go,’ he said.

So Sinha flew to England, and I walked to Nepal, assigned to ‘invigilate’ the exams, as the Indians say it in their British-Indian English style of speech.¹⁸

On November 1, 1950, Gen. Mrigendra Shamsheer Rana visited Patna to inform Fr. Moran that the government of Nepal had invited him to open a school in Godavari. In the winter 1950-51 Fr. Joseph M. Egan, the Provincial of Chicago visited Nepal with Fr. Moran and gave his approval to make a beginning in Nepal. Meanwhile due to the political changes in Nepal the plan to open a school got delayed. But on June 6, 1951, the historic landing of the three fathers Marshal D. Moran, Edward Saxton and Francis Murphy took place. On July 1, 1951, St. Xavier’s School began with 60 students and in a short time it came to be known as Godavari School.¹⁹ Since then school has been taking a forward march in the field of education in Nepal till today.

1.6 Statement of the problem:

Regarding the Jesuit presence in Nepal so far no comprehensive work has been done, except that of a biography of Fr. Moran titled *Moran of Kathmandu* by Donald A. Messerschmidt. It is observed that people do not know who the Jesuits are. After more than 55 years of service in the field of education in Nepal, it is very sad to hear that Jesuit schools are not known as Jesuit schools but merely as Missionary Schools. In this

¹⁸ *Ibid.* p. 156. See also Henry Paschal Oiz, S.J., *Blessed By the Lord: A History of the Patna Jesuits 1921-1981*, Patna: Patna Jesuit Society, 1991, pp.285-291.

¹⁹ Fr. Ludwig Stiller, S.J., “The Nepal Jesuits,” in Roy Sebastian, S.J. (ed.), *50 Years Placed with the Son in Nepal*, Kathmandu: Nepal Jesuit Society, 2001, p.7.

research an attempt is made to trace the history of the Society of Jesus in Nepal and its contributions in the field of education and social work.

1.7 Objectives:

In this research an attempt is made to introduce Jesuits and their works in Nepal with special reference to in the field of education and social work.

The objectives of research are-

- a) To introduce the Jesuits and their presence in Nepal.
- b) To examine Jesuits' work in Nepal in special reference to education and social work.
- c) To assess the impact of Jesuit education in Nepal.

1.8 Literature review:

The literature referred to does not give a complete understanding of Jesuits in Nepal and their work. Therefore it was necessary to gather the sources which were scattered in bits and pieces. Though available sources were in bits and pieces they were of great importance to give a framework to the research work. Thus the role of literature review just could not be sidelined.

The First Jesuits (Cambridge: Massachusetts, London, Harvard University Press, 1993) by John W. O'Malley. In this book the author has given a comprehensive account of the Society of Jesus in its founding years. He describes how the sense of mission has evolved. He deals with Jesuits' teaching, preaching, casuistry, and their work with orphans, prostitutes as describes their attitude towards Jews and New Christians

and their relationship to the Reformation and details of Jesuit activities in Europe, Brazil and India.

Moran of Kathmandu (Bangkok: White Orchid Press, 1997) by Donald A. Messerschmidt is a biography of Fr. Marshall D. Moran S.J. but it tells us a lot about the Jesuits, their coming to Nepal and their work in Nepal, beginning from its initial stage 1951 to 1992. This book also deals with Jesuits in India and the early Christian missions to Tibet and Nepal. There are lots of views presented by various people, which are of great importance. In spite of this monumental work the identity of Jesuits in Nepal is considered only as missionaries.

Early Jesuit Travellers in Central Asia 1603-1721 (The Hague: Martinus Nijhoff 1924) by Cornelius Wessels, S.J. tells us about the first adventure to Tibet through Nepal. It recounts how the daring Jesuits made their way through uncertainty to certainty by risking their lives. Their travel accounts and letters to Rome give lots of contemporary political, social, economic, cultural and religious background of the contemporary society in the Himalayan region. This book is a kind of prologue to the second coming of Jesuits in the 20th century.

Tibet: The Jesuit century (Saint Louis: The Institute of Jesuit Sources, 1997) by Philip Caraman, S.J., describes how seven Jesuits made their way to Tibet between 1624 and 1721, on five occasions through India and Nepal. Jesuits Bento de Goes in 1602-1607 and Antonio de Andrade in 1624 set off for Tibet from the western route. They began their journey from Agra in India. In 1626 Estevao Cacella and Joan Cabral traveled to Shigatshe in Tibet. In 1661 Johannes Grueber and Albert d' Orville came to Nepal via China and Lhasa. In 1716 Ippolito Desideri and Fr. Freyer

made their way to Lhasa and the Potala, Fr. Freyer returned the same year whereas Fr. Desideri stayed there for five years and studied Tibetan religion, language and customs.

The Jesuits in India 1542-1773 (Anand: Gujarat Sahitya Prakash, 1997) by John Correia Afonso, S.J. This book is a short introduction to the history of Jesuits in India. It recalls important events and features of Jesuit work and also throws light on notable problems and personalities.

Jesuit Presence in Indian History (Anand: Gujarat Sahitya Prakash, 1988) edited by Anand Amaladass. This book gives a brief history of Jesuits in India and their activities all over India. It also describes the Jesuit contribution in various fields like education, research work, development of Indian languages, science and technology, socio-economic sphere and of the development of the church in India.

The Formation of Jesuits (From the letters of Fr. Peter Hans Kolvenbach, S.J.) (Rome: General Curia of the Society of Jesus, 2003) is about the formation or the training of the members of the Society of Jesus at different stages of their lives. Its aim is to promote the quality of formation of Jesuits. This document helps and encourages the formators and formees to foster widespread collaboration and exchange of experiences.

Issues in Jesuit Education (Anand: Gujarat Sahitya Prakash, 2005) edited by Herman Castelino, S.J. This book deals with the various issues and challenges in Jesuit education. From the earliest times, Jesuits have been trendsetters in the educational field. Thus they designed their education to address the needs of the time. In Ignatius' days it was to form a Catholic

community that was both erudite and virtuous. It is more than four hundred years since the Society has been involved in education; therefore one might ask what are the issues that Jesuits need to address in order to make a difference in this field. They are undoubtedly many and varied. Some of the issues that need to be addressed are environment, media, networking, dialogue, excellence, leadership, pastoral possibilities, lay collaboration, reflection strategies, national regeneration, building a community across borders, education of marginalized groups, education across borders and above all the spirituality of a teacher in a Jesuit school. All these issues are dealt with in this book.

The Characteristics of Jesuit Education (Anand: Gujarat Sahitya Prakash, 1987) composed by The International Commission on the Apostolate of Jesuit Education (ICAJE) and presented by Fr. Peter-Hans Kolvenbach S.J. The very title of the document indicates that it deals with the basic underlying character of Jesuit Education throughout the world. All the Jesuit institutions strive to impart the same Jesuit education values and virtues to the staff and students. Implementation of these Jesuit values depends on the places and situations though the underlying base remains the same. The characteristics of Jesuit education attempt to form the overall development of the students and staff so that they grow spiritually, mentally, physically and psychologically.

Ignatian Pedagogy: a Practical Approach (Anand: Gujarat Sahitya Prakash, 1993) by the International Center for Jesuit Education, Rome, Italy. This book is a practical guide for the educational work of the Society of Jesus. It is a kind of action plan of Jesuit education. It describes the various paradigms, dynamics, theories and practices of teachers and students involved in Jesuit education.

Godavari Alumni Association (GAA) 25th Anniversary And St. Xavier's School 40th Anniversary 1951-1991 edited by Amar K. Simha, gives the detailed activities and history of GAA and school.

50 Years Placed with the Son in Nepal edited by Roy Sebastian is a Golden Jubilee souvenir which gives a short history of the Society of Jesus in Nepal and its works. It also gives a short biography about the noted Jesuits, living and dead. The best feature in it is the Jesuit Vamshawali.

Godavarian is St. Xavier's School Godavari and Jawalakhel's annual school souvenir, which gives a lot of information about the school and other activities.

Pioneer is the annual souvenir of St. Xavier's College. It also gives a lot of valuable information about the college and other activities.

Promotio Iustitiae and AMDG News (published by the office of General Curia of the Society of Jesus, Rome). These two are Jesuit periodicals, which give us the latest happenings, Statistical data and policies of the Society of Jesus.

A Historical Study of Christianity in Nepal: From Medieval period to 1952 A.D. by Udi Jung Gurung (M.A. Dissertation submitted to the Central Dept. of History, TU, Kirtipur, 2005). This research work gives detailed and valuable information about Christianity in Nepal from the medieval period till 1952 A.D. In this work the researcher has traced the history of the Jesuits and their advent in India and Nepal. For this work

many sources are consulted, which gives a way to look into Christianity in Nepal.

1.9 Limitation:

In this research an attempt is made to trace the history of Jesuits in Nepal and their work from its very beginning till today, approximately 55 years of Jesuit presence in Nepal, from 1951 onwards.

1.10 Justification:

Until this time, no thorough research has been done on the history of Jesuits in Nepal from 1951 till today. Though *Moran of Kathmandu* by Donald A. Messerschmidt deals a lot about the Jesuits in Nepal, this present work is undertaken in order to introduce Jesuits and their works based on unpublished documents.

1.11 Hypothesis

In what ways does the Jesuit presence in Nepal have an impact on the society of Nepal. Jesuit education is a Christian way of teaching. How far has it become useful in the 'Hindu Kingdom' of Nepal. In the course of research an attempt is made to show how Jesuit education has become beneficiary to the people of Nepal. Has Jesuit education imparted Nepalese cultural values to the students? If so what is the impact of Jesuit education on the society of Nepal. What is the opinion of the people?

1.12 Methodology

The research work is based mainly on unpublished original sources or documents, published books and articles, official reports and letters, contemporary accounts and narratives in the form of interviews. The methodology used is the use of the available sources, use of library, questionnaires and observations.

The sources can be divided as follows:

- Original unpublished documents.
- Published documents.
- Published books and articles.
- Institution's souvenir and magazines.
- Interviews

The original unpublished documents were obtained from various Jesuit institutions and from the Regional Office.

Published documents were obtained from the Regional Office.

Published books, articles souvenirs and magazines were obtained from Jesuit institutions and from Jesuit residence libraries.

Senior Jesuit fathers, prominent alumni and related people were interviewed.

CHAPTER TWO

JESUITS AND THEIR WORK IN NEPAL

Jesuits in Nepal are basically involved in two major activities, education and social work. In education it is formal, non-formal and research work. There are 64 Jesuits working in Nepal and half of the number is in training. The majority of the Jesuits are involved in the education sector, though according to the institutions and size it is a very small number. The implementation of education policies depends upon the Regional Superior and his consultors along with the institutions' board members and managing committees.

In order to make it easier to follow Jesuits in Nepal and their work, the research has been divided into three stages or headings. They are:-

- 2.1 Contribution to Education.
- 2.2 Contribution to Research work.
- 2.3 Contribution to Social work.

2.1 Contribution to Education:

Before embarking into the real education system in Nepal it is good to understand and know what is Jesuit Education and what makes it different from other educational institutions. In order to understand Jesuit Education Policy, the knowledge of two historical documents is very important; one is "The Official Plan and Directives of Jesuit Education," (in Latin: Ratio Atque Institutio Studiorum Societatis Iesu) of 1599 and

the other, which builds on the first one on is “The Characteristics of the Jesuit Education” by Fr. General Peter-Hans Kolvenbach in 1986.

2.1.1 The Official Plan and Directives of Jesuit Education:²⁰

On January 8, 1599, Father General Claudio Aquaviva formally promulgated the ‘*Ratio Atque Institutio Studiorum Societis Iesu*’. This modest sheaf of pages later referred to as “The Great Ratio,” turned out to be the most significant single document in Jesuit educational history. It became the instrument that made the Jesuits, even in the eyes of their opponents, “the schoolmasters of Europe.” They used the document in such a way that it lifted the mediocre to the level of the good and the good to the level of the excellent. For four centuries, the Ratio influenced not just the church, but the whole world. Such a comprehensive and effective universal educational programme as this was never seen before.

This success emerged from half a century of continuous experience and collaboration, but it was rooted in a far older, far wider web of evolving educational techniques and enterprises: the teaching style that Ignatius had found at the University of Paris, the Renaissance humanist movement, high medieval scholasticism, and earlier medieval training in manners at cathedral schools. There was also a definite classical background, on the basis of the ancient rhetorical training of the Greco-Roman culture. But the Ratio did not, for all its pedigree, stand far from a rather large fund of contemporary common sense and experience and practical wisdom. When the Society of Jesus added to this mixture a powerful evangelical orientation to final ends and a rapidly expanding

²⁰ Claude Pavur, S.J., *The Document That got Specific About Jesuit Education: The Great Ratio at 400*, Saint Louis University: Dept. of Modern and Classical Language, 1999, pp.1-7.

international corporate effort, it transformed the entire pedagogical universe of early modernity.

The Ratio is based upon many assumptions that were sometimes articulated only in earlier versions and in subsidiary communications. There actually had been a whole series of both major undertakings, like the Ratio of 1586, the first draft and the Ratio of 1991, the second draft and more compendious efforts were made and the final draft was published in 1599 as the “Great Ratio”. Many of the rules and directives are dating back to the governance of the first Jesuit school at Messina in 1548 in Italy.

The entire body of the Ratio consists of a series of rules to guide teachers, administrators and the Society’s officials in their overseeing of the educational project. At the beginning the general arrangement is top-down, according to office: what should the Provincials do? What should the Rector, the Prefect of Studies, the Professors of Theology, Philosophy, Mathematics, Rhetoric, and Humanities do? But interspersed are sections and directives that indicate a care for procedures: certain rules are given for written examinations, for prizes, for students’ behaviour and for the conduct of classes. Some paragraphs outline matters relating to student and faculty life. Educational wisdom had been allowed to accumulate. Wheels were well used, not re-invented, and that is one reason why this education was such a remarkable success.

The Ratio is an image of an energetic “exercise-oriented,” interactive education, full of pre-lecture, repetition, disputation and public examination. Results were constantly assessed. If a person had not mastered letters, he could hardly be expected to do philosophy. This

education is one that knows where it starts, where it must proceed and where it must finally arrive. The curriculum takes the students to an active mastery of language arts, through an exposure to and imitation of the best poetry and history and oratory, then to a philosophical understanding, and finally into expansive theological horizons. Even if only relatively few arrived at the educational vision, the final ends were ever present and ever felt, putting earlier work in a special light and endowing it with both a greater significance and a deeper appeal.

2.1.2 The Characteristics of Jesuit Education:²¹

"We aim to form leaders in service, men and women of competence, conscience and compassionate commitment."

Since the time they launched their first school in 1548, the Jesuits have believed that a high quality education is the best path to meaningful lives of leadership and service. They have understood that the liberal arts, the natural and social sciences, and the performing arts, joined with all the other branches of knowledge, are a powerful means to develop leaders with the potential for influencing and transforming society. Committed from the very beginning to educating the whole person, the Jesuits adapted the best educational models available while developing their own pedagogical methods to become the "schoolmasters of Europe."

²¹ Rev. Peter-Hans Kolvenbach, S.J., Superior General of the Society of Jesus, "Jesuit Education and Ignatian Pedagogy," A Paper presented to the Association of Jesuit Colleges and Universities, September 2005. (a) "The Jesuit University Today," summary of An address by Father General Kolvenbach to Presidents and Rectors in Frascati on 5 November, 1985. From "Education SJ" no. 5. Nov-Dec 1985. and See at NJS Archives, HRDRC, Sanepa. (b) ICAJE, *The Characteristics of Jesuit Education*, Anand: Gujarat Sahitya Prakash, 1987.(c) John Moore, S.J., *Our Schools*, Delhi: Jesuit Educational Association of India, 1989, pp.5-39.

Jesuit education has been historically successful in many cultures because it is eminently adaptable to the environment of the learner. Jesuit education is adaptable to many diverse learners--traditional school age and adult, full-time and part-time, on-campus and online. Present and future learners can expect Jesuit education to continue to adapt in appropriate ways to meet their evolving needs.

Some Characteristics of Jesuit Education:

1. Jesuit education is a call to human excellence, to the fullest possible development of all human qualities. It is a call to critical thinking and disciplined studies, a call to develop the whole person, head and heart, intellect and feelings.
2. Jesuit education systematically incorporates methods from a variety of sources which better contribute to the intellectual, social, moral and religious formation of the whole person. In the underlying principle of *Tantum Quantum* (the idea of balance), that which may work better is adopted and assessed, while, that which is proven ineffective is discarded.
3. Jesuit education presents academic subjects out of a human "centredness", with stress on uncovering and exploring the patterns, relationships, facts, questions, insights, conclusions, problems, solutions and implications which a particular discipline brings to light about what it means to be a human being.
4. Jesuit education strives to give learners ongoing development of their imagination, feelings, conscience and intellect, and to encourage and help them recognize new experiences as opportunities to further growth. Learners see service to others as more self-fulfilling than personal success or prosperity.

5. Jesuit education moves the learning experience beyond rote knowledge to the development of the more complex learning skills of understanding, application, analysis, synthesis, and evaluation. Learners write and speak about subject matter with stylistic excellence *Eloquentia Perfecta* (ability to express one's own ideas clearly) and engage in public debate.

2.1.3 The Ignatian Pedagogical Model

The Ratio Studiorum of 1599 provided a coherent statement of operating methods and objectives for the hundreds of Jesuit colleges in Europe, Asia and the Americas that constituted a vast and growing educational operation. While such a universal curriculum is impossible today, a systematically organized pedagogy whose substance and methods promote the explicit vision of the contemporary Jesuit educational mission is consistent with the Jesuit tradition. The Jesuit tradition of Ignatian Pedagogy is a process by which teachers accompany learners in the lifelong pursuit of competence, conscience, and compassionate commitment. Such an Ignatian pedagogical paradigm can help teachers and learners to focus their work in a manner that is academically sound and at the same time formative of persons for others.

In order to translate the Jesuit educational characteristics into action, the International Commission on the Apostolate of Jesuit Education (ICAJE) issued *Ignatian Pedagogy: A Practical Approach* in 1993 as a model that speaks to the Jesuit teaching-learning process, that addresses the teacher-learner relationship, and that has practical meaning and application for the classroom.

Five features of Ignatian Pedagogy:-²²

Context, Experience, Reflection, Action, and Evaluation.

1. Context - What needs to be known about learners (their environment, background, community, and potential) to teach them well? Personal Care (*Cura Personalis*) and Concern for the individual is a hallmark of Jesuit education and requires that teachers become as conversant as possible with the context or life experience of the learner. Since human experience, always the starting point in a Jesuit education, never occurs in a vacuum, educators must know as much as possible about the actual context within which teaching and learning take place. Teachers need to understand the world of the learner, including the ways in which family, friends, peers, and the larger society impact that world and effect the learner for better or worse.

2. Experience - What is the best way to engage learners as whole persons in the teaching and learning process?

Teachers must create the conditions whereby learners gather and recollect the material of their own experience in order to distil what they understand already in terms of facts, feelings, values, insights and intuitions they bring to the subject matter at hand. Teachers later guide the learners in assimilating new information and further experience so that their knowledge will grow in completeness and truth.

3. Reflection - How can learners become more reflective so that they can understand more deeply what they have learned?

²² ICAJE, *Ignatian Pedagogy: A Practical Approach* (nos. 32-63), Anand: Gujarat Sahitya Prakash, 1993, pp.21-38.

Teachers lay the foundations for learning how to learn by engaging students in skills and techniques of reflection. Here memory, understanding, imagination, and feelings are used to grasp the essential meaning and value of what is being studied, to discover its relationship to other facets of human knowledge and activity and to appreciate its implications in the continuing search for truth.

4. Action - How do Jesuits compel learners to move beyond knowledge to action?

Teachers provide opportunities that will challenge the imagination and exercise the will of the learners to choose the best possible course of action from what they have learned. What they do as a result under the teacher's direction, while it may not immediately transform the world into a global community of justice, peace and love, should at least be an educational step towards that goal even if it merely leads to new experiences, further reflections and consequent actions within the subject area under consideration.

5. Evaluation - How do Jesuits assess learners' growth in mind, heart, and spirit?

Daily quizzes, weekly or monthly tests and semester examinations are familiar instruments to assess the degree of mastery of knowledge and skills achieved. Ignatian pedagogy, however, aims at evaluation which includes but goes beyond academic mastery to the learners' well-rounded growth as persons for others. Observant teachers will perceive indications of growth or lack of growth in class discussions and students' generosity in response to common needs much more frequently.

The Benefits of Ignatian Pedagogy:

Ignatian Pedagogy promises to help teachers be better teachers. It enables teachers to enrich the content and structure of what they are teaching. It gives teachers additional means of encouraging learner initiative. It allows teachers to expect more of students, to call upon them to take greater responsibility for and be more active in their own learning. It helps teachers to motivate learners by providing the occasion and rationale for them to relate what is being studied to their own world experiences.

Ignatian Pedagogy personalizes learning. It asks learners to reflect upon the meaning and significance of what they are studying. It attempts to motivate students by involving them as critical active participants in the teaching-learning process. It aims for more personal learning by bringing student and teacher experiences closer together. It invites integration of learning experiences in the classroom with those of home, workplace, community, and ever-present human needs.

Ignatian Pedagogy stresses the social dimension of both learning and teaching. It encourages close cooperation and mutual sharing of experiences and reflective dialogue among learners. It relates student learning and growth to personal interaction and human relationships.

Guided by the Ignatian pedagogical model, Jesuit colleges and universities are places of intellectual integrity, critical inquiry, and mutual respect, where open dialogue characterizes an environment of teaching, research and professional development. The Jesuit ideal of giving serious attention to the profound questions about the meaning of life encourages an openness of mind and heart, and seeks to establish campus communities which support the intellectual growth of all of its members

while providing them with opportunities for spiritual growth and development and a lifelong commitment to social justice.

2.1.4 Educational Development in Nepal:²³

The political changes of 1951 opened a new era of educational development in the country. With the sudden realization of the value of education in the development of one's personality and life style, hectic efforts at educational expansion began to be made by the government as well as by the people.

The English system of education started with the establishment of the Durbar school in 1853, which was only a copy of Macaulay's system of education in India. The first education code in Nepal was published in 1938. The department of Education with the office of the Chief Inspector of Schools was opened in 1954. Simultaneously the Nepal National Education Planning Commission (NNEPC) was founded in 1954. The All-Round National Education Committee was organized in 1961 and efforts were made to have a well planned education system. HMG of Nepal introduced a comprehensive NESP in 1971, which tried to set educational goals and systematize education in its various aspects. In 1970 two important tasks were accomplished: Vocational Education was introduced in selected schools and Free and Compulsory Education up to class five was given in some districts.²⁴

²³ Krishna Raj Aryal, *Education for the Development of Nepal*, Kathmandu: Shanti Prakashan, 1970, pp 34-155.

²⁴ Anonymous, *Education in Nepal*, np, np, nd, np. (Most probably it was prepared by one of the Jesuit fathers because it's meant for the Missionary Schools.)

The report coordinating committee of NEPC prepared a draft and distributed to the Commission members by January 1, 1955. An Evaluation Panel of eleven persons, not the members of Commission, was appointed to review the report to which Fr. Marshall Moran was a member. A Moderation Panel of six Commission members took the comments under advisement. The report was revised and on March 1, 1955, the Commission held its last meeting to deliver the final report in Nepali and in English to the Minister of Education, for the Government of Nepal.²⁵

Since the NESP did not meet the demands of the country, changes were made in 1981, with the coming of Democracy. The NEC was formed in 1991. It is working to bring about changes in education.

The national goals of education were to turn out citizens, who were loyal to the country, to develop, preserve and expand science and technology and to inculcate the values of integrity, hard work, self reliance and cosmopolitanism. It was also to preserve and propagate the National language, culture and art.

2.1.5 Jesuit Education in Nepal:

The Jesuit Education system is based on the above mentioned documents. Thus throughout the world the Jesuit educational pattern is almost the same, with exceptional cases due to local needs. In the case of Nepal, Jesuits were invited in order to render a quality western education. “Historically in 1951 the Jesuits of St. Xavier’s in Patna, India were

²⁵Hugh B.Wood, *Nepal Diary (1953-1962)*, Oregon: American Nepal Education Foundation, 1987, p.39.

invited by the educational authorities in Nepal to open a Cambridge High School in Kathmandu, the country's capital. Sons of the more affluent Nepalis were studying in India and this frequently led to their finding work and settling down outside their motherland. To offset this brain-drain and to make good education more accessible, the request was made for a Jesuit school within the country. "The beginnings were made at Godavari, about ten miles from Kathmandu, in the Summer Palace of former Rana Prime Minister. From the initial enrollment of few students the school grew rapidly and has enjoyed outstanding results during these past years".²⁶

"The introduction of the new type of English Education which is being imparted by Jesuit Educational Institutions have their educational objectives to help children to develop civic, economic, aesthetic, cultural and personal competencies and to shape their character with an emphasis on the moral qualities such as honesty and obedience, ideal citizens, to awaken national feelings and wide international outlook and par excellence to open oneself to God Almighty."²⁷

Therefore from the very beginning Jesuits followed Cambridge Education System for two decades until New Education Policy was implemented in the early 1970's. There are five Jesuit Educational Institutions in Nepal.

1. St. Xavier's School Godavari established in 1951 A.D.
2. St. Xavier's School, Jawalakhel established in 1954 A.D.
3. St. Xavier's College, Maitighar established in 1988 A.D.
4. St. Xavier's School, Deonia, Jhapa established in 1999 A.D.

²⁶ Thomas E. Gafney, S.J., *An Overview of Jesuit Work in Nepal*, Jawalakhel: St Xavier's School, 1971, p.1.

²⁷ Sarada Pd. Upadhyaya, *Documents on the Founding of Godavari School*, Sanepa, document in NJS Archives HRDRC, 1970.

5. Moran Memorial School, Maheshpur, Jhapa established in 1999 A.D. (It is named in memory of the pioneer, Fr. Marshall D. Moran, S.J.)

It is feasible but not necessary to narrate about every institution yet there will be a number of references to them throughout this work. For the first few years there was only Godavari St. Xavier's School but, as classes moved upward, another school in Jawalakhel was started and the Junior boys were kept there. There was a kind of "musical chairs" regarding whether the high school should be in Godavari or in Jawalakhel. Finally in 1968 it was decided that the primary section was to be in Godavari and the high school in Jawalakhel so that the students could better experience the Nepali society as they grew up.²⁸ In the beginning both the schools had boarding system. Godavari was strictly for boarders, whereas Jawalakhel had both boarders and day-scholars. In order to accommodate more day-scholar students, boarding school system in Jawalakhel was phased out in 1981, whereas boarding system in Godavari remained until mid-1996.

As mentioned earlier the Cambridge Overseas Examination system of education was followed till the 1970s, when the Nepal Government asked the Jesuits to implement the New Education System Policy, they easily though painfully adopted it, at that time it seems no body liked it; the students in support of the Cambridge System even opposed the New Education System Policy by means of strikes and *dharnas* (picketing and sit in protests). In the Cambridge system education was considered so

²⁸ Donald A. Messerschmidt, *The Moran of Kathmandu*, Bangkok: White Orchid Press, 1997, p.186.(for details refer to chapter 10, F.W. Rawding, "Thirty Five Years of Jesuit Education in Nepal, 1951-1986," in *St. Xavier's Godavari 1951-1986 Anniversary Souvenir*, Kathmandu: St. Xavier's Godavari, pp.39-45.)

superior that just fantastic. Fr. Moran even went on to say that results in Nepal were much better than in India and other developing countries in this part of the world.²⁹

2.1.6 Uniqueness of the Jesuit Institutions:³⁰

Some five and half decades ago St. Xavier's School was started in the serene village of Godavari with 65 boys in the whole school. Fifty years later we see the same school in a different location, but the same Jesuit spirit and dedication. All through the fifty years the institution's pledge to produce well rounded graduates has demanded that St. Xavier's place emphasis on social and cultural activities, besides intellectual formation. The Jesuit traditions of educational excellence and service to others guide all the programmes at St. Xavier's. It is this tradition that has helped to produce competent graduates with compassionate hearts who are creative and innovative in the community outside, who leave the school with socially responsible goals, a life-long appetite for learning and a desire to make the country a better place to live in and a better place to relate with one another.

Changes are necessary not only for the growth but also for survival. St. Xavier's has fully lived and has grown big for the last fifty years and it is a success story, because of changes in the school which made the school more relevant to the demands of the times. Some of the changes brought in are coeducation in the student body to create a natural environment for learning and help more girls in their education, media education and sex education, in the curriculum to meet the challenges of the modern world

²⁹ *Ibid.* p.191.

³⁰ Fr. Lawrence Maniyar, S.J., Principal SXSJ, "A Few Words..," in *St. Xavier's 50th Anniversary Souvenir*, Kathmandu: St. Xavier's, 2000, np.

which is ruled by media. Other changes Integral Pedagogy Paradigms for a better teaching-learning experience; a scholarship programme for the economically and socially disadvantaged children, the House System which covers both academic and non-academic events in the school, and getting rid of ranking in the performance of the students so that the weak students are encouraged to do well in their studies.

The Jesuits want to continue, trying to form their students to become leaders for men and women and persons for others, who care for their neighbors and who work for a better environment. The real voyage of discovery consists not in seeking new landscapes, but having new eyes. And the Jesuit institutions do expect their students to look at ordinary realities of their daily life with extraordinary new eyes, so that the world around them will make some sense.

Many people including the educators often ask one question: what makes Jesuit education special? The answer is quite simple. For the Jesuits, education is a Mission, a mission which has three aspects: a purpose, a tradition, and minds and hearts. The Jesuits' purpose is to make leaders out of their students for the future because they believe that the Creator God is good and all are good. Jesuits are in the business of forming these "good creatures" to become better human beings. Jesuits have a tradition of more than 450 years making a youngster a leader intellectually, spiritually, emotionally and socially. Nothing of this could be achieved if Jesuits have no mind and heart; a mind to share their ideas, what they have and what they are and a heart to feel with their students together and to respond to their inner voice. Jesuits emphasize intellectual formation so that their students will see the reality around them; this will touch their emotions in the heart so that they will be led to action, to take care of

their neighbors, which is the primary sign of maturity and the ultimate aim of real education.

2.2 Contribution to Research Work:³¹

Ordinary men wait for opportunities; extraordinary men with the spirit of the MAGIS (a Latin word which means ‘more’ e.g. striving for the best) create new opportunities. It was Fr. Ludwig Stiller’s initiative that opened up creative new possibilities for himself and for the Jesuit Society, for the Church and for the people of Nepal. Where in 1966, he moved out of the school first to direct the Godavari Alumni Association, and then to do a Master’s degree in Nepali History from Tribhuvan University. He was the first one to write a Masters thesis in the university and later still a Doctorate in History. Then he joined the Staff of the History Department of T.U. and taught there for ten years, the first Jesuit to do so. Meanwhile he got himself deeply involved in the founding and development of two research institutes while at the University: the Centre for Economic Development Administration (CEDA) and the Institute for Nepalese and Asian Studies (INAS) which later was renamed CNAS (the Centre for

³¹ Fr. PT Augustine, S.J. *A Report Presented to the Nepal Jesuit Society on May 7, 2003* at Godavari Ashram; Interview with (a) Fr. Gregory Sharkey, S.J., Director of HRDRC, Sanepa June 19, 2007 (b) Fr. John Locke, S.J., Superior of HRDRC, Sanepa, on June 26, 2007. (c) Fr. Ludwig Stiller, S.J., Historian, on June 11, 2007 and (d) Fr. Casper Miller, S.J., Anthropologist, on June 27, 2007. See the following documents from NJS Archives, HRDRC, Sanepa (e) “Quotations from the letters of Fr. General in response.” to the Annual letter of the Research Centre superior. (f) Responses to the Misereor Questionnaire. (g) Research as a Jesuit Apostolate and Experience “Twenty Years of Jesuit Research in Nepal, 1966-1986,” by F.W. Rawding, (h) “An Intellectual Apostolate,” by John K. Locke, S.J. (i) “Report from Director of a work: The Human Resources Development Research Centre.” (k) “The Human Resource Development Research Centre,” A report prepared for Dick Abbott, World Bank Representative, Nepal, 21 July 1981. (l) “Some thoughts on the feature of the Research Centre,” Lud Stiller, S.J., 10/11/96

Nepalese and Asian Studies). When in 1975 the National Planning Commission directed that all research must be oriented to national development, Fr. Stiller moved out of the valley to the villages, studying the development needs of the people, teaching village folks to develop an attitude of self-help – all in collaboration with Nepali scholars, development workers, local leaders, common people and funding agencies. One project grew out of another in a long series of search and re-search in Dhading and Gorkha districts. Apart from the development of the people, the scholarly outcome of these efforts was his book: *Planning for People*. His observation was that it is an immensely liberating experience for the people to realize that they are masters of themselves, and to feel proud of it. Learning from and being with the people is the greatest resource material for scholarly analysis.

Fr. John Locke and Fr. Casper Miller journeyed more or less along the same path and took Masters' degrees and later Doctorates in their chosen subjects: John Locke in Buddhism and Casper Miller in Anthropology. In 1975 Fr. Ludwig Stiller and Fr. John Locke moved out of the St. Xavier's School Community and established the Human Resource Development Research Centre (HRDRC). The Research Centre established its own offices, conference rooms, library and residence at Sanepa in the early eighties and then the community of three moved into its new building on November 13, 1981.

Fr. John Locke continued his research work and published several books, and scholarly articles in international journals. He was appointed treasurer of the Nepal Jesuit Region in the early 1990s. But he continues to do research, publish books and articles. He has given lectures on Buddhism in Tribhuvan University, Vidyajyoti College of Theology,

Delhi, and the Jesuit School of Theology, Berkeley, California for many years on a regular basis. He retired from giving lectures at Tribhuvan University from 2007 due to health problems. He was a member of the Fulbright Scholarship Committee for a long time.

Fr. Casper Miller's style of involvement with the people and research is quite different from the others. He did post-doctoral research in Tipling, North-West Nepal, living with the people for a prolonged period of time. He published two eminently readable and scholarly books and several articles. A man for all seasons, Fr. Casper Miller accepted the post of Dean of the Juniorate and moved to Phulchowk in the late 1980s. Later he was appointed Rector of St. Xavier's School, Jawalakhel, and of St. Xavier's Godavari. Presently he is back again at Jawalakhel where his research work was replaced by teaching in the school and directing of school dramas and musicals. At present he is also the Socius (Secretary) to the Regional Superior of Nepal.

Fr. Gregory Sharkey, after his Masters of Philosophy in Sanskrit and Indian Religion and Doctorate in Oriental Studies, specialized in Buddhism. He had two short spells of association with the Research Centre (in 1984 -85 and 1996 – 97) before he settled there on a regular basis in 2001 and was appointed Director of the Research Centre in January 2003. He is presently involved in development work among the Tamangs. Being part of this community, its struggles and frequent festivals, rituals and religious practices enables him to study and analyse the community and its developmental needs. He published his first book, *Buddhist Daily Ritual: The Nitya Puja in Kathmandu Vally Shrines*, in 2001. At present he is Director of Boston College Programme, Nepal and teaches and guides the students of Boston College. He teaches at the

Center of Buddhist Studies under KU. He has been a member of the Fulbright Scholarship Committee for past few years. He also coordinates the Jesuit Volunteer Internationals (JVI's) in Nepal. He is the present moderator of GAA.

These four men have been trail blazers among Nepal Jesuits in the intellectual apostolate. The overarching and abiding interest in the various facets of their apostolate has been the development of the people of Nepal. All along the three and a half decades of their journey, they have faced enormous challenges and problems. Like the eagle that flies more swiftly against a strong wind than a gentle breeze, the challenges and problems have only stimulated the researchers to exert their creative and intellectual strength. The aims and objective of the HRDRC, as they were formulated initially with the changes according to need are given below.

Aims and Objectives

1. To help the development efforts of Nepal through research with a strong humanist bias.
2. To aid all of the religious groups working in Nepal in their attempts at inculturation and eventually provide a basis for the inculturation and adaptation of a Nepali church and liturgy and a basis for true religious dialogue with the major religious groups in Nepal.

What needed is a thorough understanding of society as it exists, i.e. the religious, political, social and economic structures that control society. It is the structures that must change before any real, solid development can take place. First, it is necessary to understand them and thus

consequently have some idea of the resistance to change that they will offer and the effects that any tampering with these structures will have on society.

Some salient features

1. Over the years each member of the centre published several scholarly but very readable books and articles. In addition to this members of the Centre have contributed to seminars and given lectures to groups of Nepalese and foreigners working in Nepal. Over the years the demand for this sort of contribution has grown.

2. Several Nepalese have worked in close collaboration with the research scholars of HRDRC, and Fr. Stiller especially has been able to train young research scholars in methods and techniques of research.

3. The Centre intends to carry on its program of research according to the aims outlined above, at the same time remaining open to change and adaptation of both the aims and specific areas of research as situations change and it perceives areas where it can make a positive contribution.

4. All the three original members of the research team have become naturalized citizens of Nepal, sending out a strong message regarding the twin objectives of the Centre.

5. In a sense, Fr. Marshall Moran was the prime mover of this intellectual apostolate. He was great in pushing his men to do one major

thing, keeping his gaze firmly on the possibility of producing two or more results.

Vision for the Future

1. The Research Centre plans to continue to do research work for facilities (a) national development, and (b) acculturation of the Gospel.

2. To disseminate knowledge and insights to searchers and learners from this country and abroad, through lectures and seminars, through research and publications.

3. To “export” Nepali culture to the international community, thus creating a bond with the world community and fostering cultural globalization.

4. To give inspiration to people, for example:
 - To take initiatives for development work
 - To search for creative new ways of self-help
 - To believe in themselves, to cooperate with one another, to improve community health, education, etc.

The Research Centre hopes:

5. To inspire and encourage the younger generation of Jesuits in the Region to enter into the research field, not necessarily to continue the

present work but especially to invent creative new possibilities to work with the intellectuals for the development of Nepal.

6. To give summer courses on Buddhism and Hinduism to Jesuit scholastics from USA and elsewhere.

7. To change its focus, if appropriate, whereby HRDR Centre, besides being a house of researchers and writers, could be developed into a centre for seminars and workshops where intellectuals, scholars and social activists could interact with one another. To plan for development of people, a central force or a Think Tank would be a possibility.

8. To promote mutually beneficial exchange of personnel and mutual sharing of resources with St. Xavier's College, especially as the College opens for Post-Graduate degree programmes and hopes to become a Deemed University.

9. To further develop the media section at the HRDC Centre.

Apart from the research work, the Research Center housed the SFDP as long as Fr. Stiller was able to work. It was a pioneering work, a role model how to make use of the NGO's/INGO's fund for the development of the really deserving people. This project was concentrated in Dhading district.

Today the drawback of the Research Center is lack of the manpower. There are no Jesuits ready or prepared to take up this work. Now, though not fully dead, it still exists and is carrying out some research but not like earlier. Whatever it may become it has set an example and a research

trend among the intellectuals to strive for the best. The contribution it rendered when Nepal needed it most is great and well appreciated.

2.3 Contribution to Social Service Work:³²

St. Xavier's Social Service Centre was founded in 1970 by Fr. Thomas Gafney, S.J. and he was director till his brutal murder in December 1997. Till then the center of all the social activities was the administration centre at Jhamsikhel, the place where he was murdered. Then on the administrative center moved to St. Xavier's school premises and finally got its permanent place in the Social Service Centre, Pulchowk. On the occasion of the 25th anniversary of the SXSSC Fr. Gafney shared with the people present there saying;

“We began in January of 1970 with nine street boys who were only glad to exchange their curbside existence with that of a burgeoning youth center. They got clothing, cleanliness, good food and warm bedding. It was not unusual for them to run away with the clothes and bedding after only few days. But a core group was begun, and the first master was Anil Gauchan, a former student of St. Xavier's School. It was he who applied many of the ideas he had experienced in the St. Xavier Hostel, and built up a kind of tradition which lasts till today. This includes attitudes like one boy helping another, gentleness towards those who are weaker in any sense, participating in mutual work including cooking and laundry. Not many organizations of twenty five years can claim that they never had a single complaint about the food among residents. Please do not congratulate me on this happy anniversary! It has been God's special favor to confer on me the privilege of experiencing at first-hand the miracles, joys and sorrows, the tragedies and glories of so many of his human

³²F.W.Rawding, “Jesuit Social Work in Nepal,” in Amar K. Simha (ed.), *Godavari Alumni Association (GAA) 25th Anniversary, St. Xavier's School 40th Anniversary 1951-1991*, Kathmandu: Souvenir Sub-Committee ,1991,np; Documents in NJS Archives HRDRC, Sanepa. (a) “25th Anniversary of Our Social Service,” By Fr. Gafney, 1995. (b) “A Paper submitted to the All Nepal Jesuit Apostolate Committee (ANJAC) on the Nepal Jesuits' Social Involvement,” dated 5 July, 1971. (c)“Celebrating Twenty-Five Years of Service 1995, A Synoptic History of the St, Xavier's Social Service centres (1970-1995),”By Fr. Gafney, 1995.(d) “Celebrating Twenty-Five Years of Service 1995,” By Fr. Gafney, 1995.

creatures which make up the history of these social service centers and their activities. And as you share my gratitude and joy at all that has been accomplished, we must recognize and acknowledge that my part has been very small. All of this and for so long has only been possible because of the generosity, interest, collaboration, participation and merciful kindness of unnumbered friends and benefactors throughout the years. Great gratitude floods my mind as I look out at this group of friends, helpers, benefactors and partners. How can I even begin to thank you adequately for your share in the visible and invisible glories which God has enabled during these years? ”³³

Brief Description of the Centres:³⁴

1. Administration Centre:

The administrative centre used to be in Jhamsikhel till the death of Fr. Gafney. There he managed all his daily activities. At present Pulchowk centre serves as administrative headquarters for all the other project units. It is contact office for the admission to the Social Service Centers, for Counseling, Requests or Referrals, a Neighborhood Free Clinic for Local Workers, Carpet Weavers and the Poor, as well as for the Boys’ Residents in the Freedom Center, the Nakhipot Farm or the Social Service Residence. It is also a contact point for the Staff Members working in the various projects and needing guidance for special cases or for the replenishment of fund which they are entitled to disburse. This is the nerve-center of all the projects and activities.

2. Freedom Centre/ Mukti Kendra:³⁵

³³ Fr. Thomas E. Gafney, S.J., *The Address: on the Occasion of 25th Anniversary of Social Service*, SXSSC, 1995, np.

³⁴ Fr. Thomas E. Gafney, S.J., *Celebrating Twenty-Five Years of Service in 1995*, SXSSC, 1995, np. and (b) Interview with Fr. Norbert D’Souza, S.J., Director SXSSC, on June 12, 2007

³⁵ Interview with Mr. Rajendra Shrestha, (In Charge Freedom Centre), on June 12, 2007

The Freedom Centre is in Nakhipot, Lalitpur where the Nakhipot Farm Center used to be. It is a rehabilitation centre for the use of those youth suffering from drug-affliction, behavioral disorders, anxiety or depression, who have sought the centre's assistance for their problems. All the concerned staff have gone through various training programmes in order to help the inmates to rehabilitate. During the course of their stay in the freedom center all of the youth undergo the acupuncture detoxification programme, and are invited to live at this center for an intensive period of new life-building through a series of activities which include individual counseling, classes, group dynamics, community sharing, sports and long walks. It is also the place where meetings of boys formerly in the programme are held. The Centre's trained and experienced staff (some of them former clients) carry out the daily programme in the counseling of the clients, or involvement in follow-up, aftercare and home visiting tasks. Experience has shown that because there is too inadequate a public understanding of this problem, the only way in which to gain success is to provide a residential setting. For this reason the centre gives great emphasis to helping families to understand and cope. Without parental or family involvement, clients are not accepted to the centre's programme. If parents are cooperative and docile as the clients are the center's task will be considerably lightened. Drugs are really not the main problem at all, but merely a symptom of underlying behavioral problems, usually family-induced.

3. Nakhipot Farm Center:

This is the house for the people who are physically disabled, blind and with leprosy deformities. For a long time, when, the Freedom Center and the new buildings were not constructed, this tract of land with its three storey village farm house was used for carpet weaving and farming. The

blind people wove thick cotton carpets and those with leprosy deformities raised chickens and sold the eggs. There were varieties of fruit trees planted, which are bearing fruit. Today a large part of this land is used by the Freedom Center, with its new building. The original inmates of the farm house reside beside the Freedom Center in a separate building and compound. Today the inmates of Nakhipot Farm Centre are busy in making chalk, envelopes, ropes and baskets and other small things

4. Social Service Residence/Samajik Sewashram:

This is the first and largest residential centre for orphaned, disadvantaged, homeless or physically disabled youth above the age of twelve. This centre is close to St. Xavier's School, Jawalakhel. This center is the house for nearly a hundred boys, who study in the various local Nepali medium schools. Boys are provided with all the facilities they need as students. These boys come from different parts of Nepal. The boys perform all their own domestic services like cooking, cleaning, laundry, purchasing etc. with the able ones serving the disabled under the guidance of a small young Nepali staff. There is no fixed time duration of stay of the boys. They leave the center when they are able to stand on their own feet. Today most of them go back after class ten or twelve. The Centre also provides scholarship to pursue further studies as they leave the center and go out and stay in rented houses by their own until they become self sufficient. The Centre also provides an atmosphere in the residence as close as possible to what they would have if they were in their own homes and families. They form an impressively happy group with scarcely any difficulties among themselves.

5. The Social Outreach Programme:

There are lots of outreach social service programmes being undertaken throughout the city by the team of the Social Service Center. A team of social workers go around the city seeking out the sick, the homeless, the wandering and the helpless on the roads, near the bus parks, in the busy market areas. Team members give living witness to the possibility of Nepalis helping Nepalis with a minimum of expense involved. Men and women, boys and girls, sick or emotionally distressed, are the bulk of the cases which this team encounters. Apart from this mobile outreach programme, social workers are helping out people at Nepal Eye Hospital and Bir Hospital; neurology social work

The Social Service Centres are growing in time and space with experience with many new innovative inclusions in the programme. There are many volunteers coming to help out, seeing the good work in the centres. Many college students of Social Work (BSW and MSW) are involved in the outreach programme and in helping out the inmates in their own way according to the institution's guidelines. Surely SXSSC has opened the eyes of many people who had no concept of social work or who's due to tradition even if they were interested, could not take part actively. Thus SXSSC became a model and venue to express their suppressed humanity. Helping out the people who were considered defiled, outcast etc was no more a barrier for the people who were interested or had a desire to help out the needy, basically the street boys. It is one of the pioneering centres in this field. Today most of the management work is done by the Nepali staff themselves. Only one Jesuit is directly involved in the social service as Director.

6. Shishu Vikas Kendra, Pokhara:³⁶

The Shishu Vikas Kendra was begun by a Maryknoll priest Fr. Adam Gudalefski. When Fr. Adam was leaving Nepal in 1979 Fr. Akijiro T. Ooki, S.J. offered to take up the project for the handicapped children. Thus in February 1979 Fr. Ooki became the Director of Shishu Vikas Kendra and he is still continuing in this work. Fr. Ooki the senior most Jesuit in Nepal, hails from Tokyo, Japan.

When Fr. Ooki took over this centre it has only five children whereas now there are twenty children in the centre from the neighboring villages of Pokhara. This centre caters to the needs of poor, deaf and dumb, and mentally retarded children. Once the Jesuits took it over it was the first Jesuit presence outside Kathmandu Valley. He also extends his helping hand at Jyoti Kendra, Simul Chaur, Amar Jyoti Kendra in Bhairahwa and now there is another daycare centre and school for the poor children in Pokhara known as Jyoti Kendra, where more than hundred children are being helped and assisted.

SVKP was one of the first kinds of centres to help the retarded children in Pokhara. In the beginning many people did not like the fact to be known that in their family some one is retarded. Later people were able to overcome this social stigma and were ready to send their retarded children to the centre, where they were provided the means to learn normal things of the life through the use of the latest electronic gadgets. This attitude of helping the helpless and hapless has created a very effective goodwill among the people and the work of the centre has been

³⁶ Roy Sebastian, S.J.(ed.), *50 Years Placed with the Son in Nepal*, Kathmandu, Nepal Jesuit Society, 2001,p.54-56

acknowledged by the local people. This centre has become a witness of the gospel values to the people of Pokhara and in the surroundings.

Apart from these social works Jesuits are involved in the Refugee Service work in Nepal in collaboration with Caritas Nepal. Jesuit Refugee Service is catering to the need of young minds in the field of education.

Today, there are so many social service centers in Nepal, where lots of money is involved but the sad thing is most of the centers are medium of earning money or getting funds from abroad. The attitude of the people towards social work is guided by money more than service. This sort of attitude does not prevail in SXSSC. It is a selfless service oriented institute to humanity.

CHAPTER THREE

IMPACT OF THE JESUIT PRESENCE ON THE SOCIETY OF NEPAL

The impact of the Jesuit Presence in Nepal can be felt through the outcome of the institutes' results as a whole, in every sphere of the society.³⁷ This chapter deals with the impact of Jesuit education, Social Service and Outreach Programme and the views of people.

3.1 Jesuit Education and its impact on the Society of Nepal:³⁸

The impact of Jesuit Education on the society of Nepal is overwhelming. Jesuits schools were the first kind of English medium schools in the country to impart education in the line of the western education. "Laying the foundations of English based education system, prior to St. Xavier's pioneering work, English was taught just as another subject. It was not a *lingua franca* of basic education. St. Xavier's changed all that. While some would argue that this was not good for the development of the Nepali language, it nevertheless introduced through English education programme that was international. St. Xavier's has been a pioneer in this respect and it was many years later that others could do something like this."³⁹ In the beginning it was Cambridge school system and went on till 1970s when the Nepal put forward the New Education Policy and brought

³⁷ Interview with (a) Mr. Amar Pakhrin, Teacher SXG, on June 3, 2007. (b) Mr. S.J. Gurung, Vice-Principal SXG, on June 3, 2007 (c) Ms. Roni Pradhan, Ex Student BSW, SXC, on May 14, 2007.

³⁸ Pedro Arrupe, *Our Secondary Schools Today and Tomorrow*, Rome: np, 1980, pp.1-39. and also see Documents in NJS Archives, HRDRC, Sanepa (a) "The Ministry of Jesuits in Nepal," 11 February, 1974.(b) "The Mission of Jesuits in Nepal," by T.E. Gafney, S.J., 15 October, 1973.(c) "Documents on the founding of Godavari School written about 1970 by one of the "founders" of the school," By Sarada Pd Upadhyaya. (d) "Two Reports Written by Fr. Moran in 1951 on the New School in Nepal." (e) "An Overview of Jesuit Work in Nepal," By Fr. Thomas E. Gafney.

³⁹ Interview with Dr. Mahesh Banskota class of 1963, on May 10, 2008.

in the present SLC system. Then the schools at Jawalakhel and Godavari had to opt for this new system.

From its very inception till today Jesuits have produced many talented students who have become the spearheaded leaders of Nepal in their respective fields like medicine, engineering, governance, architecture and construction business and business management, media and journalism, teaching, military, police, hotel industry, economics, law, social work and banking. Wherever they are placed, they are doing very well. All these areas of their work were possible due to the inputs, encouragement and guidance that students received in their initial stages and the opportunities provided to them to develop their talents inside and outside the class rooms.⁴⁰ Till the late 1990s school was a boarding school so for the boys the school meant everything; the love, care, affection and the guidance they received are cherished in their hearts and minds.

The accusation made about St. Xavier's is that in the beginning the students were basically from the cream of the society; this is not totally true but it is true that most of the students belonged to wealthy families, who could afford their children's education in a newly established English medium and boarding school. Students hailed from every part of the country but the majority were from the Kathmandu Valley.⁴¹ The other accusation is made that most of the graduates of St. Xavier's go abroad; this is only partially true. All the graduates did not go abroad; many of the graduates did follow their school motto "Live for God and Lead for Nepal." There are good numbers of Xavierians in the country,

⁴⁰Interview with (a) Mr. Bishwajeet Thapa, Senior Teacher SXJ, June 15, 2007. (b) Mr. Nanda Thapa Magar, Vice-Principal SXJ, on June 14, 2007. (c) Mr. S.J. Gurung, Vice-Principal SXG, on June 3, 2007. (d) Mr. Sudhir Khanal, Teacher & Scout Master SXJ, on June 15, 2007. (e) Mr. Deepak Ratna Shakya, Prof. Shankar Dev Campus, on June 20, 2007.

⁴¹ Interview with Mr. Nirmal Shrestha, Prof. SXC and Alumni, on June 20, 2007.

making their presence felt in the respective areas of their work from community building to nation building.

The gravity of the impact of St. Xavier's can be seen among the people when the time of admission comes. Most parents want their children to study in St. Xavier's and most students' first choice is St. Xavier's, whether it is school or college.⁴² This was first seen in the Kathmandu Valley and then outside the Valley. For the first time Jesuits moved out of the Kathmandu Valley and went to eastern Nepal in Jhapa in 1999. As two schools were opened lots of speculations were made in the society in general. In spite of Jhapa being one of the highly educated districts of Nepal, the schools had to face a lot of trouble from the locals on the pretext that St. Xavier's was a Christian institution and whoever studies there would be converted to Christianity. This prejudiced attitude was changed when people came to know that these institutions were operated by the Jesuits who conducted St. Joseph's College in Darjeeling where the late King Birendra had studied. A change of attitude was also brought about by the people of Kathmandu Valley; when they came to know that a branch of St. Xavier's School was being opened in Jhapa, they called their relatives living in Jhapa to admit their children. Within a year St. Xavier's School in Jhapa became popular and many parents wanted to admit their children and every young student wanted to enroll there for study.

St. Xavier's has not only catered to the rich in the city but also the rural poor. Today Nepal had so many good schools to cater to the need of students of every strata of the society. Therefore Jesuits had to make a

⁴² *Ibid.* and (b) Interview with Mr. Murali Sharma, Campus Supervisor, SXC, on June 21, 2007.

decision on the basis of the “option for the poor”.⁴³ This can be seen through a sweeping change of the policies implemented in the institutions. First of all in order to cater to the disadvantaged groups and the local poor children, the hostels were phased out, to give quality education to the poor and underprivileged. To give an overall educational environment and to grow in a healthy relationship as a fully human being, the schools were made co-education and more localized. In Maheshpur, Jhapa, Moran Memorial School was opened for the Tea Estate Workers’ children; Adivasis, Rajbanshis and other ethnic groups.⁴⁴ This school too picked up the momentum and became one of the most sought after. Due to the Jesuits’ presence the face of the locality is changing very fast. The credit goes to the dedicated service of the Jesuits in the view of Mr. Santa Bahadur Pun and Dr. Mahesh Banskota: the Jesuit Fathers were first friends and then teachers. They were able to take a keen interest in each of their students. This was not just a matter of the size of the class. There were Nepali and Indian teachers also who could not demonstrate the same degree of interest in a student’s progress as the Jesuit fathers.⁴⁵

Jesuit Institutions, though they can be counted on the fingers; they have made a great impact in and around their areas and in the country at large. “St. Xavier’s was also a pioneer in giving school education a broader meaning, not just learning from books but from games, scouting, crafts, swimming, sports, elocution, spelling contests, dramas and plays to a rich composition of subjects like literature, scripture and regular ones. It provided a solid training in broadening the horizons, opening the mind

⁴³ Pakhrin, f.n. no.1.

⁴⁴ Interview with (a) Fr. Mathew Assarikudy, S.J., Former Regional Superior Nepal and Former & Present Principal SXG, on June 3, 2007 and (b) Fr. Lawrence Maniyar, S.J, Regional Superior Nepal, on May 31, 2007.

⁴⁵ Interview with Mr. Santa Bahadur Pun Class of 1959 at GAA on May 15, 2008.

and learning to think critically and analytically. It made learning enjoyable.”⁴⁶

St. Xavier’s College, Maitighar has become a centre of learning in the heart of Kathmandu.⁴⁷ SXC was established in 1988 as an Evening College on the premises of SXSJ and was affiliated to Tribhuvan University. The motto of the College is “Dedicated to Excellence Leadership Service”. For the first eight years it offered courses only for Intermediate Science but today it is growing and expanding in every sense. In 1993 the College moved to Maitighar. The three year bachelor course in Social Work (BSW) was started in 1996, the first of its kind in Nepal, which is affiliated to Kathmandu University. The following year, in 1997, B.Sc. in Environmental Science was started but it was discontinued after three batches due to fewer numbers of students getting enrolled. Today the college offers I.Sc.(Physics and Biology), B.A. in English, BWS, BBS, BIM, B.Sc. in Computer, Physics, Microbiology, MA in English, MBS and MSW, M.Sc. in Microbiology and Physics. There are approximately 2100 students coming from 275 schools and representing almost all the 75 districts, and almost all the cultural and ethnic groups of Nepal. In this sense SXC has been the melting pot of the ethnic, linguistic and cultural diversity of Nepal. The SXC has constantly and consistently been outstanding in its academic performances.

The impact of Jesuit education is not only because of its academic excellence but also because of the overall development of the students through various activities.⁴⁸ Most of the time students are busier in extra-

⁴⁶ Banskota, f.n.no.3.

⁴⁷ Interview with Mr. Hari Thapalia, Prof. TU & SXC, on June 18, 2007.

⁴⁸ Interview with (a) Ms Sangita Shrestha, Dean of Science, SXC on June 18, 2007. (b) Ms. Manika Ale, Teacher SXJ, on June 15, 2007. (c) Ms. Pushpa Yonjan, Teacher SXJ, on June 19, 2007.

curricular activities than the academic; here they really discover themselves and shape themselves to take up the world with the guidance of the teachers. This sort of experience gives the students self-identity and self-assertion, to be and to do good for an individual, for companions, for community, for the society and for the nation at large and for humanity.

One of the innovative outreach programmes of the college is Partnership in Education (PIE) and SET Exhibition (Social Service, Environment, Technology) and Student Support Service/ Saath Ra Sahyog (SARS).

Partnership In Education⁴⁹ (PIE)

This is SXC's outreach programme to bring in the less privileged children of the ambient community to participate in and benefit from the College's many facilities. The objectives of the programme are (a) to improve the academic standard of the students in the government schools and (b) personality development of the children. The target group is academically weak students of grade 8, 9 and 10 of six partner schools. The programme started on July 10, 2004. Students of various departments of the College are voluntarily involved in the programme, thereby making this program a common venture of the College. The basic focus is on English, Mathematics and Science subjects. The class hours are from 6.30 to 8.00 AM on weekdays and on Saturdays co-curricular activities from 8.00 to 10.00 AM. The college has an office for the Resource Center for Child Rights Education in collaboration with UNICEF.

The Partner Schools are:

⁴⁹ Shreshna Basnet (PIE Coordinator), *Partnership in Education, An Experience in Reaching out to the Less Privileged Children & An Effort to Promote the Rights of Every Child*, SXC, A Paper published on the occasion of the inauguration of the Resource center for Child Rights Education at SXC, on June 10, 2005.

1. Ratna Rajya School, Baneshwar.
2. Pragati School, Kupondole.
3. Vishwa Niketan School, Tripureshwar.
4. Padmodaya School, Exhibition Road.
5. Padmakanya School, Dillibazar.
6. Vijaya Memorial School, Dillibazar.

Approximately 300 students are benefiting from this programme annually. This outreach programme is well appreciated by the partner schools to improve their students' academic excellence and personal talents.

Social Service, Environment, Technology (SET):⁵⁰

This is one of the student bodies, which is responsible for bringing awareness in the society by involving many colleges, institutions, and NGO's through the annual exhibition programme. Through the SET exhibition people are being educated and conscientized with the various problems in the social service sector, environmental issues and technologies. Most often the students and exhibitors even come up with the solutions and alternatives for the problems. This particular programme started in 1995 and is still being very vocal in raising issues of the social, environmental and technological concerns of the society. SET exhibition has become a platform for the students of the College and other colleges to put up their young creative collective thinking minds to bring changes in the society and to transform the society, to make and create a better environment to live in.

⁵⁰ *The SET Journal St. Xavier's College*, 2008, pp.2-4.

Student Support Service/ Saath Ra Sahayog (SARS):⁵¹

This is another platform where students come together to discover and develop their hidden talents. The aim was to create a society with fully motivated, self-empowered, self-aware, leading citizens who are able to tackle problems coming their way and also to help people with problems and to work to create a society that is just and fair. The Leadership Training for Service is one of the programmes among many. LTS aims to form students to become leaders and lead larger groups. Through various activities in LTS, students become leaders in the community. SARS had other activities like counseling, guidance counseling, mentoring programme, consultancy, outreach programme, parents programme, staff development etc.

Apart from the College all the Jesuit schools have lots of activities to help the students to develop and grow, especially for the underprivileged students of the locality by providing the school facilities for study, tuition and other co-curricular activities.

3.2 The Impact of Social Service Work:

In the field of Social Service Work apart from the regular Social Service Centers, Godavari Alumni Association (GAA) plays a major role. Godavari Alumni Association is a non-profit organization of mainly St. Xavier's graduates which has been active in Nepal since its inception in 1965.

⁵¹ Interview with Fr. L.V. Brooks, S.J., (Director, SARS Dept. of Guidance & Counseling SXC) on June 22, 2007.

The association evolved as a pioneer alumni association in Nepal throughout its existence. It has played a major role in the service to the youth and the underprivileged through promotional work.

Objectives:

The pioneer alumni organization mainly of St. Xavier's graduates, embracing the motto, "Live for God, Lead for Nepal", encourages its members to continue their loyalty to the ideals of their school days. GAA also aims to provide a friendly atmosphere for the discussion of topics of scholarly and social interest among its members.

Brief History:⁵²

The history of the association goes back to 1957 when the first Old Boys Association of St. Xavier's Godavari School was started by Fr. Neisen with Suraj Nath Rauniyar, Shyam K.C. and a few other students. The association met regularly for about three years in the rented premises of Hitti Durbar under the moderation of Fr. Stiller. In 1965, the association was registered as Godavari Alumni Association in the District Head Office.

GAA works and implements its objectives through various organs or societies. They are as follow:-

The Learning Center (TLC):

⁵² Interview with Fr. Gregory Sharkey, S.J. Moderator of GAA, on June 19, 2007.

The GAA's newest society, The Learning Center of Kathmandu, has experienced extraordinary growth in its first year and has gained a great deal of goodwill in the local community. It is based in the Trade Skill Development Centre (TSDC) building. Three local government schools send students from Classes 8, 9, 10 for the special educational enhancement classes as part of the Partners in Education (PIE) program. These classes are held from 6-8 A.M. each morning.

Continuing and Remedial Education (CARE) Program:

Throughout the rest of the day TLC is busy running courses under its Continuing and Remedial Education (CARE) program. Most of the students are internal migrants whose education was interrupted when they shifted to Kathmandu.

Social Action Volunteers (SAV/NEPAL):

SAV/ Nepal was formed to serve the sick and needy. SAV has been organizing various educational, environmental, health programs and women's skill development programs like free coaching classes, adult education programs, tree plantations, environment awareness programs, sewing, knitting programs, village adult and children clinics and community health works.

Fr. Eugene L. Watrin Scholarship Endowment Fund:⁵³

This programme was established in 2000 on Fr. Watrin's 80th birthday by a group of his former students with the objective to provide education to the poor and needy children of Nepal for a "better" tomorrow. This Endowment Fund is now run in partnership with the Nepal Jesuit Society

During almost fifty years of selfless service in Nepal, Fr. Eugene L. Watrin galvanized people around him to set an example of a truly holistic human being, as an educationist, social worker, fund-mobilizer, sports developer, guide, counselor and a leader. He touched and transformed many lives by giving of himself freely, particularly to those in need.

Today, this Fund is an attempt to recognize, honor and continue Fr. Watrin's untiring dedication to the upliftment of the marginalized and underprivileged Nepali children and youth. The Fund's major achievement has been towards providing a continuum to Fr. Watrin's great contribution to Nepal by providing access to quality education.

The impact of social service whether it be Social Service Centres in Kathmandu or Shishu Vikas Kendra, Pokhara has been felt in the Nepali society. Centres are working for the betterment of the needy and helpless of the society. Freedom Centre caters to drug abuse and alcoholics; this has contributed a lot to help out the concerned person to get back into the normal societal environment. SXSSC caters to the need of the helpless, orphan children.

⁵³ *Fr. Eugene L. Watrin Scholarship Endowment Fund, Newsletter, Volume 1, Number 1, January 2007*

SVKP works to help retarded children so that they may be treated as normal. To get this sort of treatment retarded children are given such training to do their daily chores so that they can cope up with the real life situations and do not become a burden to the family and society. Thus social service centers are trying to create an environment where the poor, marginalized and unwanted can be accommodated in society and live a life full of human dignity.

CHAPTER FOUR

NOTABLE JESUIT PERSONALITIES IN NEPAL

There are some Jesuits who rendered invaluable contribution in the development of Jesuit education and other activities in Nepal. They are-

- 4.1 Fr. Marshall Denis Moran, S.J. [1951-92]
- 4.2 Fr. Francis B. Murphy, S.J. [1951-59]
- 4.3 Fr. Edward H. Niesen, S.J. [1954-68]
- 4.4 Fr. Bertrand R. Saubolle, S.J. [1952-82]
- 4.5 Fr. Thomas M. Downing, S.J. [1952-87]
- 4.6 Fr. Thomas E. Gafney, S.J. [1959-97]
- 4.7 Fr. Eugene L. Watrin, S.J. [1955-2003]
- 4.8 Fr. Charles A. Law, S. J. [1958-2001]

4.1 Fr. Marshall Denis Moran, S.J. [1951-92]⁵⁴

Fr. Marshall D. Moran was the first son of Frank and Bertha Moran, who was born in Chicago on May 29, 1906 and attended St. Ignatius Prep School in Chicago. After high school he joined the Missouri Province at Florissant on August 24, 1924. The Missouri Province had recently a new mission in Patna, India. In 1928 the Chicago Province was carved out of the Missouri Province and the new mission in Patna came under the Chicago Province. After his first year of Philosophy study he came to Bombay, India on November 11, 1929 with Fr. George Dertinger,

⁵⁴Fr. Marshall D. Moran, S.J., "60 Years in Asia and still counting" in Amar K Simha (ed.), *Godavari Alumni Association(GAA) 25th Anniversary & St. Xavier's School 40th Anniversary 1951-1991*, Kathmandu: Souvenir Sub-Committee, 1991,np. For details See also (a) Donald A. Messerschmidt, *Moran of Kathmandu*, Bangkok: White Orchid Press, 1997 and (b) Fr. Jim Cox, *We band of Brothers* Vol. II, Patna: Patna Jesuit Society, 1996, pp.163-166.

Richard Welfle, John Morrision, Richard Mehren and Charles Bonnot, after travelling one month by steamship from New York. They had volunteered for Patna Mission not expecting to ever return to USA. They were most optimistic about the future and set to work to study Hindi and get familiar with the cultural, social, economic and political reality of India. At that time Gandhi, Nehru and Rajendra Prasad were outstanding as the leaders of the Congress Party in the struggle for the Freedom Movement against British Colonialism.⁵⁵ He completed his study on Philosophy in Shembaganur in Tamilnadu.

In 1931 and 1932 during his regency he was headmaster of the Bettiah Parish Middle School with about 600 students of three religions Christian, Hindu and Muslim. So he soon became friendly with the boys and families of different cultures and enjoyed their trust and cooperation. In 1932 he was sent to Kurseong, in Darjeeling district of present West Bengal, to study Theology for four years and was ordained a priest on November 21, 1935. Mt. Everest was just across the Indian border in Nepal. So looking out north from his window by day and moonlit nights he gazed and dreamt about Nepal, a closed and undeveloped country like Tibet. In 1938 he was appointed as the secretary and assistant to Fr. Frank Loesch, the superior of the mission, who was a great builder and constructor, who was directly involved in the actual construction from foundation to roof.

Fr. Moran was the first principal and superior of St. Xavier's School community in Patna when Jesuits started classes in January 1940. Within three years St. Xavier's had an excellent reputation and popularity in

⁵⁵ Father Marshall D. Moran, S.J., "Reminiscences of Movements and Personalities in India, 1929-1951," speaking to F.W. Rawding, document at NJS Archives, HRDRC, Sanepa.

Bihar and Bengal. Many students from Calcutta came and remained there until they were ready for college entrance. The School Advisory Council, made up of leading citizens of doctors, lawyers, businessmen assisted in the selection of teachers and formation of policy to allay reactionary religious and social oppositions.⁵⁶

Fr. Moran was asked to be the Spiritual Father for the young diocesan priests by Bishop Bernard Sullivan of Patna. He played a major role in the opening up of the first women's degree college in Patna with the gracious assistance of Dr. Rajendra Prasad; the first President of India. Patna Women's College is run by the Carmelite Sisters of Bangalore. Girls even from Nepal went to study there, one of them being Sr. Nirmala M.C. [Joshi] the present Superior General of the Missionaries of Charity of Mother Teresa, Calcutta.

Fr. served on the Patna University Senate and various committees, such as for text books, setting questions for examinations and correcting papers and syllabus, etc. So it was that connection with the Patna University Administration which brought him to Kathmandu, Nepal in October 1949 and the proposal for opening a school was talked about. These contacts in Nepal, where Jesuits had many parents and relatives of many Nepali students in St. Xavier's Patna, made the invitation to Nepal possible even if it was a closed country. When King Tribhuvan returned to Nepal in February 1951, after the overthrow of the Rana dictators, one of his first actions was to telegraph Fr. Moran to come to open the proposed school. "After an interview with the Hon. B.P. Koirala, Home Minister and Hon. Subarna S.J.B. Rana, Finance Minister, every

⁵⁶ Interview with Fr. James Donnelly, S.J., on June 12, 2007.

encouragement and promise of generous help was given, which assured the school of sympathy and active support of new popular section in the government.”⁵⁷ A large piece of land in Godavari with suitable buildings was given on nominal rent, and the school was soon so popular and overcrowded that in 1954 Jesuits transferred many classes into the city and could now also take day scholars. “In the selection of the students Jesuits stressed intelligence and avoided partiality or elitism, choosing students from distant places, who had to walk many days to reach school. Jesuits hoped this mixture of all classes would help to unite and improve the national unity and make possible leadership and progress among all the classes from far and near. Many of these students are now still in the top positions in the Government services, commerce, trade, business and rural development and some have already retired after their valuable service to the nation.”⁵⁸

On March 17, 1959, the Dalai Lama fled Tibet as a revolution broke out against the Chinese who had invaded Tibet in 1950. Little did people realize that the departure of Dalai Lama into exile would cause such a large flood of Tibetans into India and Nepal. The vast majority of those who came and stayed in Nepal were nomads and illiterate people, and not at all prepared for the hot summers of Nepal. Clothing and food and lack of immunity to small pox, diphtheria and skin infection soon caused death and misery for the survivors. So Fr. Moran became the chairperson of a committee of Americans, Swiss, Germans, Indians, Swedish and British. They all informed relief agencies at home back in their own countries. So Catholic and Protestants worked together in complete harmony, and the

⁵⁷ Fr. Marshall D. Moran, S.J., “Document Two: Nepal’s New Jesuit School,” in *Two Reports on the New School in Nepal*, NJS Archives, HRDRC, Sanepa.

⁵⁸ Interview with Mr. Santa Bahdur Pun, May 15, 2008. (Rtd. Director, Nepal Electricity Authority.)

International Red Cross and the Swiss soon sent doctors and nurses and generous aid. With Nepal Government assistance, land and temporary grass and bamboo huts were built. Gradually a handicraft center was started and a carpet industry began with their training programmes at Jawalakhel. Within four years the hard work of Swiss assistance made necessary arrangements and today this industry has reached such efficiency that it is Nepal's biggest carpet exporter. Such cooperation with governments, Aid Agencies and Ecumenical Groups has proved that refugees, when given liberty and initial guidance and training can progress. In this case they had to purchase wool and make rooms and necessary arrangements. Now these ragged, diseased and desperate refugees are free and prosperous community and a great benefit to Nepal, in a short time. One of their great helps to success were the five schools for the Tibetan refugees in Eastern-Central and West Nepal. The weak refugees could make a start and get training and then begin private industry and seek other employment. Such humanitarian success has won the praise of OXFAM, the renowned British Relief Group that supported them. The Norwegian and Swedish groups and German Bishops Fund were most helpful.

HAM Radio Voice of the Himalayas:⁵⁹

One of the hobbies of Fr. Moran was his HAM Radio, a skill he had learned in Chicago as a boy and picked up again after the World War II in Patna. After coming to Nepal it was in 1960 that he took up again to this hobby and carried it on for thirty long years. "Mickey Mouse" was his call sign and had become one of the most well known HAM operators in the world. In 1986 the ARRL awarded him for their "International

⁵⁹ Fr. John K. Locke, S.J., "Fr. Marshall D. Moran, S.J.," in Roy Sebastian, S.J. (ed.), *50 Years Placed with the Son in Nepal*, Kathmandu: Nepal Jesuit Society, 2001, pp.19-21.

Humanitarian Award” given to amateurs who through Amateur Radio are devoted to promoting the welfare of mankind. For Fr. Moran the radio was always more than a hobby. It was a way to give concrete education to the students in physics and geography. It was an apostolate, and he had rendered assistance in times of earthquake, shipwreck, illness and in emergency. More than this it was his way of reaching out in friendship to a bewildering variety of people of different faiths and nationalities from the King of Jordan to a large number of friends in the former Soviet Union. Mickey Mouse is now off the air and his hosts of friends over 90,000 of them miss the word of cheer from Nepal and his puns.

Fr. Moran will probably be best remembered as an educator. He was a superb teacher and he liked to teach. He continued to teach ten classes a week at Godavari and two classes a week to the juniors at Jesuit Training Centre, Pulchowk until the middle of March 1992. He ran informal classes for the boys at Godavari in basic computer skills, showed them films and tended to their ills right to the end. Yet his real contribution came not from teaching and certainly not from administration. He was seldom in the office long enough to administer and he had little patience with details of school administration. His schools succeeded because he was fortunate to have superb administrators to run them: Fr. Niesen in Patna, Frs. Niesen and Watrin at Godavari and Fr. Downing and later Frs. Niesen and Miller at Jawalakhel.

His contribution came first from his vision of education, a vision drawn from the *Ratio Studiorum* and its insistence on excellence, a solid general education and *eloquentia perfecta*. He saw the Cambridge system and its syllabus as a fine modern adaptation of the principles of the *Ratio*, and he was able to convey his vision to his staff and his students.

His second and greatest contribution came from his charismatic qualities as a person. He had an uncanny ability to reach out to people as a friend to people of all kinds: international figures, local politicians, students, teachers, servants and villagers around Godavari. He was constantly on the move and kept up a wide variety of contacts. Each of these people felt a close bond to him. Each felt that he or she had a special relationship with Fr. Moran. His personal contacts made the Nepal enterprise possible, breaking down suspicions and allaying fears. After his death a local businessman, who had never attended the school nor sent his sons there and whose efforts to get his business associate's son into the school twice met with refusal, called to convey his condolences. He said, "He told me so many wonderful things and gave me such good advice. I feel as though I have lost my own father."

He served as rector of the Jesuit community from 1966-71, at times when all of the works of Nepal were under one rector. As a superior he was ready to listen to all. He would size up a situation and give a quick, clear decision. He laid down policies that he wanted to be followed; beyond that each man was free to run his own department unhindered. If a crisis arose he would say, "This is what I would do. But you are the principal, do what you think best." If one rejected his solution, followed one's own lights, and came to grief, he would defend one as though it had all been his idea. And that was the last one would ever hear of it. After 1971 he was no longer superior or principal but continued his contacts, continued a heavy load of teaching, and filled in as acting superior on several occasions. He was readily available for consultation or advice which he continued to give in his usual clear and decisive manner, but he never interfered with rector or principal. He often said, "My time is past. It is up to you now."

At the funeral Mass in Delhi, at the Mass in Kathmandu before the burial of his ashes, and in the volume of condolence messages Jesuits received, rich tributes have been paid to him and to the work he accomplished in India and Nepal. Fr. Moran would have felt uneasy with all of them. Perhaps the most fitting tribute and one he would have felt comfortable with came from Ganesh Man Singh, the “Supreme Leader” of the Nepali Congress, whom Fr. Moran had known since 1951. He visited Moran in the hospital the night before he died and said: “We are happy you came to Nepal.”

4.2 Fr. Francis B. Murphy, S.J. [1951-59]⁶⁰

Fr. Murphy was born on August 18, 1908 in Wilmington, Ohio and joined the Society of Jesus on September 2, 1927. After completing his entire course of the studies in the USA, he was ordained a priest on June 26, 1940. He was then Vice Principal of Loyola Academy in Chicago in 1943. It was here Fr. Provincial asked him to get ready to go to India. It was at the height of World War II. After his arrival he took up teaching at St. Xavier’s, Patna.

He came to Nepal in July 1951 as the first superior of the Jesuits when they came to set up St. Xavier’s Godavari. As he was always patient, humble, concerned and supportive, he proved to be the ideal choice to establish the warm relationship between the staff and the students that has always characterized Godavari School.

⁶⁰ Prajanya Rajbhandari (ed.), *St. Xavier’s Godavari 1951-1986 Anniversary Souvenir*, Kathmandu: SXG,

p. 119. See also (a) Roy Sebastian, S.J. (ed.), *50 Years Placed with the Son in Nepal*, Kathmandu: Nepal Jesuit Society, 2001, p. 92. and (b) Fr. Jim Cox, S.J., *We Band of Brothers* Vol. I, Patna: Patna Jesuit Society, 1996, pp.108-111.

Even though he was never in good health he was an excellent teacher and hardly missed a class. He was one of the best teachers in English, especially spelling. He always had time for every individual, whether it was a school servant, a fifth grade boy or any one else. Every person that went to him for help would feel his warm interest and concern. Even if he could not completely solve every problem, people knew his concern and they felt much better because they had shared with one who cared.

Due to his ill health he had to go back to USA and he died in 1971 in Cincinnati, Ohio.

4.3 Fr. Edward H. Niesen, S.J. [1954-68]⁶¹

Fr. Niesen was born on June 4, 1908 in Chicago and joined the Society of Jesus on September 20, 1926. He came to India in 1933 and after regency, completed his studies at St. Mary's Kurseong and was ordained a priest on November 21, 1936. After tertianship he joined Fr. Moran in the founding of St. Xavier's School in Patna and was first Vice-Principal and then Principal when Fr. Moran came to Nepal. By 1954 the school at Jawalakhel had been opened for the primary students and Fr. Niesen came to Nepal to take up the work of principal of Godavari High School and the superior of the Jesuits in Nepal. It was above all Fr. Niesen who moulded Godavari School into the fine educational institution which it still remains today. He was a mathematics teacher and took up the task of teaching math in all the senior classes. But his expertise extended far beyond the classroom, the principal's office and infirmary. By the time he arrived, Godavari School was in need of more facilities, so he became a

⁶¹ *Ibid.* pp.169-180. See also (a) Sebastian, f.n. no. 7(a), p. 94. and (b) Cox, f.n. no. 1(b), pp.118-121 and (c) V. Lawrence Sundaram, S.J., (ed.) *Jesuit Profiles: Some Eminent Jesuits of South Asia*, Anand: Gujarat Sahitya Prakash, 1991, pp.307-312.

master builder, remodeling and reshaping the odd and old buildings left from the Rana days to include a new kitchen, a library, a science lab, more classrooms etc., and the Jesuit residence at Nara Mahal. He was a great sportsman and with General Nara Shumsher conducted the entire sports programme in Nepal that was organized to celebrate the coronation of King Mahendra in 1956.⁶² When Fr. Watrin became the principal at Godavari, Fr. Niesen moved to Jawalakhel to take over the junior school and constructed new building at Jawalakhel, one of the first structures in Nepal using the then novel reinforced concrete pillars and slabs.

In the 1960s he unofficially began the GAA in the city as a contact office for the students who passed out and were studying in the city colleges. In reality he was the true founder of the Alumni Association, which in due course took shape as GAA.

By 1968 Fr. Niesen's health had deteriorated. He was a lifelong sufferer of asthma, and as the years went on, it became difficult to continue at the altitude of Kathmandu. He was asked by the Superior to move to Delhi to take over the junior section of the new venture in Delhi. There he put all his skills to good use to build up that school, a task he continued until his death in March of 1974.

Despite his return to India, Nepal remained his first love and he paid one last visit to Nepal a few years before his death. It was at that time that his greatest gift became obvious as the teachers of the two schools, the carpenters, masons, and other workers gathered round to greet him and recall the old days. He always surrounded himself with people who were loyal and generous to the school and who emulated him in their labors. It

⁶² Hemanta Rana, "Fr. Niesen's Contributions to Nepalese Sports" in Prajanya Rajbhandari (ed.), *St. Xavier's Godavari 1951-1986 Anniversary Souvenir*, Kathmandu: SXG, pp. 181-187.

was always easy for others to take over from Fr. Niesen because of the staff he had trained and left behind. With students he was strict, but as many would later recall, he also loved them. He had a special soft spot for the difficult students, those who had difficulty in learning or were discipline problems. One of his constant refrains to the young Jesuits in Nepal was that, above all, the students need encouragement. He used to say, “A school is not judged by the number of first divisions. The best students will do well, because of, or not it can get all the students through the exam with good results, especially the poorer and middling students.”⁶³

4.4 Fr. Bertrand R. Saubolle, S.J. [1952-82]⁶⁴

Fr. Saubolle was born on October 1, 1904 in Orissa of French and Irish parents. After attending the Christian Brothers schools in Kurseong and Shillong, he went to St. Xavier’s College in Calcutta. From there he entered the Society of Jesus on March 3, 1924. After novitiate and juniorate in Shembaganur he went to Louvain, in Belgium, for study of philosophy. He returned for three years of regency at St. Joseph’s College North Point in Darjeeling and theology in Kurseong and was ordained a priest on November 21, 1936. Then he served as parish priest in Hazaribagh and at St. John’s Church in Kurseong. From there he went to North Point College as minister (administrator) and parish priest.

When the Nepal venture began in 1951, Fr. Saubolle volunteered to work in Nepal. With his knowledge of Nepali and his multiple skills, he was God’s gift to the Nepal mission. In 1952 he came to Godavari where he

⁶³ Sebastian, f.n. no.7 (a), p. 94.

⁶⁴ Rajbhandari, f.n. no.6, pp. 125-129. See also (a) Sebastian, f.n. no. 7(a), p. 92. (b) Cox, f.n. no. 7 (b), pp.152-155. and (c) Sundaram, f.n. no.8 (c), pp..57-60.

spent the rest of his life. For ten years he served as minister at Godavari and teacher in the school. As a teacher of Moral Science he had a gift of enthralling the boys with his stories. He was a master of many trades, and thus his teaching extended far beyond the classroom. He was a master photographer and gardener. Mass wine was impossible to obtain in Nepal, so he took up the task of making it and produced a book on the subject. He was a pioneer in use of *gobar gas* (bio- gas) and built the prototype plant in Nepal. When solar energy was first mooted, he made a prototype which provided hot water. He created an energy conserving stove and taught people how to use it. Early on in Nepal he became interested in bee keeping as a science. He introduced the raising of rabbits for food and profit so that people in the village might increase their income. He wrote booklets on all these skills and distributed them to people. In his later years the poet in him emerged and he wrote two small volumes of poetry.

Above all, he was a friend not only to the members of the community and the servants who worked for him, but to everyone in the villages around Godavari. Every afternoon he would take a walk through the villages. He would talk to the villagers, listen to their problems and share life with them. When he died in 1982 virtually the whole village came to pay their last respects.

4.5 Fr. Thomas M. Downing, S.J. [1952-87]⁶⁵

Fr. Downing was born on May 11, 1915 and entered the Society of Jesus on September 1, 1933 and came to India in 1942. He completed his studies in St. Mary's College Kurseong and was ordained a priest on

⁶⁵ *Ibid.* pp. 149-161. See also (a) Sebastian, f.n. no.7 (a), p. 93. and (b) Cox, f.n.no.7 (b), pp.47-49.

November 21, 1946. He returned to Patna after tertianship to take up the task of assistant parish priest in Buxar. A few months after the opening of Godavari School, he was asked to come to Nepal, where he would begin his real life's work. He arrived in Godavari in 1952 to take over Fifth Class, and he took it all over. He was their class teacher, their hostel prefect, their games master and much more. He moved to Jawalakhel in 1954 when the primary school opened there to continue as a teacher and to take on the added burden of minister/administrator for the community. When the primary boarding section moved back to Godavari at the end of 1969, he went back to Godavari to continue his dual role.

Fr. Downing was truly a man in whom there was no guile. He said what he thought, a man of true honesty and simplicity. This was a quality which generations of Fifth Standard boys understood and appreciated. They feared him as a stern disciplinarian, but they also trusted him, confided in him and tried to imitate him. A lifetime of teaching Fifth Standard might seem to some a life of boring, repetitious drudgery, but to Fr. Downing it was never boring. Each year was like an ever-new challenge that brought him continual satisfaction. He was the hostel prefect and an organizer of an endless round of interesting activities: Cub Scouts, dramas, swimming, the annual "Circus," etc. Throughout all of these years he remained minister, seeing to the smooth administration of the whole plant, the needs of the community, and the needs of the workers.

By the time he moved to Jawalakhel in 1954, there was an increasing number of Indian Catholics and, as the sixties progressed, Nepali Catholics from Darjeeling, living in Kathmandu. For all of them he was their parish priest providing the consolation of the sacraments, visiting the families and encouraging them in their faith. When he returned to

Godavari, he continued his work as pastor to the Catholics there. He was a well-appreciated retreat master (spiritual guide), often going off in the winter to give retreats to Sisters in India.

In his later years he was a valued Spiritual Father to a large number of the Jesuits living in Nepal. He went each week to St. Mary's School to teach Moral Science and to counsel the senior boarding girls. His very last day March 29, 1987 was typical of his no-nonsense approach to life. After the parish Sunday Mass and seeing to minister's duties, he took his class five boys on a morning walk. Then he set off for town to shop, get a checkup at Patan Hospital from his doctor and counsel the girls at St. Mary's. He returned to Godavari to see to the evening meal, put on his usual lively after-dinner Bungalow show by his boys for two nun visitors, retired to his room after he put the boys to bed, had a heart attack and died.

“Fr. Downing was a priest, a Jesuit priest, operating in a non-Christian environment and although he was a catholic priest we, his boys were Hindus, he was one of us, blessed with the essential goodness that makes humans of us.... Over a thousand of those whom he taught will carry on, and will get thousands of others to carry on, the greatest message that bequeathed, that being good is what we should all aim for that aspiring for goodness represents the highest purpose of human existence, that others will follow us when we are good, and that we pledge to follow Fr. Downing because he was above all good; he was good all times and he was good towards his Creator, towards his fellow human beings and particularly towards his Jesuit colleagues, other teachers and us his pupils of Godavari Community... A good man is dead, but the good in him lives for ever.”⁶⁶

4.6 Fr. Thomas E. Gafney, S.J. [1959-97]⁶⁷

⁶⁶Chiranjivi S.S. Thapa, “On the Goodness of Fr. Thomas Downing,” in Donald A. Messerschmidt, *Moran of Kathmandu*, Bangkok: White Orchid Press, 1997, p.179.

⁶⁷ Sebastian, f.n. no. 7(a), p.95. See also (a) Fr. Jerry Drinane, S.J., *We Band of Brothers* Vol. III, Patna: Patna Jesuit Society, 1996, pp.28-30.

Fr. Thomas E. Gafney was born in Cleveland, Ohio, on November 28, 1932. He joined the Jesuits in September 1, 1952 and came to Nepal in 1959. He completed his philosophy studies at West Baden, Indiana. He had regency at St. Xavier's Godavari and then went to St. Mary's college Kurseong for theology. He was ordained a priest on March 19, 1965 and did his tertianship in Hazaribagh. Fr. Gafney returned to Kathmandu in 1967 after his Jesuit training and began working in the schools, which at that time was the main work of the Jesuits in Nepal. He was vice-principal and teacher at St. Xavier's Godavari in 1967-68, then treasurer, teacher and rector at St. Xavier's Jawalakhel from 1969-1976. In the meantime, he became founder-director of the Social Service Center for the region and this became his full time job from 1976.

Fr. Gafney began his Social Service Centre at Mahendra Youth Hostel, very close to St. Xavier's Jawalakhel. He used to go to the streets and gather the homeless boys from the city. The main goal of his venture was to give them education, a home and paternal love. Being well aware of the psychological needs of the boys, he designed the appearance of later buildings with multi-colored bricks, and the place had really cheerful look. He also took care of their physical growth of the boys by introducing various sports activities such as Taekondo. They were very happy and full of fun.

Gradually Fr. Gafney expanded his work and established other centres in the city. Somehow he managed to do all the good things most of the Jesuits would like to do. He saw the effects of drug addiction on the youth of Nepal and as he began detoxification programmes, founding

Mukti Kendra/ Freedom Centre to help them. He also had a heart for the handicapped. This led him to open a centre for the handicapped at Nakhipot. Many a times he would take a child or adult for heart surgery or to get an artificial limb or any special treatment to India or any other country where the care was available.

In recent years, he gave a lot of time and attention to the victims of AIDS. Money was not a consideration; he would somehow find enough money to help those who needed it for the treatment. He attended international conferences on drug addiction and took the handicapped children for special “Olympics” in Nepal and abroad. He treated them just like ordinary human beings, which was just what they needed. He never forgot his priesthood and was for many years the spiritual director for St. Mary’s Sisters. Underlying all his social action was a deep spirituality and the Jesuit charism. Though he resided outside a Jesuit community, he frequently visited the Jesuit communities and even taught juniors at Kamal Niwas, the Jesuit Training Center at Pulchowk.

Fr. Gafney was a person who took a “prophetic stand”. He could not tolerate corruption or inefficiency. He was not afraid to confront anyone who he thought was exploiting or profiting from the funds intended for the poor or outcasts of the society. He did not hesitate to denounce corruption in the columns of the Kathmandu newspapers. In doing so he certainly made enemies among the rich and powerful. In the morning of December 14, 1997, his body was found on his bed in the small bungalow in Jhamsikhel by one of the workers. His throat was slit and the bed was soaked with blood. It was terribly shocking news for all the Jesuits and the people who knew him.

Fr. Gafney was a sociable person with a wry sense of humor, a ready smile and an amusing joke or story. He, like most people was faced with the choice of keeping quiet and going along with the system or speaking against the evils in the society. He chose the later. A few months earlier Mother Teresa of Calcutta had died so when he was brutally murdered; many newspapers carried an article saying the Mother Teresa of Nepal has been murdered. The work began by Fr. Gafney still carries on and bears witness to the values he stood for.

4.7 **Fr, Eugene L. Watrin, S.J. [1955-2004]**⁶⁸

Fr. Eugene L. Watrin was born on July 28, 1920, in the city of Dayton, Ohio, USA. He began his academic life by attending St. Mary's Grammar School in the parish, where he was baptized and grew up. Then he went to Chaminade High School run by the Marianist Brothers. He joined the Society of Jesus on September 1, 1939 and was ordained as a priest on November 21, 1953. Since he had not studied with the Jesuits, he was sent to Xavier University, Cincinnati, Ohio for a year to see how Jesuits operate. Then he was admitted for two years of novitiate at Milford, Ohio. In the same building he had his two years of juniorate too. Meanwhile, the novitiate had bought a big farm and in between his juniorate and philosophy studies, Fr. Watrin helped in putting up buildings there. This was the time when the USA was involved in World War II, and everyone except the unfit had to serve in the army. Though the priests and seminarians were exempted, their coworkers had no choice. So there was no one to work in the kitchen. Since theirs was a huge community, scholastics (trainees for priesthood) had to work in the

⁶⁸ *Ibid.* pp.22-25. See also Drinane, f.n.no.14 (a), pp. 95-98.

kitchen for a full day of cooking and washing pots and pans, besides other household chores.

At that time, the novices were asked if they were interested in serving overseas in the missions. In those days there were three conditions to become a missionary- go when one was sent, go where one was sent and it was a one way ticket. Some were sent after juniorate and some after philosophy. Young Fr. Watrin always wanted to become a missionary. Originally he was designated to go to Japan. Later Superiors found that the Church's needs were greater in India. So it was decided to send him to India after his philosophy. By this time he had also completed his Litt. B. (B.A.) at Xavier University and M.A. in English at Loyola University of Chicago.

After philosophy, he joined a group of six Jesuits, who went to India in September 1946. Though the war had ended, there were no ships at that time. So they could not sail till December. Once they started, the journey was not all that easy. There was a big storm in the Pacific Ocean, and the ship they were in almost overturned. However, after thirty days they arrived in Bombay and stayed at St. Mary's High School.

In early January, 1947, the group was sent to Patna. They were five scholastics and a priest. From Patna they were sent to Chuhari to learn Hindi. Though they did not learn much Hindi, life was pretty tough. There was no electricity, no running water. Weather was hot and humid in the summer. Fr. Watrin was covered from head to foot with prickly heat and he suffered from dysentery for almost a whole year, yet it did not put a brake to his enthusiasm; instead his missionary zeal grew more. On August 15, 1947, they celebrated Indian Independence in Chuhari. In

January the following year, he was sent to Jaipur as a teacher and prefect in St. Xavier's School and hostel. He taught there for two years. Then he went to Pune for theology. After one year in Pune, he was sent to St. Mary's Kurseong for the rest of his studies and was ordained a priest there on November 21, 1953. Then he was the vice-principal at St. Xavier's Patna in 1954.

Fr. Watrin arrived in Nepal on May 15, 1955. He was soon appointed to St. Xavier's School, Godavari as vice-principal, hostel prefect and senior English teacher. It turned out that he taught not only English, but also biology, maths, and general knowledge, to the senior boys. He also had the task of starting and nurturing the Nepal Scouts at Godavari the same year. On December 4, 1958, their majesties, King Mahendra Bir Bikram Shah and Queen Ratna Rajya Laxmi Devi Shah made an unofficial visit to Godavari. Fr. Watrin had the opportunity to welcome them and their children, show them around and have tea with them.

In 1962, he became the principal at St. Xavier's School, Godavari. In the same year he was appointed to the first Bi-National Fulbright Education Committee in Nepal. He was a member of that committee till his death. One of the major events of his time as Principal was anniversary programme of the Godavari Scouts at which His Royal Highness Crown Prince Birendra Bir Bikram Shah Dev himself presided.

After finishing his term as the principal at Godavari, Fr. Watrin became the moderator and director of GAA in Thamel. Besides working at GAA, he also taught English to four classes of the students at Padma Kanya Girls Campus for two years. From 1973-76, he served on the managing committee of Kanti Ishwari Primary School too.

In 1983, the present GAA hall was ready and Fr. Watrin welcomed Her Majesty Queen Aishwarya Laxmi Devi Shah to inaugurate it. At present the GAA is involved in many activities, such as One Act Play festivals, Basketball Tournaments, Spelling Contest, issuing monthly newspapers and various social action programmes.

In 1987, Fr. Watrin was appointed representative of the Ryder Cheshire Foundation of England for their Home for Disabled at Jorpati. The following year he became the founder and chairman of the managing committee of St. Xavier's College. He undertook another work as the national chairman for Ashoka Foundation for Nepal Public Service Entrepreneurs in 1988. In 1993 he began Social Action Volunteers as a registered society as part of GAA to aid the sick and the poor. In the same year he welcomed royal dignitaries once again to the inauguration of St. Xavier's Campus in Maitighar. In 1996 he was appointed the national chairman for Habitat for Humanity in Nepal.

About his vision of the mission he said, "In all my speeches I keep emphasizing whether you are a Christian or a Muslim or a Hindu or a Buddhist or a Jew, they all have the programmes aimed at the poor people. We see beggars being supported near temples and the people being fed at different occasions at different places. God has a special love for the poor people. Christians bring out this message very strongly. Jesus says, 'Whatever you do to the least of my brothers and sisters, you do unto me.'⁶⁹ This sums up Christian message. Therefore, all of us are called upon to help the poor people. If we say we love God, we can do a

⁶⁹ "The Gospel of Mathew, Chapter 25:40", in *Good News Bible with Deuterocanonical Books Today's English Version*, Glasgow: Collins/Fontana for The Bible Societies, 1979, p. 38.

lot to help the poor people whom God loves. In our tradition many saints helped the poor, so we are also called upon to help them. To serve God we have to serve the poor.”⁷⁰

In his 80s Fr. Watrin was diagnosed with cancer yet he was a happy man and took it gracefully. He was still working and riding his bicycle at this ripe age. He died of cancer on February 29, 2004. It was he who really shaped the GAA into what it is today. He was a great sports man. GAA holds the Fr. Watrin Memorial Basketball Tournament at national level for clubs. GAA established the Fr. Watrin Scholarship Endowment Fund on his 80th birthday to educate the poor and needy children of Nepal for a better tomorrow.

In his almost fifty years of selfless service in Nepal, Fr. Watrin galvanized people around him to set an example of a truly holistic human being, whether as an educationist, social worker, fund-mobilizer, sports developer, guide, counselor or a leader. He touched and transformed many lives by giving of himself freely, particularly to those in need.

4.8 Fr. Charles A. Law, S. J. [1958-2001]⁷¹

Fr. Charles Law was born on September 22, 1931 in Chicago. His father was a doctor and his mother was a graduate in music. His early inspiration for social service was from his father, who used to give away 10 percent of the family earnings in charity and to the missions. Once as a boy, he and his father had gone for a retreat/prayer and reflection to a

⁷⁰ Sebastian, f.n. no. 7(a), p. 25.

⁷¹ *Ibid.* pp .38-41. See also Drinane, f.n. no. 14(a), pp. 55-56.

Trappist monastery. It was this experience which attracted him to the religious life.

He attended the parish grammar school up to class eight. Then he went to Loyola Academy for high school studies. After completing high school he went to Loyola University for his college studies. He joined the Society of Jesus on August 8, 1951. In juniorate and throughout his Jesuit life he has written many articles, taken part in plays, done radio shows. He had a collection of about 200 poems written by himself, and many were published in various magazines. He also wrote and published three books of personality/character development for youth.

In 1955 he went to Spring Hill in the southern part of USA for philosophy and science studies. There he also had the chance to come in touch with social justice and the whole Negro question.

At first he volunteered to come to India. But later he was asked if he would be willing to go to Nepal instead, so he agreed. Once it was confirmed that he had to come to Nepal, he checked out Nepal in the map. Since he did not get his visa on time he had to wait till he finished his philosophy.

In late 1958, he arrived in Nepal along with Fr. Locke. After reaching to Nepal he went to Godavari and worked there as a teacher. In 1961, he went to St. Mary's Kurseong for theology studies. He was ordained priest on March 19, 1964 along with Fr. Locke.

When the high school was shifted from Godavari to Jawalakhel, he too moved and was hostel-in-charge for ten years. In the meantime there was

the New Education Plan in Nepal and the school's affiliation with the original Cambridge Examination Syndicate was changed into Nepali S.L.C. Fr. Law taught science in Nepali for four years. After the hostel was closed, he had a sabbatical year (leave). At this time he spent six months in a village called Namdu and taught in a school but later a strike took place and then spent the rest of his sabbatical year in USA. After coming back from the USA he went to another village called Phalebas near Kusma in central Nepal. Unfortunately here too strike broke up. But it was a strike at Jawalakhel that brought Fr. Law back as science teacher. He returned to St. Xavier's and when things were pacified he went back to Phalebas for four years. Fr. Law considers that his stay in the village under the leaky roofs of an abandoned rest house (*Pati*) and teaching in the school as the happiest times of his life. He came back to Jawalakhel again in 1985 and was appointed superior.

In the same year, the "Think Tank" for the discernment about beginning the I.Sc. began to work out the possibilities of its launch. Fr. Law was an integral part of it. Though it required a total transformation in the normal school situation, they went ahead. At first, the I.Sc. was started at the school as an Evening College from 4.00-8.30 PM. He was the acting principal for the I. Sc. section till it was moved to the present premises at Maitighar.

In 1995, there was another discernment process, headed by Fr. Leo Cachat to decide whether the college should begin a bachelor's programme or not. Initially Fr. Law was not in favor of it, but since more voted for it, it was considered. The first two courses in Bachelors in Social Work, the first of its kind, and Bachelors in Environmental Sciences were begun by the affiliation with KU and TU respectably.

Opening the Social Work Department in the college was one of Fr. Law's outstanding experiences. He had great hopes that it would have a remarkable effect on the country, and at present, it does. When the college moved from Jawalakhel to Maitighar Fr. Law was the principal. In a true sense he was a great social worker who cared and felt one with the poor people. He attended and participated in many national and international meetings of social justice and peace or social forums.

He died of cardiac arrest on September 9, 2001 and was cremated at Teku on the banks of the Holy River Bagmati.

These Jesuit personalities who made the way for others have already gone to their heavenly abode. There are many stalwarts who are not mentioned because they are still working and quite well known among the people.... to name them: Fr. Ooki in Pokhara, Frs. Stiller, Locke, Miller, Coyne, Donnelly, Mathew, Lawrence in Kathmandu and Fr. Robins in Jhapa. There are other trendsetters like Frs. Dressman and Cachat who have returned back to USA. The former principals of SXC Frs. Francis, T.M. Joseph and P.T. Augustine, who have returned to India, were instrumental in developing the Jesuit institutions. Jesuit contribution in education received recognition from the government in the form of Civil Award *Gorkha Dakshin Bahu* among them are late Fr. Moran and Fr. Lawrence, Fr. Miller and Fr. Donnelly.

CHAPTER FIVE

CONCLUSION

The advent of Jesuits in the east from the very birth of the Society of Jesus as an organization or religious congregation has brought great activities in every sphere of human society. The founder father St. Ignatius had a great desire to serve in the Holy Land but this desire of his was not feasible due to various circumstances; thus he and his group of his friends who had named themselves the Society of Jesus put themselves under the direct directives of the Pope. As a group, Ignatius and his friends offered themselves to the service of the Pope. Since this group was well educated, the Pope wanted to make use of them. At this time in its history of church was in great turmoil due to the Protestant Reformation; thus Jesuits were called to defend the church. Due to this the Jesuits are also known as counter- reformationists.

Since Jesuits were dispersed in various parts of the world from their very origin, they felt that someone should be their leader to coordinate them. Thus St. Ignatius was chosen as their first Superior General, to whom all the members were bound by the vow of obedience. The Pope sent them wherever the need was greatest. It was in this situation that St. Francis Xavier landed in India. India was the first Jesuit province outside Europe. Jesuits read the signs of times and the needs of the church and so they began teaching and preaching. St. Paul's College in Goa was the first Jesuit College. From the very beginning education has been the major priority of the Jesuits. In order to bring transformation in society, education is a must whether it is formal or non-formal.

India was a most privileged country in this sense that the one of Jesus' disciples St. Thomas and one of the first Jesuits Francis Xavier came to India. So the South Asian sub-continent got the service of the Jesuits from very beginning.

As Jesuits grew in number they spread all over India and eventually came to Tibet and Nepal. But in Nepal it was in 1951 that Jesuits came to work as educationists. The first-ever English medium school was St. Xavier's Godavari, followed by St. Xavier's Jawalakhel. These two schools were boys' schools so in order to educate the girls, the Jesuits explored the possibilities to invite religious nuns to run a school and that is how St. Mary's School came to be established in 1956. Fr. Moran played a major role in invite IBVM sisters now Congregation of Jesus. It so happens that the C.J. sisters follow the same charism and Constitutions, written by the founder of the Jesuits, St. Ignatius.

With more than 57 years of Jesuit service in Nepal, the Jesuit education certainly had a great impact on the society, which prior to their coming was closed to the outside world. The very medium of teaching broadened the thinking pattern of the students and the parents. Studying in an English medium boarding school was not everybody's cup of tea. In the beginning it was meant for those who could afford it, but in the course of time, as many English medium schools started, the Jesuits did away with the boarding system so that many more day-scholars can be accommodated for the classes. It opened the new horizon and opportunity for all those who wanted to study in St. Xavier's.

Today many people comment about the Jesuit institutions that they are one of the cheapest yet high standard schools or institutions in Nepal. People who are associated with the schools say that the environment of the Jesuit institution is completely different from other institutions so that every person who joins the institution feels drawn to perform his or her best. The job gives them satisfaction. The high managerial quality and transparency helps them to do their best and to make use of their talents to the maximum for the benefit of oneself, the students, colleagues and the institution at large. Being associated with a Jesuit institution gives them pride and respect in the society.

The dedicated service of the Jesuits and the staff has been commendable. Students' overall development is given importance, so that they can be men and women for God and others. Besides education the Jesuits also got involved in the social service work. Fr. Gafney played a major role to give a shape and form to this work. Many of those establishing new schools came to see St. Xavier's and learned its traits. Even today many look up to St. Xavier's as the standard model school and try to follow. All the Jesuit educational institutions are shaped or modeled according to the two historic documents: 'The Official Plan and Directives of Jesuit Education' and 'The Characteristics of Jesuit Education.' Ignatian Pedagogy is a teaching method which is based upon Context, Experience, Reflection, Action, and Evaluation. Irrespective of the medium of instructions Jesuits follow these methods in their teaching; thus there is universality in Jesuit education. Though Jesuits follow a particular standard it is not rigid in nature but has the flexibility to adapt according to the place and situation, keeping pace with the fast developing world.

The aim of the Nepal Jesuit Society is to keep the Jesuit tradition of educational excellence and service to others as the guide for all the programmes at schools and college. By integrating the academic work and intellectual growth with physical, spiritual and emotional developments through various activities, the schools and college seek to foster competence, creativity and innovative spirit, both throughout and beyond the institutions. At the end of their studies students are expected to enter the larger world with socially responsible goals, a lifelong appetite for learning and the desire to make this universe a better place in which to live in. Students are expected to be prepared to use their God-given talents not only for personal fulfillment, but also as men and women in service for others. The institutions also promote close student-teacher contacts and encourage students to develop their full potential of leadership. The intelligent pursuit of excellence and the variety of activities, to which students are exposed in the institutions, are intended to produce moral leaders who will champion the values of truth, justice and peace.

Bibliography

Unpublished Dissertation:

- Gurung, Udi Jung, *A Historical Study of Christianity in Nepal: From Medieval period to 1952 A.D.* M.A. Dissertation submitted to the Central Dept. of History, TU, Kirtipur, 2005.

Unpublished Documents from Nepal Jesuit Society (NJS) Archives, HRDRC, Sanepa.

Unpublished Reports/Papers

- “A Paper submitted to the All Nepal Jesuit Apostolate Committee (ANJAC) on the Nepal Jesuits’ Social Involvement,” dated 5 July, 1971.
- “Report from Director of a work: The Human Resources Development Research Centre.”
- “The Human Resource Development Research Centre,” A report prepared for Dick Abbott, World Bank Representative, Nepal, 21 July 1981.
- “The Jesuit University Today,” summary of an address by Father General Kolvenbach to Presidents and Rectors in Frascati on 5 November, 1985. From “Education SJ” no. 5. Nov-Dec 1985.
- Augustine, Fr. P.T., S.J., ‘Apostolate of Research and Publication,’ 7th May 2003,
- Gafney, Fr. Thomas E. “An Overview of Jesuit Work in Nepal.”
- Gafney, Fr. Thomas E., “Anniversary of Our Social Service,” 1995.
- Moran, Fr. Marshall D., “Two Reports on the New School in Nepal,” 1951.

Unpublished Articles:

- “Research as a Jesuit Apostolate and Experience.”
- “SJ News and Features,” Vol.-No 1, January 12, 1997.
- “The Ministry of Jesuits in Nepal,” 11 February, 1974.
- Gafney, Fr. Thomas E. S.J., “The Mission of Jesuits in Nepal,” 15 October, 1973.
- Gafney, Fr. Thomas E., “Celebrating Twenty-Five Years of Service 1995, A Synoptic History of the St, Xavier’s Social Service centres (1970-1995),” 1995.
- Gafney, Fr. Thomas E., “Celebrating Twenty-Five Years of Service 1995,” 1995.
- Locke, John K. S.J., “An Intellectual Apostolate.”
- Rawding, F.W., “Reminiscences of movements and Personalities in India, 1929-1951,” Father Marshall D. Moran, S.J., speaking to F.W. Rawding, MA (Cantab).
- Rawding, F.W., “Twenty Years of Jesuit Research in Nepal, 1966-1986.”
- Stiller, Lud S.J., “Some thoughts on the feature of the Research Centre,” 10/11/96.
- Upadhyaya, Sarada Pd., “Documents on the founding of Godavari School, 1970.

Unpublished Letters:

- Letters of Fr. Moran to Fr. Richard Welfle; Superior of Patna Mission, 1949-50.
- Quotations from the letters of Fr. General in response to the Annual letter of the Research Centre superior, 1977, 1979, 1980, 1981, 1982, 1984, 1985, 1986.

- Responses to the Misereor Questionnaire, April, 1979.

Published Sources:

Journals and Periodical:

- Anthony, M.A.Joe, S.J. (ed.), *Jivan: News and Views of Jesuits in India*, Anand: Gujarat Sahitya Prakash, August 2001.
- *Jivan: News and Views of Jesuits in India*, Anand: Gujarat Sahitya Prakash, July 2002.
- *Jivan: News and Views of Jesuits in India*, Anand: Gujarat Sahitya Prakash, September 2002.
- *Jivan: News and Views of Jesuits in India*, Anand: Gujarat Sahitya Prakash, May-June 2003.
- *Jivan: News and Views of Jesuits in India*, Anand: Gujarat Sahitya Prakash, July 2003.
- *Jivan: News and Views of Jesuits in India*, Anand: Gujarat Sahitya Prakash, July 2004.
- *AMDG News*, Rome: Information Office at General Curia of the Society of Jesus, January 2007.
- Franco, Fernando, S.J., *Promotio Iustitiate, A SJS journal*, Rome: Social Justice Secretariat, January 2007.

Souvenirs and Journals of Schools and College:

- Rajbhandari, Prajanya *et al* (ed.), *St. Xavier's Godavari 1951-1986 Anniversary Souvenir*, Kathmandu, SXG, 1986.

- Sherchan, Ujol (ed.), *St. Xavier's 50th Anniversary A souvenir*, Kathmandu, St. Xavier's, 2000.
- Simha, Amar K. (ed.), *Godavari Alumni Association (GAA) 25th Anniversary, St. Xavier's School 40th Anniversary 1951-1991*, Kathmandu, Souvenir Sub-Committee ,1991.
- St. Xavier's College, *Pioneer*, Annual Souvenir, 2007.
- St. Xavier's College, *The SET Journal*, Celebrating 13th Year, 2008.
- St. Xavier's School, *Godavarian*, Annual Souvenir, 2007.

In Nepali:

- *Moranko Samjhana* (in memory of Moran), Moran Memorial School Maheshpur, Jhapa, 2007.

Books:

In English:

- Afonso, John-Correia, S.J., *Letters from the Mughal Court*, Anand: Gujarat Sahitya Prakash, 1980.
-, *The Jesuit in India 1542-1773*, Anand: Gujarat Sahitya Prakash, 1997.
- Amaladass, Anand, (ed.) *Jesuit Presence in Indian History*, Anand: Gujarat Sahitya Prakash, 1988.
- Anonymous, *Education in Nepal*, np, np, nd.
- Arrupe, Pedro, *Our Secondary Schools Today and Tomorrow*, Rome: np, 1980.

- Aryal, Krishna Raj, *Education for the Development of Nepal*, Kathmandu: Shanti Prakashan, 1970.
- Bajracharya, Hridaya R. *et al* (ed.), *Education and Development 1999*, Kathmandu: CERID, 1999.
- Bangret, William V., S.J., *A History of the Society of Jesus*, St. Louis: The Institute of Jesuit Sources, 1972.
- Basnet, Shreshna, *Partnership in Education(PIE), An experience in reaching out to the less privileged Children & An effort to promote the Rights of Every Child*, Kathmandu, St. Xavier's College, 2005.
- Caraman, Philip, S.J., *Tibet: The Jesuit Century*, St. Louis: The Institute of Jesuit Sources, 1997.
- Castelino, Herman, S.J., *Issues in Jesuit Education*, Anand: Gujarat Sahitya Prakash, 2005.
- Costellore, M. Joseph, S.J., *The Letters and Instruction of Francis Xavier*, Anand: Gujarat Sahitya Prakash, 1993.
- Cox, Fr. Jim, S.J., *We Band of Brothers Vol. II*, Patna: Patna Jesuit Society, 1996.
-, *We Band of Brothers Vol. I*, Patna: Patna Jesuit Society, 1994.
- Divakar, Parmananda, S.J., *The Constitutions of the Society of Jesus*, Anand: Gujarat Sahitya Prakash, 1996.
- Drinane, Fr. Jerry, S.J., *We Band of Brothers Vol. III*, Patna: Patna Jesuit Society, 2004.
- *Good News Bible with Deuterocanonical Books Today's English Version*, Glasgow: Collins/Fontana for The Bible Societies, 1979.
- ICAJE, *Ignatian Pedagogy: A Practical Approach*, Anand: Gujarat Sahitya Prakash, 1993.
-, *The Characteristics of Jesuit Education*, Anand: Gujarat Sahitya Prakash, 1987.

- Kolvenback, Fr. Peter-Hans SJ, *The Formation of Jesuits*, Rome: General Curia Of the Society of Jesus, 2003.
- Messerschmidt, Donald A., *Moran of Kathmandu*, Bangkok: White Orchid Press, 1997.
- Moore, John, S.J., *Our Schools*, Delhi: Jesuit Educational Association of India, 1989.
- O'Malley, John W., *The First Jesuits*, Harvard: Harvard University, 1993.
- Oiz, Henry Paschal, S.J., *Blessed By the Lord: A History of the Patna Jesuits 1921-1981*, Patna: Patna Jesuit Society, 1991.
- Sebastian, Roy, S.J. (ed.), *50 Years, Placed with the Son in Nepal*, Kathmandu, Nepal Jesuit Society, 2001.
- Sundaram, V. Lawrence, S.J. (ed.), *Jesuit Profiles: Some Eminent Jesuits of South Asia*, Anand: Gujarat Sahitya Prakash, 1991.
- Vannini, Fulgentius, *Christian Settlements in Nepal During the Eighteenth Century*, New Delhi: Messers Devarsons, 1977.
- Wessels, Cornelius, *Early Jesuit Travellers in Central Asia, 1603-1722*, The Hague: Martinus Nijhoff, 1924.
- Wood, Hugh B., *Nepal Diary (1953-1962)*, Oregon: American Nepal Education Foundation, 1987

Websites:

- *Jesuit Educational Tradition*.
(<http://www.faculty.fairfield.edu/jmac/se/sjedtrad.htm>) presents the history, directions and purpose of Jesuit Education.
- *A Brief History of Jesuits*.
(<http://www.fairfield.edu/Jesuit/history.htm>) An abbreviated summary of Jesuit history with links additional sources.
- *St. Ignatius, The Founder*.

(<http://matrix.scranton.edu/admissions/jesfoud.html>) A Brief
Biography of St. Ignatius of Loyola.

- *St. Xavier's School Jawalakhel*
www.stx.edu.np
- *St. Xavier's School Godavari*
www.sxg.edu.np
- *St. Xavier's College, Maitighar*
www.sxc.edu.np
- *Godavari Alumini Association*
www.gaa.org.np

APPENDIX-1

INTERVIEW

Questionnaire for the Jesuits, teachers, Alumni and related people.

1. What is a Jesuit Education for you?
2. How has it helped you to discover yourself and what is the impact in your personal life?
3. What is the general impact of Jesuit education in the society of Nepal?
4. What are the key differences you find in the education in general and Jesuit education?
5. How will you evaluate Jesuit education in the context of Nepal; its strengths and weaknesses?

Additional Enquiries:-

- In what ways has Jesuit presence in Nepal had impact on the society of Nepal?
- Jesuit education is a Christian way of teaching. How far has it become useful in the 'Hindu Kingdom' of Nepal?
- How has Jesuit education become beneficiary to the people of Nepal?
- Has Jesuit education imparted the Nepalese cultural values to the students? If it is so what is the impact of Jesuit education in the society of Nepal?
- For whom is this education meant for?

Any additions you like to make?

List of the Interviewees

- Ms. Roni Pradhan on May 14, 2007, Ex Student BSW, SXC, Recipient of Best International Student Award in Tata Institute of Social Sciences, MSW 2006-08, Mumbai.
- Fr. Lawrence Maniyar, S.J, Regional Superior Nepal, on May 31, 2007.
- Fr. Mathew Assarikudy, S.J., on June 3, 2007.
- Mr. Amar Pakhrin, Teacher SXG, on June 3, 2007.
- Mr. S.J. Gurung, Vice Principal SXG, on June 3, 2007.
- Fr. Ludwig Stiller, S.J., on June 11, 2007.
- Fr. Norbert D'Souza, S.J., Director SXSSC, on June 12, 2007.
- Fr. James Donnelly, S.J., on June 12, 2007.
- Mr. Rajendra Shrestha, In Charge Freedom centre, on June 12, 2007.
- Mr. Nanda Thapa Magar, Vice Principal SXJ, on June 14, 2007.
- Mr. Bishwajeet Thapa, Teacher SXJ, June 15, 2007.
- Mr. Sudhir Khanal, Teacher SXJ, on June 15, 2007.
- Ms. Manika Ale, Teacher SXJ, on June 15, 2007.
- Mr. Gehendra Chand, Prof. SXC, on June 18, 2007.
- Mr. Hari Thapalia, Prof. TU & SXC, on June 18, 2007.
- Ms. Sangeeta Shrestha, Dean of Science, SXC, on June 18, 2007.
- Fr. Gregory Sharkey, S.J. June 19, 2007 (Director of HRDRC, Sanepa and Moderator of GAA).
- Ms. Pushpa Yonjan, teacher SXJ, on June 19, 2007.
- Mr. Deepak Ratna Shakya, Prof. Shankar Dev Campus, on June 20, 2007.
- Fr. Martin Coyne, S.J., on June 20, 2007.
- Mr. Nirmal Shrestha, Prof. SXC, on June 20, 2007.
- Mr. Murali Sharma, Campus Supervisor, SXC, on June 21, 2007.
- Fr. Larry Brooks, S.J., on June 22, 2007.

- Fr. John Locke, S.J., on June 26, 2007.
- Fr. Casper Miller, S.J., on June 27, 2007.
- Dr. Mahesh Basnkota, on May 10, 2008.
- Mr. Santa Bahadur Pun, May 15, 2008 (Rtd. Director Nepal Electricity Authority, Recipient of Gorkha Dakshin Bahu IV).

APPENDIX-2

Principals of St. Xavier's, **Godavari**

- | | |
|---------------|------------------------------|
| 1. 1951-54: | Fr. Marshall D. Moran, S.J. |
| 2. 1954-62: | Fr. Edward Niesen, S.J. |
| 3. 1962-67: | Fr. Eugene L. Watrin, S.J. |
| 4. 1967-68: | Fr. John K. Locke, S.J. |
| 5. 1969-74: | Fr. Casper G. Miller, S.J. |
| 6. 1975-80: | Fr. Martin P. Coyne, S.J. |
| 7. 1981-91: | Fr. James J. Donnelly, S.J. |
| 8. 1991- | Sch. Josh Niraula, S.J. |
| 9. 1991-97: | Fr. Mathew Assarikudy, S.J. |
| 10.1997-2000: | Fr. Lawrence V. Brooks, S.J. |
| 11.2000-2004: | Fr. Boniface Tigga, S.J. |
| 12.2004-2007: | Fr. Peter Lepcha, S.J. |
| 13.2007- | Fr. Mathew Assarikudy, S.J. |

Principals of St. Xavier's,
Jawalakhel

1. 1954-65: Fr. Marshall D. Moran, S.J.
2. 1965-67: Fr. Edward Niesen, S.J.
3. 1967-68: Fr. Casper G. Miller, S.J.
4. 1969- Fr. John K. Locke, S.J.
5. 1970-76: Fr. Leo P. Cachat, S.J.
6. 1977-80: Fr. Lawrence V. Brooks, S.J.
7. 1981-92: Fr. Martin P. Coyne, S.J.
8. 1992-2006: Fr. Lawrence Maniyar, S.J.
9. 2005- Mr. Hira Krishna Khadka (Acting)
10. 2006-2007: Fr. William G. Robins, S.J.
11. 2007- Fr. James P.A., S.J.

Principals of St. Xavier's College,
Maitighar.

1. 1988-1992: Dr. Shriram Bhagut Mathe

2. 1992-1993: Fr. Charles A. Law, S.J.
3. 1993-1998: Francis Vazhappilly, S.J.
4. 1998-2001: Fr. T.M. Joseph, S.J.
5. 2001-2007: Fr. P.T. Augustine, S.J.
6. 2007- Fr. A. Antonysamy, S.J.

Principals of St. Xavier's,
Deonia, Jhapa.

1. 1999-2000: Sch. James P.A., S.J.
2. 2000-2005: Fr. Amrit Rai, S.J.
3. 2005-2007: Fr. George P.M., S.J.
4. 2007- Fr. Boniface Tigga, S.J.

Principals of Moran Memorial School,
Maheshpur, Jhapa.

1. 1999-2002: Fr. Norbert D'suoza, S.J.
2. 2002-2004: Sch. Arul Selvam, S.J.
3. 2004-2007: Fr. Sanctius Beck, S.J.
4. 2007- Fr. Mathew Das, S.J.

APPENDIX- 3

NJS PUBLICATIONS:

Fr. Ludwig F. Stiller, S.J.

- 1968: *Prithivi Narayan Shah in the Light of Dibya Upadesh*, Ranchi: Catholic Press, HRDRC Sanepa Library No 991.5/STI
- 1973: *The Rise of The House of Gorkha, A Study in the Unification of Nepal 1768-1816*, Bibliotheca Himalaya Series 14, Vol 15, New Delhi: Manjusri Publishing House, HRDRC Sanepa Library No 991.5/STI (in 1975 it was published again in Ranchi by Patna Jesuit Society)
- 1975: *An Introduction to Hanuman Dhoka*, Kirtipur: INAS, HRDRC Sanepa Library No 725.17N/STI
- 1976: *The Silent Cry, The People of Nepal 1816-1839*, Kathmandu: Sahayogi press, HRDRC Sanepa Library No 991.5/STI
- 1979: *Planning for People, A Study of Nepal's Planning Experience*, Kathmandu: Sahayogi Prakashan for CNAS TU, (Co-authored by Dr, Ram Prakash Yadav), HRDRC Sanepa Library No 338.9 N/STI
- 1981: *The Kot Massacre*, Kathmandu: Tribhuvan University Press, HRDRC Sanepa Library No 991.6/STI
- 1984: *The Kot Massacre*, Kathmandu: Research Centre, HRDRC Sanepa Library No 991.6/STI
- 1989: *Integrated rural Development Project in Nepal*, Kathmandu: Canadian Cooperation Office, HRDRC Sanepa Library No X338.9/STI
- 1993: *Nepal: The Growth of Nation*, Kathmandu: HRDRC, HRDRC Sanepa Library No 991.7/STI

- 1993: *HRD: Planning for People*, Sanepa: HRDRC, HRDRC Sanepa Library No 991.7/STI
- 1997: *A brief Analysis of The Sappros/SFDP Monitoring Report 2053*, HRDRC Sanepa Library No X338.9N/STI
- 1998: *HRD: The SFDP/FSCCL in Dhading District, The HRD Monitoring Report A Brief Analysis*
- 1998: *Progress of Sappros groups in Gorkha, The HRD Monitoring Report A Brief Analysis*, HRDRC Sanepa Library No X338.9N/STI
- *Short Sketch of History of Nepal*, Kathmandu: (Hardcopy) No Date, HRDRC Sanepa Library No 991.02/STI

Fr. John K. Locke, S.J.

- 1968: *Godavari Sabda Suddhi*, Kathmandu: St.Xavier's Godavari, 2025 B.S.
- 1970: *Rato Matsyendranath of Patan and Bungamati*. Historical Series No.5. Institute for Nepal and Asian Studies, 1973, HRDRC Sanepa Library No. 294.392 N/LOC
- 1980: *Karunamaya, the cult of Avalokitesvara-Matsyendranath in the Valley of Nepal*, Kathmandu: Sahayogi/CNAS, HRDRC Sanepa Library No. 294.392/LOC
- 1985: *Buddhist Monasteries of Nepal, A Survey of the Bahas and Bahis of the Kathmandu Valley*, Kathmandu: Sahayogi Press Pvt. Ltd. HRDRC Sanepa Library No. 294.342N/LOC
- 1987: *Bihar, Land of the Buddha*; Wisdom of Bihar Series No. 3. Patna: Navajyoti Prakashan, HRDRC Sanepa Library No. 294.342 N/LOC

Fr. Casper Miller, S.J.

- 1976: *To Yourself Be True*, Allahabad: St. Paul Press, HRDRC Sanepa Library No SP248.4/MIL
- 1979: *Faith-Healers in the Himalaya*, Kirtipur: CNAS, HRDRC Sanepa Library No 306.6/MIL
- 1990: *Decision making in Village Nepal*, Kathmandu: Sahayogi Press, HRDRC Sanepa Library No 306N/MIL
- *Faith-Healers in the Himalaya, an investigation of Traditional Healers and their Festivals in Dolakha District of Nepal*, Kathmandu: TU, (No Date), HRDRC Sanepa Library No 306.6/MIL
- 1997: *Faith-Healers in the Himalaya, the classic anthropological study of shamans revealing the mysterious & unknown world of spirit possession, occult healing, magic & witchcraft*, (Revised edition), Delhi, Book Faith India.

Fr. Gregory Sharkey, S.J.

- **1991:** *The Praise of the Compassionate one: The Prathna-Prahara Puja in Newar Buddhist Shrines*, Oxford University: G.C.J. Sharkey, HRDRC Sanepa Library No X294.392/SHA
- 1994: *Daily Rituals in Newar Buddhist Shrines*, Wolfson College: Gregory Sharkey, HRDRC Sanepa Library No X294.392N/SHA
- 2001: *Buddhist Daily Ritual: The Nitya Puja in Kathmandu Valley Shrines*, Bangkok: Orchid press.

* All of them have contributed many scholarly articles and project reports published in international journals.

APPENDIX- 4

THE CHARACTERICS OF JESUIT EDUCATION
Father General, R.P. Peter-Hans Kolvenbach S.J.
Presents the document composed

By the International Commission on the Apostolate of
Jesuit Education (ICAJE)
Rome, December 8, 1986
400th anniversary of the "Ratio Studiorum"

Introduction

1.

In September of 1980 a small international group, Jesuit and lay, came together in Rome to discuss several important issues concerning Jesuit secondary education. In many parts of the world, serious questions had been raised about the present effectiveness of Jesuit schools: Could they be instrumental in accomplishing the apostolic purposes of the Society of Jesus? Were they able to respond to the needs of the men and women in today's world? The meeting was called to examine these questions and to suggest the kinds of renewal that would enable Jesuit secondary education to continue to contribute to the creative and healing mission of the church,

2.

During the days of discussion, it became evident that a renewed effectiveness depended in part on a clearer and more explicit understanding of the distinctive nature of Jesuit education. Without intending to minimize the problems, the group asserted that Jesuit schools can face a challenging future with confidence if they will be true to their particularly Jesuit heritage. The vision of Ignatius of Loyola, founder of the Society of Jesus, had sustained these schools for four centuries. If this spiritual vision could be sharpened and activated, and then applied to education in ways adapted to the present day, it would provide the context within which other problems could be faced.

3.

Father Pedro Arrupe, who was then Superior General of the Society of Jesus, reaffirmed this conclusion when he spoke at the closing session of the meeting. He said that a Jesuit school.

"Should be easily identifiable as such. There are many ways in which it will resemble other schools ... But if it is an authentic Jesuit school - that is to say if our operation of the school flows out of the strengths drawn from our own specific charisma, if we emphasize our essential characteristics and our basic options - then the education which our students receive should give them a certain "Ignacianidad", if I can use such a term.

I am not talking about arrogance or snobbery, still less about a superiority complex. I simply refer to the logical consequence of the fact that we live and operate out of our own charisma. Our responsibility is to provide, through our schools, what we believe God and the church as of us."

4.

The delegates at the Rome meeting recommended the establishment of a permanent international group to consider questions related to secondary education, and urged that one of the first responsibilities of this group be to clarify the ways in which the vision of Ignatius continues to make Jesuit secondary education distinctive today.

5.

In response to the recommendation, the International Commission on the Apostolate of Jesuit education (ICAJE) was established; it held its first meeting in 1982. The members are Daven Day, S.J. (Australia), Vincent Duminuco, S.J. (USA), Luiz Fernando Klein, S.J. (Brazil, since 1983), Raimondo Kroth, S.J. (Brazil, until 1983), Guillermo Marshall, S.J. (Chile, until 1984), Jean-Claude Michel, S.J. (Zaire), Gregory Naik, S.J. (India), Vincente Parra, S.J. (Spain), Pablo Sada, S.J. (Venezuela), Alberto Vasquez (Chile, since 1984), Gerard Zaat, S.J. (The Netherlands), and James Sauve, S.J. (Rome).

6.

This present document, composed by ICAJE, is the fruit of four years of meetings and worldwide consultations.

7.

Any attempt to speak about Jesuit education today must take account of the profound changes which have influenced and affected this education - since the time of Ignatius, but especially during the present century. Government regulations or the influence of other outside agencies affect various aspects of school life; including the course of study and the textbooks that are used; in some countries the policies of the government or high costs threaten the very existence of private education. Students and their parents seem, in many cases, to be concerned only with the academic success that will gain entrance to university studies, or only with those programs that will help to gain employment. Jesuit schools today are often coeducational, and women have joined laymen and Jesuits as teachers and administrators. There has been a significant increase in

the size of the student body in most Jesuit schools, and at the same time a decline in the number of Jesuits working in those schools. In addition:

- a. The course of studies has been altered by modern advances in science and technology: the addition of scientific courses has resulted in less emphasis on, in some cases a certain neglect of, the humanistic studies traditionally emphasized in Jesuit education.
- b. Developmental psychology and the social sciences, along with advances in pedagogical theory and education itself, have shed new light on the way young people learn and mature as individuals within a community; this has influenced course content, teaching techniques, and school policies.
- c. In recent years, a developed theology has explicitly recognized and encouraged the apostolic role of lay people in the church; this was ratified by the Second Vatican Council, especially in its decree "On The Apostolate of the Laity". Echoing this theology, recent General Congregations of the Society of Jesus have insisted on lay- Jesuit collaboration, through a shared sense of purpose and a genuine sharing of responsibility, in schools once exclusively controlled and staffed by Jesuits.
- d. The Society of Jesus is committed to "the service of faith, of which the promotion of justice is an absolute requirement", it has called for a "reassessment of our traditional apostolic methods, attitudes and institutions with a view to adapting them to the needs of the times, to a world in process of rapid change". In response to this commitment, the purposes and possibilities of education are being examined; with renewed concern for the poor and disadvantaged. The goal of Jesuit education today is described in terms of the formation of "multiplying agents" and "men and women for others".
- e. Students and teachers in Jesuit schools today come from a variety of distinct social groups, cultures and religions; some are without religious faith. Many Jesuit schools have been deeply affected by the rich but challenging complexity of their educational communities.

8.

These and many other developments have affected concrete details of school life and have altered fundamental school policies. But they do not alter the conviction that a distinctive spirit still marks any school which can truly be called Jesuit. This distinctive spirit can be discovered through reflection on the lived experience of Ignatius, on the ways in which Ignatius himself applied his vision to education in the Constitutions and in letters, and on the ways in which this vision has been developed and been applied to education in the course of history, including our present times. A common spirit lies behind pedagogy, curriculum and school life, even though these may differ greatly from those of previous centuries, and the more concrete details of school life may differ greatly from country to country.

9.

"Distinctive" is not intended to suggest "unique" either in spirit or in method. The purpose is rather to describe "our way of proceeding": the inspiration, values, attitudes and style which have traditionally characterized Jesuit education, which must be characteristic of any truly Jesuit school today wherever it is to be found, and which will remain essential as we move into the future.

10.

To speak of an inspiration that has come into Jesuit schools through the Society of Jesus is in no sense an exclusion of those who are not members of this Society. Though the school is normally called "Jesuit", the vision is more properly called "Ignatian" and has never been limited to Jesuits. Ignatius was himself a layman when he experience the call of God which he later described in the Spiritual Exercises, and he directed many other lay people through the same experience; throughout the last four centuries, countless lay people and members of other religious congregations have shared in and been influenced by his inspiration. Moreover, lay people have their own contribution to make, based on their experience of God in family and in society, and on their distinctive role in the church or in their religious culture. This contribution will enrich the spirit and enhance the effectiveness of the Jesuit school.

11.

The description that follows is for Jesuits, lay people and other Religious working in Jesuit schools; it is for teachers, administrators, parents and governing boards in these schools. All are invited to join together in making the Ignatian tradition, adapted to the present day, more effectively present in the policies and practices that determine the life of the school.

THE CHARACTERISTICS OF JESUIT EDUCATION

Introductory Notes

12.

Though many of the characteristics on the following pages describe all Jesuit education, the specific focus is the basic education of the Jesuit high school, or colegio or college. (Depending on the county, this may be only secondary education, or it may include both primary and secondary levels.) Those in other Jesuit institutions, especially universities and university colleges, are urged to adapt these characteristics to their own situations.

13.

A short historical summary of the life of Ignatius and the growth of Jesuit education appears in Appendix I. Reading this summary will give those less familiar with Ignatius and early Jesuit history a better understanding of the spiritual vision on which the characteristics of Jesuit education are based.

14.

In order to highlight the relationship between the characteristics of Jesuit education and the spiritual vision of Ignatius the twenty-eight basic characteristics listed on the following pages are divided into nine sections. Each section begins with a statement from the Ignatian vision, and is followed by those characteristics that are applications of the statement to education; the individual characteristics are then described in more detail. A tenth section suggests, by way of example, some characteristics of Jesuit Pedagogy.

15.

The introductory statements come directly from the world-vision of Ignatius. The characteristics of Jesuit education come from reflection on that vision, applying it to education in the light of the needs of men and women today. (The Ignatian world-vision and the characteristics of Jesuit education are listed in parallel columns in Appendix II. The notes to that Appendix suggest sources for each of the statements summarizing the Ignatian vision.)

16.

Some characteristics apply to specific groups: students, former students, teachers or parents. Others apply to the educational community as a whole; still others, concerning the policies and practices of the institution as such, apply primarily to the school administrators or the governing board.

17.

These pages do not speak about the very real difficulties in the lives of all those involved in education: the resistance of students and their discipline problems, the struggle to meet a host of conflicting demands from school officials, students, parents and others, the lack of time for reflection, the discouragement and disillusion that seem to be inherent in the work of education. Nor do they speak of the difficulties of modern life in general. This is not to ignore or minimize these problems. On the contrary, it would not be possible to speak of Jesuit education at all if it were not for the dedication of all those people, Jesuit and lay, who continue to give themselves to education in spite of frustration and failure. This document will not try to offer facile solutions to intractable problems, but it will try to provide a vision or an inspiration that can make the day-to-day struggle have greater meaning and bear greater fruit.

18.

The description of Jesuit education lies in the document as a whole. A partial reading can give a distorted image that seems to ignore essential traits. A commitment to the faith that does justice, to take one example, must permeate the whole of Jesuit education - even though it is not described in this document until section five.

19.

Because they apply to Jesuit secondary schools throughout the world, the characteristics of Jesuit education are described in a form that is somewhat general and schematic. They need amplification and concrete application to local situations. This document, therefore, is a resource for reflection and study rather than a finished work.

20.

Not all of the characteristics of Jesuit education will be present in the same measure in each individual school; in some situations a statement may represent an ideal rather than a present reality. "Circumstances of times, places, persons and other such factors" must be taken into account: the same basic spirit will be made concrete in different ways in different situations. To avoid making distinctions which depend on local circumstances and to avoid a constant repetition of the idealistic "wishes

to be" or the judgmental "should be", the characteristics are written in the categoric indicative: "Jesuit education is..."

* * *

For Ignatius, God is Creator and Lord, Supreme Goodness, the one Reality that is absolute; all other reality comes from God and has value only insofar as it leads us to God. This God is present in our lives, "labouring for us" in all things; He can be discovered, through faith, in all natural and human events, in history as a whole, and most especially within the lived experience of each individual person.

21. 1. **Jesuit education:** is world affirming.

: assists in the total formation of each individual within the human community.

: includes a religious dimension that permeates the entire education.

: is an apostolic instrument.

: promotes dialogue between faith and culture.

22.

1.1 World-Affirming

23.

Jesuit education acknowledges God as the Author of all reality, all truth and all knowledge. God is present and working in all of creation: in nature, in history and in persons. Jesuit education, therefore, affirms the radical goodness of the world "charged with the grandeur of God", and it regards every element of creation as worthy of study and contemplation, capable of endless exploration.

24.

The education in a Jesuit school tries to create a sense of wonder and mystery in learning about God's creation. A more complete knowledge of creation can lead to a greater knowledge of God and a greater willingness to work with God in His ongoing creation. Courses are taught in such a way that students, in humble recognition of God's presence, find joy in learning and thirst for greater and deeper knowledge.

1.2 The Total Formation of Each Individual within Community.

25.

God is especially revealed in the mystery of the human person, "created in the image and likeness of God"; Jesuit education, therefore, probes the meaning of human life and is concerned with the total formation of each student as an individual personally loved by God. The objective of Jesuit education is to assist in the fullest possible development of all of the God-given talents of each individual person as a member of the human community.

26.

A thorough and sound intellectual formation includes mastery of basic humanistic and scientific disciplines through careful and sustained study that is based on competent and well-motivated teaching. This intellectual formation includes a growing ability to reason reflectively, logically and critically.

27.

While it continues to give emphasis to the traditional humanistic studies that are essential for an understanding of the human person Jesuit education also includes a careful and critical study of technology together with the physical and social sciences.

28.

In Jesuit education, particular care is given to the development of the imaginative, the affective, and the creative dimensions of each student in all courses of study. These dimensions enrich learning and prevent it from being merely intellectual. They are essential in the formation of the whole person and are a way to discover God as He reveals Himself through beauty. For these same reasons, Jesuit education includes opportunities - through course work and through extracurricular activities - for all students to come to an appreciation of literature, aesthetics, music and the fine arts.

29.

Jesuit schools of the 17th Century were noted for their development of communication skills or "eloquence", achieved through an emphasis on essays, drama, speeches, debates, etc. In today's world so dominated by communications media, the development of effective communication skills is more necessary than ever before. Jesuit education, therefore,

develops traditional skills in speaking and writing and also helps students to attain facility with modern instruments of communication such as film and video.

30.

An awareness of the pervasive influence of mass media on the attitudes and perceptions of peoples and cultures is also important in the world of today. Therefore Jesuit education includes programs which enable students to understand and critically evaluate the influence of mass media. Through proper education, these instruments of modern life can help men and women to become more, rather than less, human.

31.

Education of the whole person implies physical development in harmony with other aspects of the educational process. Jesuit education, therefore, includes a well-developed program of sports and physical education. In addition to strengthening the boys, sports programs help young men and women learn to accept both success and failure graciously; they become aware of the need to cooperate with others, using the best qualities of each individual to contribute to the greater advantage of the whole group.

32.

All of these distinct aspects of the educational process have one common purpose; the formation of the balanced person with a personally developed philosophy of life that includes ongoing habits of reflection. To assist in this formation, individual courses are related to one another within a well-planned educational program; every aspect of school life contributes to the total development of each individual person.

33.

Since the truly human is found only in relationships with others that include attitudes of respect, love, and service, Jesuit education stresses - and assists in developing - the role of each individual as a member of the human community. Students, teachers, and all members of the educational community are encouraged to build a solidarity with others that transcends race, culture or religion. In a Jesuit school, good manners are expected; the atmosphere is one in which all can live and work together in understanding and love, with respect for all men and women as children of God.

1.3 A Religious Dimension Permeates the Entire Education

34.

Since every program in the schools can be a means to discover God, all teachers share a responsibility for the religious dimension of the school. However, the integrating factor in the process of discovering God and understanding the true meaning of human life is theology as presented through religious and spiritual education. Religious and spiritual formation is integral to Jesuit education; it is not added to, or separate from the educational process.

35.

Jesuit education tries to foster the creative Spirit at work in each person, offering the opportunity for a faith response to God while at the same time recognizing that faith cannot be imposed. In all classes, in the climate of the school and most especially in formal classes in religion, every attempt is made to present the possibility of a faith response to God as something truly human and not opposed to reason, as well as to develop those values which are able to resist the secularism of modern life. A Jesuit school does everything it can to respond to the mission given to the Society of Jesus "to resist atheism vigorously with united forces".

36.

Every aspect of the educational process can lead, ultimately, to worship of God present and at work in creation, and to reverence for creation as it mirrors God. Worship and reverence are parts of the life of the school community; they are expressed in personal prayer and in appropriate community forms of worship. The intellectual, the imaginative and affective, the creative, and the physical development of each student, along with the sense of wonder that is an aspect of every course and of the life of the school as a whole - all can help students to discover God active in history and in creation.

1.4 An Apostolic Instrument.

37.

While it respects the integrity of academic disciplines, the concern of Jesuit education is preparation for life, which is itself a preparation for eternal life. Formation of the individual is not an abstract end; Jesuit education is also concerned with the ways in which students will make use of their formation within the human community, in the service of others "for the praise, reverence, and service of God." The success of Jesuit education is measured not in terms of academic performance of students or professional competence of teachers, but rather in terms of this quality of life.

1.5 The Dialogue between Faith and Culture.

38.

Believing that God is active in all creation and in all human history, Jesuit education promotes dialogue between faith and culture - which includes dialogue between faith and science. This dialogue recognizes that persons as well as cultural structures are human, imperfect, and sometimes affected by sin and in need of conversion; at the same time it discovers God revealing Himself in various distinct cultural ways. Jesuit education, therefore, encourages contact with and a genuine appreciation of other cultures, to be creatively critical of the contributions and deficiencies of each.

39.

Jesuit education is adapted to meet the needs of the country and the culture in which the school is located; this adaptation, while it encourages a "healthy patriotism" is not an unquestioning acceptance of national values. The concepts of "contact with", "genuine appreciation" and being "creatively critical" apply also to one's own culture and country. The goal is always to discover God, present and active in creation and in history.

* *

Each man or woman is personally known and loved by God. This love invites a response which, to be authentically human, must be an expression of a radical freedom. Therefore, in order to respond to the love of God, each person is called to be:

- *Free to give of oneself, while accepting responsibility for and the consequences of one's actions: free to be faithful.*
- *Free to work in faith toward that true happiness which is the purpose of life: free to labor with others in the service of the Kingdom of God for the healing of creation.*

40.

Jesuit education: insists on individual care and concern for each person.

: emphasizes activity on the part of the student.

: encourages life-long openness to growth.

41.

2.1 Care and Concern for Each Individual Person.

42.

The young men and women who are students in a Jesuit school have not reached full maturity; the educational process recognizes the development stages of intellectual, affective and spiritual growth and assists each student to mature gradually in all these areas. Thus, the curriculum is centred on the person rather than on the material to be covered. Each student is allowed to develop and to accomplish objectives at a pace suited to individual ability and the characteristics of his or her own personality.

43.

Growth in the responsible use of freedom is facilitated by the personal relationship between student and teacher. Teachers and administrators, both Jesuit and lay, are more than academic guides. They are involved in the lives of the students, taking a personal interest in the intellectual, affective, moral and spiritual development of every student, helping each one to develop a sense of self-worth and to become a responsible individual within the community. While they respect the privacy of students, they are ready to listen to their cares and concerns about the meaning of life, to share their joys and sorrows, to help them with personal growth and interpersonal relationships. In these and others ways, the adult members of the educational community guide students in their development of a set of values leading to life decisions that go beyond "self": that include a concern for the needs of others. They try to live in a way that offers an example to the students, and they are willing to share their own life experiences. "Cura personalis" (concern for the individual person) remains a basic characteristic of Jesuit education

44.

Freedom includes responsibilities within the community. "Cura personalis" is not limited to the relationship between teacher and student;

it affects the curriculum and the entire life of the institution. All members of the educational community are concerned with one another and learn from one another. The personal relationships among students, and also among adults - lay and Jesuit, administrators, teachers, and auxiliary staff - evidence this same care. A personal concern extends also to former students, to parents and to the student within his or her family.

2.2 Activity of Students in the Learning Process.

45.

Growth in the maturity and independence that are necessary for growth in freedom depends on active participation rather than passive reception. Important steps towards this active participation include personal study, opportunities for personal discovery and creativity, and an attitude of reflection. The task of the teacher is to help each student to become an independent learner, to assume the responsibility for his or her own education.

2.3 Life-long openness to growth.

46.

Since education is a life long process, Jesuit education tries to instil a joy in learning and a desire to learn that will remain beyond the days in school. "Perhaps even more important than the formation we give them is the capacity and concern to continue their own formation; this is what we must instil in them. It is important to learn how to learn, to desire to go on learning all through life".

47.

Personal relationships with students will help the adult members of the educational community to be open to change, to continue to learn; thus they will be more effective in their own work. This is especially important today, given the rapid change in culture and the difficulty that adults can have in understanding and interpreting correctly the cultural pressures that affect young people.

48.

Jesuit education recognizes that intellectual, affective, and spiritual growth continue throughout life; the adult members of the educational community are encouraged to continue to mature in all of these areas, and programs of ongoing formation are provided to assist in this growth.

* * *

Because of sin, and the effects of sin, the freedom to respond to God's love is not automatic. Aided and

accepts responsibility, is all aided by the necessary and fair regulations of the school; these include a fair system of discipline. Of equal importance is the self-discipline expected of each student, manifested in intellectual rigour, persevering application to serious study, and conduct toward others that recognizes the human dignity of each individual.

53.

In a Jesuit school, a framework of inquiry in which a value system is acquired through a process of wrestling with competing points of view is legitimate.

54.

3.2 Realistic knowledge, love and acceptance of self.

55.

The concern for total human development as a creature of God which is the "Christian humanism" of Jesuit education emphasizes the happiness in life that is the result of a responsible use of freedom, but it also recognizes the reality of sin and its effects in the life of each person. It therefore tries to encourage each student to confront this obstacle to freedom honestly, in a growing self-awareness and a growing realization that forgiveness and conversion are possible through the redemptive love and the help of God.

56.

The struggle to remove the obstacles to freedom and develop the capacity to exercise freedom is more than recognition of the effect of sin; an ongoing effort to recognize all obstacles to growth is also essential. Students are helped in their efforts to discover prejudice and limited vision on the one hand and to evaluate relative goods and competing values on the other.

57.

Teachers and administrators assist students in this growth by being ready to challenge them, helping students to reflect on personal experiences so that they can understand their own experience of God; while they accept their gifts and develop them, they also accept limitations and overcome these as far as possible. The educational program, in bringing students into realistic contact with themselves, tries to help them recognize these various influences and to develop a critical faculty that goes beyond the simple recognition of true and false, good and evil.

3.3 A realistic knowledge of the world.

58.

A realistic knowledge of creation sees the goodness of what God has made, but includes an awareness of the social effects of sin; the essential incompleteness, the injustice, and the need for redemption in all people, in all cultures, in all human structures. In trying to develop the ability to reason reflectively, Jesuit education emphasizes the need to be in contact with the world as it is - that is, in need of transformation - without being blind to the essential goodness of creation.

59.

Jesuit education tries to develop in students an ability to know reality and to evaluate it critically. This awareness includes a realization that persons and structures can change, together with a commitment to work for those changes in a way that will help to build more just human structures, which will provide an opportunity for the exercise of freedom joined to greater human dignity for all.

* * *

The world view of Ignatius is centred on the historical person of Jesus Christ. He is the model for human life because of his total response to the Father's love in the service of others. He shares our human condition and invites us to follow him under the standard of the cross, in loving response to the Father. He is alive in our midst and remains the Man for others in the service of God.

4. Jesuit education

Proposes Christ as the model of human life.

Provides adequate pastoral care.

Celebrates faith in personal and community prayer, worship and service.

60.

4.1 Christ the model.

61.

Members of various faiths and cultures are a part of the educational community in Jesuit schools today; to all, whatever their beliefs, Christ is proposed as the model of human life. Everyone can draw inspiration and learn about commitment from the life and teaching of Jesus, who witnesses to the love and forgiveness of God, lives in solidarity with all who suffer, and pours out his life in the service of others. Everyone can imitate him in an emptying of self, in accepting whatever difficulties or

sufferings come in the pursuit of the one goal to be achieved: responding to the Father's will in the service of others.

62.

Christian members of the educational community strive for personal friendship with Jesus, who gained forgiveness and true freedom for us through his death and resurrection, is present today and active in our history. To be "Christian" is to follow Christ and be like him: to share and promote his values and way of life as far as possible.

4.2 Pastoral care.

63.

Pastoral care is a dimension of "cura personalis" that enables the seeds of religious faith and religious commitment to grow in each individual by enabling each one to recognize and respond to the message of divine love: seeing God at work in his or her life, in the lives of others, and in all of creation; then responding to this discovery through a commitment to service within the community. A Jesuit school makes adequate pastoral care available to all members of the educational community in order to awaken and strengthen this personal faith commitment.

64.

For Christians this care is centred on Christ, present in the Christian community. Students encounter the person of Christ as friend and guide; they come to know him through Scripture, sacraments, personal and communal prayer, in play and work, in other persons; they are led to the service of others in imitation of Christ the Man for others.

65.

Making the Spiritual Exercises is encouraged as a way of knowing Christ better, loving him, and following him. The Exercises will also help the members of the educational community understand the vision of Ignatius, which is the spirit that lies behind Jesuit education. They can be made in various ways, adapted to the time and the abilities of each person, whether adult or student.

66.

The Jesuit school encourages and assists each student to respond to his or her own personal call from God, a vocation of service in personal and professional life - whether in marriage, religious or priestly life, or a single life.

4.3 Prayer and worship

67.

Prayer is an expression of faith and an effective way toward establishing the personal relationship with God that leads to a commitment to serve others. Jesuit education offers a progressive initiation to prayer, following the example of Christ, who prayed regularly to his Father. All are encouraged to praise and thank God in prayer, to pray for one another within the school community, and to ask God's help in meeting the needs of the larger human community.

68.

The faith relationship with God is communal as well as personal; the educational community in a Jesuit school is united by bonds that are more than merely human: it is a community of faith, and expresses this faith through appropriate religious or spiritual celebrations. For Catholics, the Eucharist is the celebration of a faith community centred on Christ. All adult members of the community are encouraged to participate in these celebrations, not only as an expression of their own faith, but also to give witness to the purposes of the school.

69.

Catholic members of the educational community receive and celebrate the loving forgiveness of God in the Sacrament of Reconciliation. Depending on local circumstances, the Jesuit school prepares students (and also adults) for the reception of other Sacraments.

70.

The obedience of Christ to his Father's will led him to give of himself totally in the service of others; a relationship to God necessarily involves a relationship to other persons. Jesuit education promotes a faith that is centred on the historical person of Christ, which therefore leads to a commitment to imitate him as the "Man for others."

* * *

A loving and free response to God's love cannot be merely speculative or theoretical. No matter what the cost, speculative principles must lead to decisive action: "love is shown in deeds". Ignatius asks for the total and active commitment of men and women who, "to imitate and be more actually like Christ", will put their ideals into practice in the real world of the family, business, social movements, political and legal structures, and religious activities.

The promotion of justice includes, as a necessary component, action for peace. More than the absence of war, the search for peace is a search for relationships of love and trust among all men and women.

76.

The goal of the faith that does justice and works for peace is a new type of person in a new kind of society, in which each individual has the opportunity to be fully human and each one accepts the responsibility of promoting the human development of others. The active commitment asked of the students - and practiced by former students and by the adult members of the educational community - is a free commitment to the struggle for a more human world and a community of love. For Christians, this commitment is a response to the call of Christ, and is made in humble recognition that conversion is only possible with the help of God. For them, the Sacrament of Reconciliation is a necessary component of the struggle for peace and justice. But all members of the educational community, including those who do not share Christian faith, can collaborate in this work. A genuine sense of the dignity of the human person can be the starting point for working together in the promotion of justice and can become the beginning of an ecumenical dialogue which sees justice as intimately tied to faith.

77.

In a Jesuit school, the focus is on education for justice. Adequate knowledge joined to rigorous and critical thinking will make the commitment to work for justice in adult life more effective. In addition to this necessary basic formation, education for justice in an educational context has three distinct aspects:

78.1.

Justice issues are treated in the curriculum. This may at times call for the addition of new courses; of greater importance is the examination of the justice dimension always present in every course taught. Teachers try to become more conscious of this dimension, so that they can provide students with the intellectual, moral and spiritual formation that will enable them to make a commitment to service - that will make them agents of change. The curriculum includes a critical analysis of society, adapted to the age level of the students; the outlines of a solution that is in line with Christian principles is a part of this analysis. The reference points are the Word of God, church teachings, and human science.

79.2.

The policies and programs of a Jesuit school give concrete witness to the faith that does justice; they give a counter-witness to the values of the consumer society. Social analysis of the reality in which the school is located can lead to institutional self-evaluation, which may call for structural changes in school policies and practices. School policy and school life encourage mutual respect; they promote the human dignity and human rights of each person, adult and young, in the educational community.

80. 3.

"There is no genuine conversion to justice unless there are works of justice".

Interpersonal relationships within the school manifest a concern for both justice and charity.

In preparation for life commitment, there are opportunities in Jesuit education for actual contact with the world of injustice. The analysis of society within the curriculum thus becomes reflection based on actual contact with the structural dimensions of injustice.

81.

Members of the educational community are aware of and involved in the serious issues of our day. The educational community, and each individual in it, are conscious of the influence they can have on others; school policies are made with an awareness of possible effects on the large community and on its social structures.

5.3 Men and women for others.

82.

Jesuit education helps students to realize that talents are gifts to be developed, not for self-satisfaction or self-gain, but rather, with the help of God, for the good of the human community. Students are encouraged to use their gifts in the service of others, out of a love for God: "Today our prime educational objective must be to form men and women for others; men and women who will live not for themselves but for God and his Christ - for the God-man who lived and died for all the world; men and women who cannot even conceive of love of God which does not include love for the least of their neighbours; men and women completely convinced that the love of God which does not issue in justice for men and women is a farce."

83.

In order to promote an awareness of "others", Jesuit education stresses community values such as equality of opportunity for all, the principles of distributive and social justice, and the attitude of mind that sees service of others as more self-fulfilling than success or prosperity.

84.

The adult members of the educational community - especially those in daily contact with students - manifest in their lives concern for others and esteem for human dignity.

5.4 A particular concern for the poor.

85.

Reflecting on the actual situation of today's world and responding to the call of Christ who had a special love and concern for the poor, the church and the Society of Jesus have made a "preferential option" for the poor. This includes those without economic means, the handicapped, the marginalized and all those who are, in any sense, unable to live a life of full human dignity. In Jesuit education this option is reflected both in the students that are admitted and in the type of formation that is given.

86.

Jesuit schools do not exist for any one class of students; Ignatius accepted schools only when they were completely endowed so that education could be available to everyone; he insisted that special facilities for housing the poor be a part of every school foundation that he approved and that teachers give special attention to the needs of poor students. Today, although the situation differs greatly from country to country and the specific criteria for selecting students depends on "circumstances of place and persons", every Jesuit school does what it can to make Jesuit education available to everyone, including the poor and the disadvantaged. Financial assistance to those in need and reduction of costs whenever possible are means toward making this possible. Moreover, Jesuit schools provide academic and counseling assistance to those in need of it so that all can profit from the education being offered.

87.

In order for parents, especially the poor, to exercise freedom of choice in the education of their children, Jesuit schools join in movements that promote free educational opportunity for all. "The recovery of genuine equality of opportunity and genuine freedom in the area of education is a

concern that falls within the scope of our struggle for promotion of justice".

88.

More basic than the type of student admitted is the type of formation that is given. In Jesuit education, the values which the school community communicates, gives witness to, and makes operative in school policies and structures, the values which flow into the school climate, are those values that promote a special concern for those men and women who are without the means to live in human dignity. In this sense, the poor from the context of Jesuit education: "Our educational planning needs to be made in function of the poor, from the perspective of the poor".

89.

The Jesuit school provides students with opportunities for contact with the poor and for service to them, both in the school and in outside service projects, to enable those students to learn to love all as brothers and sisters in the human community, and also in order to come to a better understanding of the causes of poverty.

90.

To be educational, this contact is joined to reflection. The promotion of justice in the curriculum, described above in (80), has as one concrete objective an analysis of the causes of poverty.

* * *

For Ignatius, the response to the call of Christ is made in and through the Roman Catholic Church, the instrument through which Christ is sacramentally present in the world. Mary, the Mother of Jesus, is the model of this response. Ignatius and his first companions all were ordained as priests and they put the Society of Jesus at the service of the Vicar of Christ, "to go to any place whatsoever where he judges it expedient to send them for the greater glory of God and the good of souls".

91.

6. Jesuit Education:

- is an apostolic instrument, in service of the church as it serves human society.
- prepares students for active participation in the church and the local community, for the service of others.

92

6.1 An apostolic instrument in service of the church.

93.

Jesuit schools are a part of the apostolic mission of the church in building the Kingdom of God. Even though the educational process has changed radically since the time of Ignatius and the ways to express religious concepts are quite different, Jesuit education still remains an instrument to help students know God better and respond to him; the school remains available for use in response to emerging needs of the people of God. The aim of Jesuit education is the formation of principled, value-oriented persons for others after the example of Jesus Christ. Teaching in a Jesuit school, therefore, is a ministry.

94.

Because it is characteristics of all Jesuit works, the Ignatian attitude of loyalty to and service of the church, the people of God, will be communicated to the entire educational community in a Jesuit school. The purposes and ideals of members of other faiths can be in harmony with the goals of the Jesuit school and they can commit themselves to these goals for the development of the students and for the betterment of society.

95.

Jesuit education - while respecting the conscience and the convictions of each student - is faithful to the teachings of the church, especially in moral and religious formation. As far as possible, the school chooses as qualified leaders of the educational community those who can teach and give witness to the teachings of Christ presented by the Catholic Church.

96.

The educational community, based on the example of Christ - and of Mary in her response to Christ - and reflecting on today's culture in the light of the teachings of the church, will promote:

- a spiritual vision of the world in the face of materialism;

- a concern for others in the face of egoism;
- simplicity in the face of consumerism;
- the cause of the poor in the face of social injustice.

97.

As part of its service of the church a Jesuit school will serve the local civil and religious community and cooperate with the local bishop. One example of this is that important decisions about school policy take into account the pastoral orientations of the local church; these same decisions about school policy consider their possible effects on the local church and the local community.

98.

For greater effectiveness in its service of human needs, a Jesuit schools works in cooperation with other Jesuit apostolic works, with local parishes and other Catholic and civic agencies, and with centres for the social apostolate.

99.

All members of the educational community are active in service as members of the local community and of their churches. They participate in meetings and other activities, especially those related to education.

100.

The Jesuit school community encourages collaboration in ecumenical activities with other churches and is active in dialogue with all men and women of good will; the community is a witness to the Gospel of Christ, in service to the human community.

6.2 Preparation for active participation in the church.

101.

Jesuit education is committed to the religious development of all students. They will receive instruction in the basic truths of their faith. For Christian students, this includes a knowledge of the Scriptures, especially the Gospels.

102.

For Catholic students Jesuit education offers a knowledge of and love for the church and the sacraments, as privileged opportunities to encounter Christ.

103.

In ways proper to a school, concrete experiences of church life are available to all students, through participation in church projects and activities. Lay teachers, especially those active in parish activities, can be leaders in promoting this; they can communicate to students the current emphasis on the apostolate of lay people.

104.

Following the example of the early Jesuit schools where the Sodalities of Mary played such an important part in fostering devotion and Christian commitment, opportunities such as the Christian Life Communities are available for those students and adults who want to know Christ more completely and model their lives on his more closely. Similar opportunities are offered to members of other faiths who wish to deepen their faith commitment.

* * *

Repeatedly, Ignatius insisted on the "magis" - the more. His constant concern was for greater service of God through a closer following of Christ and that concern flowed into all the apostolic work of the first companions. The concrete response to God must be "of greater value".

105.

Jesuit education: pursues excellence in its work of formation.
witnesses to excellence.

106.

7.1 Excellence in formation.

107.

In Jesuit education, the criterion of excellence is applied to all areas of school life: the aim is the fullest possible development of every dimension of the person, linked to the development of a sense of values and a commitment to the service of others which gives priority to the needs of the poor and is willing to sacrifice self-interest for the promotion of justice. The pursuit of academic excellence is appropriate in a Jesuit school, but only within the larger context of human excellence.

108.

Excellence, like all other Ignatian criteria, is determined by "circumstances of place and persons". "The nature of the institution, its location, the number of students the formulation of objectives for academic quality or of the public to be served etc., are elements which diversify the instrument in order to adapt it to the circumstances in which it is being employed." To seek the magis, therefore, is to provide the type and level of education for the type and age-group of students that best responds to the needs of the region in which the school is located.

109.

"More" does not imply comparison with others or measurement of progress against an absolute standard; rather is it the fullest possible development of each person's individual capacities at each stage of life, joined to the willingness to continue this development throughout life and the motivation to use those developed gifts for others.

110.

A traditional aim of Jesuit education has been to train "leaders" : men and women who assume responsible positions in society through which they have a positive influence on others. This objective has, at times, led to excesses which call for correction. Whatever the concept may have meant in the past, the goal of Jesuit education in today's understanding of the Ignatian world-view is not to prepare a socio-economic elite, but rather to educate leaders in service. The Jesuit school, therefore, will help students to develop the qualities of mind and heart that will enable

them - in whatever station they assume in life - to work with others for the good of all in the service of the Kingdom of God.

111.

Service is founded on a faith commitment to God; for Christians this is expressed in terms of the following of Christ. The decision to follow Christ, made in love, leads to a desire to always do "more" - enabling us to become multiplying agents. The desire, in turn, is converted into the necessary personal preparation in which a student dedicates himself or herself to study, to personal formation, and ultimately to action.

112.

The Ratio Studiorum recommends competition - normally between groups rather than individuals - as an effective stimulus to academic growth. Jesuit education today faces a different reality: a world of excessive competitiveness reflected in individualism, consumerism, and success at all costs. Although a Jesuit school values the stimulus of competitive games, it urges students to distinguish themselves by their ability to work together, to be sensitive to one another, to be committed to the service of others shown in the way they help one another. "A desire for Christian witness ... cannot thrive in an atmosphere of academic competition, or where one's personal qualities are judged only by comparison to those of others. These things will thrive only in an atmosphere in which we learn how to be available, how to be of service to others."

7.2 Witness to excellence.

113.

The school policies are such that they create an ambience or "climate" which will promote excellence. These policies include ongoing evaluation of goals, programs, services and teaching methods in an effort to make Jesuit education more effective in achieving its goals.

114.

The adult members of the educational community witness to excellence by joining growth in professional competence to growth in dedication.

115.

The teachers and directors in a Jesuit school cooperate with other schools and educational agencies to discover more effective institutional policies, educational processes, and pedagogical methods.

- * *
As Ignatius came to know the love of God revealed through Christ and began to respond by giving himself to the service of the Kingdom of God he shared his experience and attracted companions who became "friends in the Lord", for the service of others. The strength of a community working in service of the Kingdom is greater than that of any individual or group of individuals.

•
116.

8. Jesuit Education:

- stresses lay- Jesuit collaboration.
- relies on a spirit of community among:
 - teaching staff and administrators;
 - the Jesuit community;
 - governing boards;
 - parents;
 - former students;
 - benefactors.
- takes place within a structure that promotes community.

117.

8.1 Lay- Jesuit Collaboration:

118.

Lay- Jesuit collaboration is a positive goal that a Jesuit school tries to achieve in response to the Second Vatican Council and to recent General Congregations of the Society of Jesus. Because this concept of a common mission is still new, there is a need for growing understanding and for careful planning.

119.

In a Jesuit school, there is a willingness on the part of both lay people and Jesuits to assume appropriate responsibilities: to work together in leadership and in service. Efforts are made to achieve a true union of

minds and hearts, and to work together as a single apostolic body in the formation of students. There is, therefore, a sharing of vision, purpose and apostolic effort.

120.

The legal structure of the school allows for the fullest possible collaboration in the direction of the schools.

121.

Jesuits are active in promoting lay- Jesuit collaboration in the school. "Let Jesuits consider the importance for the Society of such collaboration with lay people, who will always be the natural interpreters for us of the modern world and so will always give us effective help in this apostolate". "We must be willing to work with others ... willing to play a subordinate, supporting, anonymous role; and willing to learn how to serve from those we seek to serve". One of the responsibilities of the Religious superior is to foster this openness in the apostolic work.

8.2 Teaching staff and Administrators:

122.

As far as possible, people chosen to join the educational community in a Jesuit school will be men and women capable of understanding its distinctive nature and of contributing to the implementation of characteristics that result from the Ignatian vision.

123.

In order to promote a common sense of purpose applied to the concrete circumstances of school-life, teachers, administrators and auxiliary staff, Jesuit and lay, communicate with one another regularly on personal, professional and religious levels. They are willing to discuss vision and hopes, aspirations and experiences, successes and failures.

124.

The Jesuits working in the school "should be a group of men with a clear identity, who live the true Ignatian charisma, closely bound together by union of minds and hearts ad intra, and similarly bound, ad extra, by their generous participation in a common mission ... It should be the source of inspiration and stimulation for the other components of the educational community ... The witness of our lives is essential.

125.

The Jesuits will be more effective in their service and inspiration of the total educational community if they live in service and inspiration to one another, forming a true community in prayer and in life. This lived witness is one means of making their work in the school a "corporate" apostolate, and will help the larger school community be more effectively and affectively united.

126.

At least on special occasions, other members of the educational community are invited to meals and to liturgical and social functions in the Jesuit community. Spending time together informally is a help toward building community and lay people will come to a better understanding of Jesuit life when they have opportunities to be a part of it.

127.

In addition to their professional responsibilities in the school as teachers, administrators, or pastors, Jesuits are available to provide opportunities such as discussions, workshops, and retreat which can enable others in the school community to come to a better knowledge and appreciation of the world-view of Ignatius.

128.

Education - the work of a teacher or administrator or member of the auxiliary staff, - is itself apostolic. In keeping with the nature of the school as an apostolic instrument of the church, however, those Jesuits who are priests are also active in more directly sacerdotal work, including celebration of the Eucharist, being available for the Sacrament of Reconciliation, etc.

129.

The statutes of the school define the responsibilities of the school director and the authority of the Society of Jesus (see 8.9 below). Depending on local circumstances, neither the individual Jesuit nor the group of Jesuits as a community has, as such, any power of decision-making in a Jesuit school not described in these statutes.

8.4 Governing Boards:

130.

General Congregation XXXI of the Society of Jesus recommended that governing boards be established in Jesuit schools, with membership that includes both lay people and Jesuits. These are a further means of sharing responsibility among both lay people and Jesuits and thus promoting lay-Jesuit collaboration. They take advantage of the professional

competencies of a variety of different people. The members of these boards, both Jesuits and lay, are familiar with the purposes of a Jesuit school and with the vision of Ignatius on which these purposes are based.

8.5 Parents:

131.

Teachers and directors in a Jesuit school cooperate closely with parents, who are also members of the educational community. There is frequent communication and ongoing dialogue between the home and the school. Parents are kept informed about school activities; they are encouraged to meet with the teachers to discuss the progress of their children. Parents are offered support and opportunities for growth in exercising their role as parents, and they are also offered opportunities to participate in advisory councils. In these and other ways, parents are helped to fulfill their right and responsibility as educators in the home and family and they in turn contribute to the work of education going on in the school.

132.

As far as possible parents understand, value and accept the Ignatian world view that characterizes the Jesuit school. The school community, keeping in mind the different situations in different countries, provides opportunities by which parents can become more familiar with this world-view and its applications to education.

133.

There is consistency between the values promoted in the school and those promoted in the home. At the time their children first enroll in the school, parents are informed about the commitment of Jesuit education to a faith that does justice. Programs of ongoing formation are available to parents so that they can understand this aim better and be strengthened in their own commitment to it.

8.6 Students:

134.

Students form a community of understanding and support among themselves; this is reinforced both informally and through such structures as student government and student councils. Moreover, according to their age and capacity, student participation in the larger school community is encouraged through membership on advisory councils and other school committees.

8.7 Former students:

135.

Former students are members of the "community working in service of the kingdom"; a Jesuit school has a special responsibility to them. As far as resources permit, the school will offer guidance and ongoing formation so that those who received their basic formation in the school can be more effective in putting this formation into practice in adult life and can continue to deepen their dedication to the service of others. Close bonds of friendship and mutual support exist between the Jesuit school and Alumni (Former Student) Associations.

8.8 Benefactors:

136.

In a similar way, the Jesuit school has a special responsibility toward its benefactors and will offer them the support and guidance that they may need. In particular, benefactors have opportunities to learn more about the distinctive nature of a Jesuit school, the Ignatian vision on which it is based, and its goals, to which they contribute.

8.9 The School Structure:

137.

A greater degree of shared responsibility has developed in recent years. Increasingly, decisions are made only after receiving advice through informal consultations, formal committees and other means; all members of the educational community are kept informed about decisions and about important events in the life of the school. In order to be truly effective, a sharing of responsibility must be based on a common vision or common sense of purpose, noted above.

138.

In the past the Rector of the community, appointed by the Superior General of the Society of Jesus, was responsible for the direction of the Jesuit school; he reported regularly to the Jesuit Provincial. Today, in many parts of the world, the Rector of the community is not the "Director of the Work"; in some cases a governing board works in collaboration with the Society in the appointment of the director; more and more frequently this director is a lay person. Whatever the particular situation and whatever the mode of appointment, the responsibility entrusted to the director of a Jesuit school always includes a mission that comes ultimately from the Society of Jesus. This mission, as it relates to the Jesuit character of the school, is subject to periodic evaluation by the Society (normally through the Jesuit Provincial or his delegate).

139.

The role of the director is that of an apostolic leader. The role is vital in providing inspiration, in the development of a common vision and in preserving unity within the educational community. Since the world-view of Ignatius is the basis on which a common vision is built, the director is guided by this world-view and is the one responsible for ensuring that opportunities are provided through which the other members of the community can come to a greater understanding of this world-view and its applications to education. In addition to his role of inspiration, the director remains ultimately responsible for the execution of the basic educational policy of the school and for the distinctively Jesuit nature of this education. The exact nature of this responsibility is described in the statutes of each school.

140.

In many cases, responsibility for the Jesuit school is shared among several people with distinct roles (Rector, Director, President, Principal or Headmaster); the final responsibility for policy and practice is often entrusted to governing boards. All those sharing responsibility for the Jesuit school form a directive team. They are aware of and are open to the Ignatian vision as this is applied to education; they are able to work together with mutual support and respect, making use of the talents of each. This type of team structure, which is an application of the principle of subsidiary, has the advantage of bringing the abilities of more people into the leadership of the school; in addition, it ensures greater stability in carrying forward the policies that implement the basic orientation of the school.

141.

If the school is "Jesuit", then sufficient authority and control remains in the hands of the Society of Jesus to enable that Society to respond to a call of the church through its institutions and to ensure that the Jesuit school continues to be faithful to its traditions. Except for this limitation, effective authority in the school can be exercised by anyone, Jesuit or lay, who has a knowledge of, sympathy for, identification with and commitment to the Jesuit character of education.

142.

The structures of the school guarantee the rights of students, directors, teachers, and auxiliary staff, and call each to his or her individual responsibilities. All members of the community work together to create and maintain the conditions most favourable for each one to grow in the responsible use of freedom. Every member of the community is invited to be actively engaged in the growth of the entire community. The school

structure reflects the new society that the school, through its education, is trying to construct.

* * *

For Ignatius and for his companions, decisions were made on the basis of an ongoing process of individual and communal "discernment" done always in a context of prayer. Through prayerful reflection on the results of their activities, the companions reviewed past decisions and made adaptations in their methods, in constant search for greater service to God ("magis").

143.

9. Jesuit education:

-adapts means and methods in order to achieve its purposes most effectively.

-is a "system" of schools with a common vision and common goals.

-assists in providing the professional training and ongoing formation that is needed, especially for teachers.

144.

9.1 Adaption to achieve the purposes of Jesuit education:

145.

The educational community in a Jesuit school studies the needs of present-day society and then reflects on school policies, structures, methods, current pedagogical methods and all other elements of the school environment, to find those means that will best accomplish the purposes of the school and implement its educational philosophy. On the basis of these reflections changes are made in school structure, methods, curriculum, etc., when these are seen to be necessary or helpful. An educator in the Jesuit tradition is encouraged to exercise great freedom and imagination in the choice of teaching techniques, pedagogical methods, etc. School policies and practices encourage reflection and evaluation; they allow for change when change is necessary.

146.

Though general norms need to be applied to concrete circumstances, principles on which this reflection is based can be found in current documents of the church and of the Society of Jesus. In addition, the

Jesuit Constitutions provide criteria to guide discernment in order to achieve the "magis": the more universal good, the more urgent need, the more lasting value, work not being done by others, etc.

147.

The "circumstances of persons and places" require that courses of studies, educational processes, styles of teaching, and the whole life of the school be adapted to fit the specific needs of the place where the school is located, and the people it serves.

9.2 The Jesuit "system" of schools:

148.

The Jesuits in the first schools of the Society shared ideas and the fruits of their experience, searching for the principles and methods that would be "more" effective in accomplishing the purposes of their educational work. Each institution applied these principles and methods to its own situation; the strength of the Jesuit "system" grew out of this interchange. Jesuit schools still form a network, joined not by unity of administration or uniformity of programs, but by a common vision with common goals; teachers and administrators in Jesuit schools are again sharing ideas and experiences in order to discover the principles and methods that will provide the most effective implementation of this common vision.

149.

The interchange of ideas will be more effective if each school is inserted into the concrete reality of the region in which it is located and is engaged in an ongoing exchange of ideas and experiences with other schools and educational works of the local church and of the country. The broader the interchange on the regional level, the more fruitful the interchange among Jesuit schools can be on an international level.

150.

To aid in promoting this interchange of ideas and experiences an exchange of teachers and students is encouraged wherever possible.

151.

A wide variety of experimentation to discover more effective ways to make "the faith that does justice" a dimension of educational work is going on in all parts of the world. Because of the importance of this challenge, and the difficulty of achieving it, these experiments need to be evaluated and the results shared with others, so that positive experiences

can be incorporated into local school policies, practices and community. the need for an exchange of ideas and experiences in this area is especially great - not only for the individual schools, but also for the apostolate of education as such.

9.3 Professional training and ongoing formation:

152.

Rapid change is typical of the modern world. In order to remain effective as educators and in order to "discern" the more concrete response to God's call, all adult members of the educational community need to take advantage of opportunities for continuing education and continued personal development - especially in professional competence, pedagogical techniques, and spiritual formation. The Jesuit school encourages this by providing staff development programs in every school and, and, as far as possible, providing the necessary time and financial assistance for more extended training and formation.

153.

In order to achieve genuine collaboration and sharing of responsibility, lay people need to have an understanding of Ignatian spirituality, of Jesuit educational history and traditions and Jesuit life, while Jesuits need to have an understanding of the lived experience, challenges, and ways in which the Spirit of God also moves lay people, together with the contributions lay people make to the church and to the Jesuit school. The Jesuit school provides special orientation programs to new members of staff; in addition, it provides ongoing programs and processes which encourage a growing awareness and understanding of the aims of Jesuit education and also give an opportunity for Jesuits to learn from the lay members of the community. Where possible, special programs of professional and spiritual training are available to help lay people prepare themselves to assume directive posts in Jesuit schools.

10. SOME CHARACTERISTICS OF JESUIT PEDAGOGY

154.

Ignatius insisted that Jesuit schools should adopt the methods of the University of Paris ("modus Parisiensis") because he considered these to be the most effective in achieving the goals he had in mind for these schools. The methods were tested and adapted by Jesuit educators in accordance with their religious experience in the Spiritual Exercises and their growing practical experience in education. Many of these principles and methods are still typical of Jesuit education because they are still

effective in implementing the characteristics described in the previous sections. Some of the more widely known are listed in this final section by way of example.

A. From the experience of the Spiritual Exercises:

155. 1. Though there are obvious differences between the two situations, the quality of the relationship between the guide of the Spiritual Exercises and the person making them is the model for the relationship between teacher and student. Like the guide of the Exercises, the teacher is at the service of the students, alert to detect special gifts or special difficulties, personally concerned, and assisting in the development of the inner potential of each individual student.

156. 2. The active role of the person making the Exercises is the model for the active role of the student in personal study, personal discovery and creativity.

157. 3. The progression in the Exercises is one source of the practical, disciplined, "means to end" approach that is characteristic of Jesuit education.

158. 4. The "Presupposition" to the Exercises is the norm for establishing personal relations and good rapport - between teachers and students, between teachers and school directors, among teachers, among students, and everywhere in the educational community.

159. 5. Many of the "Annotations" or "suggestions for the guide to the Exercises" are, with appropriate adaptations, suggestions to teachers in a Jesuit school.

160. 6. There are analogies between methods of the Exercises and traditional Jesuit teaching methods, many of which were incorporated into the Ratio Studiorum:

a. The "preludes" and "points" for prayer are the prelection of the course material to be covered;

- b. The "repetition" of prayer becomes the mastery of course material through frequent and careful repetition of class work;
- c. The "application of the senses" ("sentir" for Ignatius) is found in the stress on the creative and the imaginative, in the stress on experience, motivation, appreciation and joy in learning.

B. A few examples of directives from the Constitutions and Ratio Studiorum:

161. 1. The curriculum is to be structured carefully: in daily order, in the way that course build on material covered in previous courses and in the way courses are related to one another. The curriculum should be so integrated that each individual course contributes toward the overall goal of the school.

162. 2. The pedagogy is to include analysis, repetition, active reflection, and synthesis; it should combine theoretical ideas with their applications.

163. 3. It is not the quantity of course material covered that is important but rather a solid profound and basic formation ("Non multa, sed multum".)

* * *

Conclusion

164.

The Introduction refers to a meeting held in Rome in 1980, and to the address that Father Pedro Arrupe gave at the conclusion of that meeting. The address was later published under the title "Our Secondary Schools today and Tomorrow" and has been quoted several times, both in the characteristics themselves and in the footnotes.

165.

In that address, Father Arrupe described the purpose of a Jesuit school. It is, he said, to assist in the formation of "new persons, transformed by the message of Christ, who will be witnesses to His death and resurrection in their own lives. Those who graduate from our secondary schools should

have acquired, in ways proportional to their age and maturity, a way of life that is in itself a proclamation of the charity of Christ, of the faith that comes from Him and leads back to Him, and of the justice which he announced".

166.

More recently the present General of the Society of Jesus, Father Peter-Hans Kolvenbach, expressed the same purpose in very similar words :

"Our ideal is the well-rounded person who is intellectually competent, open to growth, religious, loving, and committed to doing justice in generous service to the people of God."

167.

The aim of Jesuit education has never been simply the acquisition of a store of information and skills or preparation for a career, though these are important in themselves and useful to emerging Christian leaders. The ultimate aim of Jesuit secondary education is, rather, that full growth of the person which leads to action - action that is suffused with the spirit and presence of Jesus Christ, the Man for Others.

168.

The International Commission on the Apostolate of Jesuit education has attempted to describe the characteristics of Jesuit education in order to help Jesuit schools to achieve this purpose more effectively. The material is not new; the paper is not complete; the work of renewal is never ended. A description of the characteristics of Jesuit education can never be perfect, and can never be final. But a growing understanding of the heritage of these schools, the Ignatian vision applied to education, can be the impetus to renewed dedication to this work, and renewed willingness to undertake those tasks which will make it ever more effective.

IGNATIUS, THE FIRST JESUIT SCHOOLS, AND THE RATIO STUDIORUM

A. The Spiritual Journey of Ignatius of Loyola: 1491 - 1540

(This narration of the life of Ignatius is based on A Pilgrim's Testament, an autobiography dictated to a fellow Jesuit three years before he died. In speaking, Ignatius consistently referred to himself in the third person.)

Loyola to Montserrat

169.

Ignatius was a minor nobleman, born in 1491 in the family castle of Loyola in the Basque country and brought up as a knight in the courts of Spain. In his autobiography he sums up the first twenty-six years of his life in one sentence: "he was a man given to the follies of the world; and what he enjoyed most was warlike sport, with a great and foolish desire to win fame". The desire to win fame brought Ignatius to Pamplona to aid in the defence of that frontier city against French attack. The defence was hopeless; when, on May 20, 1521, he was hit by a cannon ball which shattered one leg and badly injured the other, Ignatius and the city of Pamplona both fell to the French forces.

170.

French doctors cared for the badly-wounded Ignatius and return him to Loyola, where he spent a long convalescence. In this forced period of inactivity he asked for books to read and, out of boredom, accepted the only ones available - The Lives of the Saints and The Life of Christ. When not reading, the romantic knight dreamed - at times of imitating the deeds of St. Francis and St. Dominic, at times of knightly deeds of valour in service of "a certain lady". After a time, he came to realize that "there was this difference. When he was thinking of those things of the world, he took much delight in them, but afterwards, when he was tired and put them aside, he found himself dry and dissatisfied. but when he thought of ... practicing all the rigours that he saw in the saints, not only was he consoled when he had these thoughts, but even after putting them aside he remained satisfied and joyful ... His eyes were opened a little, and he began to marvel at the difference and to reflect upon it. Little by little he came to recognize the difference between the spirits that were stirring". Ignatius was discovering God at work in his life; his desire for fame was transformed into a desire to dedicate himself completely to God, although he was still very unsure what this meant. "The one thing he wanted to do was to go to Jerusalem as soon as he recovered ... with as much of disciplines and fasts as a generous spirit, fired with God, would want to perform.

171.

Ignatius began the journey to Jerusalem as soon as his recovery was complete. The first stop was the famous shrine of Montserrat. On March 24, 1522, he laid his sword and dagger "before the altar of Our Lady of Montserrat, where he had resolved to lay aside his garments and to don the armour of Christ." He spent the whole night in vigil, a pilgrim's staff

in his hand. From Montserrat he journeyed to a town named Manresa, intending to remain for only a few days. He remained for nearly a year.

Manresa

172.

Ignatius lived as a pilgrim, begging for his basic needs and spending nearly all of his time in prayer. At first the days were filled with great consolation and joy, but soon prayer became torment and he experienced only severe temptations, scruples, and such great desolation that he wished "with great force to throw himself through a large hole in his room." Finally peace returned. Ignatius reflected in prayer on the "good and evil spirits" at work in experiences such as this, and he began to recognize that his freedom to respond to God was influenced by these feelings of "consolation" and "desolation". "God treated him at this time just as a schoolmaster treats a child whom he is teaching".

173.

The pilgrim gradually became more sensitive to the interior movements of his heart and the exterior influences of the surrounding world. He recognized God revealing His love and inviting a response, but he also recognized that his freedom to respond to that love could be helped or hindered by the way he dealt with these influences. He learned to respond in freedom to God's love by struggling to remove the obstacles to freedom. But "love is expressed in deed". The fullness of freedom led inevitably to total fidelity; the free response of Ignatius to the love of God took the form of loving service: a total dedication to the service of Christ who, for Ignatius the nobleman, was his "King". Because it was a response in love to God's love, it could never be enough; the logic of love demanded a response that was ever more("magis").

174.

The conversion to loving service of God was confirmed in an experience that took place as he stopped to rest one day at the side of the river Cardoner. "While he was seated there, the eyes of his understanding began to be opened; not that he saw any vision, but he understood and learned many things, both spiritual matters and matters of faith and of scholarship, and this with so great an enlightenment that everything seemed new to him ... He experienced a great clarity in his understanding. This was such that in the whole course of his life, after completing sixty-two years, even if he gathered up all the various helps he may have had from God and all the various things he has known, even adding them all together, he does not think he had got as much as at that one time".

175.

Ignatius recorded his experiences in a little book, a practice begun during his convalescence at Loyola. At first these notes were only for himself, but gradually he saw the possibility of a broader purpose. "When he noticed some things in his soul and found them useful, he thought they might also be useful to others, and so he put them in writing". He had discovered God, and thus discovered the meaning of life. He took advantage of every opportunity to guide others through this same experience of discovery. As time went on, the notes took on a more structured form and became the basis for a small book called *The Spiritual Exercises*, published in order to help others guide men and women through the experience of an interior freedom that leads to the faithful service of others in service of God.

176.

The Spirit Exercises is not a book simply to be read; it is the guide to an experience, an active engagement enabling growth in the freedom that leads to faithful service. The experience of Ignatius at Manresa can become a personal lived experience.

In the Exercises each person has the possibility of discovering that, though sinful, he or she is uniquely loved by God and invited to respond to His love. This response begins with an acknowledgment of sin and its effects, a realization that God's love overcomes sin, and a desire for this forgiving and redeeming love. The freedom to respond is then made possible through a growing ability, with God's help, to recognize and engage in the struggle to overcome the interior and exterior factors that hinder a free response. This response develops positively through a process of seeking and embracing the will of God the Father, whose love was revealed in the person and life of His Son, Jesus Christ, and of discovering and choosing the specific ways in which this loving service of God is accomplished through active service on behalf of other men and women, within the heart of reality.

177.

Leaving Manresa in 1523, Ignatius continued his journey to Jerusalem. His experiences during the months at Manresa completed the break with his past life and confirmed his desire to give himself completely to God's service, but the desire was still not clearly focused. He wanted to stay in Jerusalem, visiting the holy places and serving others, but he was not permitted to remain in that troubled city. "After the pilgrim realized that it was not God's will that he remain in Jerusalem, he continually pondered within himself what he ought to do; and eventually he was rather inclined to study for some time so that he would be able to help souls, and he decided to go to Barcelona". Though he was thirty years old he went to school, sitting in class beside the young boys of the city to learn grammar; two years later, he moved on to university studies at Alcala. When he was not studying he taught others about the ways of God and shared his Spiritual Exercises with them. But the Inquisition would not permit someone without training in theology to speak about spiritual things. Rather than keep silent about the one thing that really mattered to him, and convinced that God was leading him, Ignatius left Alcala and went to Salamanca. The forces of the Inquisition continued to harass him until finally, in 1528; he left Spain entirely and moved to France and the University of Paris.

178.

Ignatius remained in Paris for seven years. Though his preaching and direction in Barcelona, Alcala, and Salamanca had attracted companions who stayed with him for a time, it was at the University of Paris that a more lasting group of "friends in the Lord" was formed. Peter Favre and Francis Xavier were his room mates, "whom he later won for God's service by means of the Spiritual Exercises". Attracted by the same challenge, four others soon joined them. Each of these men experienced God's love personally, and their desire to respond was so complete that their lives were totally transformed. As each one shared this experience with the others, they formed a bond of community which was to last throughout their lives.

Paris to Rome

179.

In 1534, this small group of seven companions journeyed together to a small monastery chapel in Montmartre, outside of Paris, and the only priest among them - Peter Favre - celebrated a Mass at which they consecrated their lives to God through vows of poverty and chastity. It was during these days that they "determined what they would do, namely, go to Venice and Jerusalem, and spend their lives for the good of souls". At Venice the six other companions were ordained as priests, Ignatius

among them. But their decision to go to Jerusalem was not to become a reality.

180.

Recurring warfare between Christian and Islamic armies made travel to the East impossible. While they waited for the tension to ease and pilgrim journeys to be resumed, the companions spent their days preaching, giving the exercises, working in hospitals and among the poor. Finally, when a year had passed and Jerusalem remained inaccessible, they decided that they would "return to Rome and present themselves to the Vicar of Christ so that he could make use of them wherever he thought it would be more for the glory of God and the good of souls".

181.

Their resolve to put themselves at the service of the Holy Father meant that they might be sent to different parts of the world, wherever the Pope had need of them; the "friends in the Lord" would be dispersed. It was only then that they decided to form a more permanent bond which would keep them united even when they were physically separated. They would add the vow of obedience, thus becoming a religious order.

182.

Toward the end of their journey to Rome, at a small wayside chapel in the village of La Storta, Ignatius "was visited very especially by God ... He was at prayer in a church and experienced such a change in his soul and saw so clearly that God the Father placed him with Christ his Son that he would not dare doubt it - that God the Father had placed him with his Son". The companions became Companions of Jesus, to be intimately associated with the risen Christ's work of redemption, carried out in and through the church, working in the world. Service in God in Christ Jesus became service in the church and of the church in its redemptive mission.

183.

In 1539 the companions, now ten, were received favourably by Pope Paul III, and the Society of Jesus was formally approved in 1540; a few months later, Ignatius was elected its first Superior General.

B. The Society of Jesus Enters education: 1540 - 1556

184.

Even though all of these first companions of Ignatius were graduates of the University of Paris, the original purposes of the Society of Jesus did not include educational institutions. As described in the "Formula" presented to Paul III for his approval, the Society of Jesus was founded "to strive especially for the defence and propagation of the faith and for the progress of soul in Christian life and doctrine, by means of public preaching, lectures, and any other ministration whatsoever of the word of God, and further by means of the Spiritual Exercises, the education of children and unlettered persons in Christianity, and the spiritual consolation of Christ's faithful through hearing confessions and administering the other sacraments". Ignatius wanted Jesuits to be free to move from place to place wherever the need was greatest; he was convinced that institutions would tie them down and prevent this mobility. But the companions had only one goal: "in all things to love and serve the Divine Majesty"; they would adopt whatever means could best accomplish this love and service of God through the service of others.

185.

The positive results to be obtained from the education of young boys soon became apparent, and it was not long before Jesuits became involved in this work. Francis Xavier, writing from Goa, India in 1542, was enthusiastic in his description of the effect Jesuits there were having when they offered instruction at St. Paul's College; Ignatius responded with encouragement. A college had been established in Gandia, Spain for the education of those preparing to join the Society of Jesus; at the insistence of parents it began, 1546, to admit other boys of the city. The first "Jesuit school", in the sense of an institution intended primarily for young lay students, was founded in Messina, Sicily only two years later. And when it became apparent that education was not only an apt means for human and spiritual development but also an effective instrument for defending a faith under attack by the Reformers, the number of Jesuit schools began to increase very rapidly: before his death in 1556, Ignatius personally approved the foundation of 40 schools. For centuries, religious congregations had contributed to the growth of education in philosophy and theology. For the members of this new order to extend their educational work to the humanities and even to running the schools was something new in the life of the church; it needed formal approval by Papal decree.

186.

Ignatius, meanwhile, remained in Rome and dedicated the last years of his life to writing the Constitutions of this new religious order.

187.

Inspired by the same vision embodied in the Spiritual Exercises, the Constitutions manifest the Ignatian ability to combine exalted ends with the most exact and concrete means for achieving them. The work, divided into ten "Parts", is a formative guidebook for Jesuit life.

In its first draft, Part IV consisted of directives for the education of young men being formed as Jesuits. Since he was approving the establishment of new schools at the same time as he was writing the Constitutions, Ignatius partly revised part IV to include the guiding educational principles for the work that was to be undertaken in these schools. This section of the Constitutions is, therefore the best source for the explicit and direct thought of Ignatius on the apostolate of education, even though it was largely completed before he realized the extensive role education was to play in the apostolic work of Jesuits. The Preamble to Part IV sets the goal: "The aim which the Society of Jesus directly seeks is to aid its own members and their fellowmen to attain the ultimate end for which they were created. To achieve this purpose, in addition to the example of one's life, learning and a method of expounding it are also necessary". The priorities in the formation of Jesuits became priorities of Jesuit education: a stress on the humanities, to be followed by philosophy and theology, a careful orderly advance to be observed in pursuing these successive branches of knowledge, repetition of the material and active involvement of the students in their own Jesuit. Much time should be spent in developing good style in writing. The role of the Rector, as the centre of authority, inspiration and unity is essential. These were not new pedagogical methods; Ignatius was familiar with lack of method, and with the methods of many schools, especially the careful methods of the University of Paris. He chose and adapted those which would be most effective in achieving the purposes of Jesuit education. When speaking explicitly about schools for lay students in Part IV, chapter 7, Ignatius is specific about only a few matters. He insists, for example, that the students (at the time nearly all Christians), be "well-instructed in Christian doctrine". Also, in accordance with

the principle that there be no temporal remuneration for any Jesuit ministry, no fees are to be charged. Except for these and a few other details, he is content to apply a basic principle found throughout the Constitutions: "Since there must be a great variety in particular cases in accordance with the circumstances of place and persons, this present treatment will not descend further to what is particular, except to say that there should be rules which come down to everything necessary in each college". In a later note, he adds a suggestion: "From the Rules of the Roman College, the part which is suitable to the other colleges can be adapted to them."

188.

In separate correspondence, Ignatius promised further development of the rules, or basic principles, which should govern all the schools. But he insisted that he could not provide these principles until he could derive them from the concrete experiences of those actually engaged in education. Before he could fulfill his promise, Ignatius died. It was the early morning of July 31, 1556.

C. The Ratio Studiorum and More Recent History

189.

In the years following the death of Ignatius, not all Jesuits agreed that involvement in schools was a proper activity for the Society of Jesus; it was a struggle that lasted well into the 17th Century. Nevertheless, Jesuit involvement in education continued to grow at a rapid rate. Of the 40 schools that Ignatius had personally approved, at least 35 were in operation when he died, even though the total membership of the Society of Jesuits had not yet reached 1,000. Within forty years, the number of Jesuit schools would reach 245. The promised development of a document describing common principles for all Jesuit schools was becoming a practical necessity.

190.

Successive Jesuit superiors encouraged an exchange of ideas based on concrete experiences so that, without violating the Ignatian principle that "circumstances of place and persons" be taken into account, a basic curriculum and basic pedagogy could be developed which would draw on this experience and be common to all Jesuit schools. A period of intense interchange among the schools of the Society followed.

191.

The first drafts of a common document were, as Ignatius had wished, based on the "Rules of the Roman College". An international committee of six Jesuits was appointed by the Superior General Claudio Acquaviva; they met in Rome to adapt and modify these tentative drafts on the basis of experiences in other parts of the world. In 1586 and again in 1591, this group published more comprehensive drafts which were widely distributed for comments and corrections. Further interchange, commission meetings and editorial work resulted, finally, in the publication of a definitive *Ratione Studiorum* on January 8, 1599.

192.

In its final form the *Ratio Studiorum*, or "Plan of Studies" for Jesuit schools, is a handbook to assist teachers and administrators in the daily operation of the school; it is a series of "rules" or practical directives regarding such matters as the government of the school, the formation and distribution of teachers, the curriculum and methods of teaching. Like Part IV of the Constitutions, it is not so much an original work as a collection of the most effective educational methods of the time, tested and adapted for the purposes of the Jesuit schools.

There is little explicit reference to underlying principles flowing from the experience of Ignatius and his Companions, as these were embodied in the Spiritual Exercises and the Constitutions: such principles had been stated in earlier versions, but were presupposed in the final edition of 1599. The relationship between teacher and student, to take one example, is to be modelled on the relationship between the director of the Exercises and the person making them; since the authors of the *Ratio*, along with nearly all the teachers in the schools, were Jesuits, this could be assumed. Even though it is not stated explicitly, the spirit of the *Ratione* - like the inspiring spirit of the first Jesuit schools - was the vision of Ignatius.

193.

The process leading to and resulting in the publication of the *Ratio* produced a "system" of schools whose strength and influence lay in the common spirit that evolved into common pedagogical principles. The pedagogy was based on experience, then refined and adapted through

constant interchange. it was the first such educational system that the world had ever seen.

194.

The system of Jesuit schools developed and expanded for more than two hundred years, and then came to a sudden and tragic end. When the Society of Jesus was suppressed by Papal Order in 1773 a network of 845 educational institutions, spread throughout Europe and the Americas, Asia and Africa, was largely destroyed. Only a few Jesuit schools remained in Russian territories, where the suppression never took effect.

195.

When Pius VII was about to bring the Society of Jesus back into existence in 1814, one of the reasons he gave for his action was "so that the Catholic Church could have, once again, the benefit of their educational experience". Educational work did begin again almost immediately and a short time later, in 1832, an experimental revision of the Ratio Studiorum was published. But it was never definitively approved. The turmoil of 19th Century Europe, marked by revolutions and frequent expulsions of Jesuits from various countries - and therefore from their schools - prevented any genuine renewal in the philosophy of pedagogy of Jesuit education; often enough the Society itself was divided, and its educational institutions were enlisted in the ideological support of one or the other side of warring nations. Nevertheless, in difficult situations, and especially in the developing nations of the Americas, India, and East Asia, the schools of the Society began once again to flourish.

196.

The 20th Century, especially in the years after the Second World War, brought a dramatic increase in the size and number of Jesuit Schools. The seeds of a renewed spirit were planted in the decrees of various General Congregations, notably the applications of the Second Vatican Council that were incorporated into decree 28 of General Congregation XXXI. Today, the Jesuit educational apostolate extends to more than 2,000 educational institutions, of a bewildering variety of types and levels. 10,000 Jesuits work in close collaboration with nearly 100,000 lay people, providing education for more than 1,500,000 young people and adults in countries around the world.

197.

Jesuit education today does not and cannot form the unified system of the 17th Century, and though many principles of the original Ratio remain

valid today, a uniform curriculum and a structure imposed on all schools throughout the world has been replaced by the distinct needs of different cultures and religious faiths and the refinement of pedagogical methods that vary from culture to culture.

198.

This does not mean that a Jesuit "system" of education is no longer a possibility. It was the common spirit, the vision of Ignatius that enabled the Jesuit schools of the 16th Century to evolve common principles and methods; it was the common spirit joined to a common goal - as much as the more specific principles and methods embodied in the Ratio - that created the Jesuit school system of the 17th Century. This same common spirit, along with the basic goals, purposes and policies that follow from it, can be true of "Jesuit" schools of today in all countries throughout the world, even when more concrete applications are very different, or when many of the details of school life are determined by cultural factors or outside agencies.

Appendix -4 A

Examples of methods to assist Teachers in using The Ignatian Pedagogical Paradigm

Context for learning:

1. The Students: Readiness for Growth:
 - a) The Student's Situation: Diagnosis of factors affecting the Student's Readiness for Learning and Growth: physical, academic, psychological, socio-political, economic, spiritual
 - b) Student's learning styles- how to plan for effective teaching.
 - c) Student Growth Profile- a strategy for growth.
2. Society:
 - a) Reading the signs of the Times- some tools for socio-cultural analysis.
3. The School:
 - a) School Climate: Assessment Instruments
 - b) Curriculum
 - Formal/ informal
 - Scope and Sequence; interdisciplinary possibilities
 - Assessing values in the curriculum.
 - c) Personalized Education
 - d) Collegial Relationships among Administrators, Teachers and Support Staff.
4. The teacher-expectations and realities.

Experience:

1. The Prelection
 - a) Continuity
 - b) Advance Organizers
 - c) Clear Objectives
 - d) Human Interest Factor
 - e) Historical Context of the matter being studied
 - f) Point of View/Assumptions of Textbook Authors
 - g) A Study Pattern
2. Questioning Skills

3. Student Self-Activity: Notes
4. Problem Solving/ Discovery Learning
5. Cooperative Learning
6. Small Group Processes
7. Emulation
8. Ending the Class
9. Peer tutoring

Reflection:

1. Mentoring
2. Student Journals
3. Ignatian Style “Repetition”
4. Case Studies
5. Dilemmas/ Debates/Role Playing
6. Integrating Seminars

Action:

1. Projects/Assignments: Quality Concerns
2. Service Experiences
3. Essays and Essay type Questions
4. Planning and Application
5. Career Choices

Evaluation

1. Testing: Alternatives Available
2. Student Self-evaluation
3. Assessing a Spectrum of Student Behaviours: The Student Portfolio
4. Teachers’ Consultative Conferences
5. Question for Teachers
6. Student Profile Survey

APPENDIX-5.A

Copy

MEMORANDUM OF ASSOCIATION OF THE GODAVARI EDUCATIONAL

ASSOCIATION

- 1.) Name., The name of the Society is. The Godavari Educational Society (hereinafter called the "Society").
- 2.) Address: The address of the Society is: Godavari School, Kathmandu., Nepal.
- 3.) Objects: The objects for which the Society is established are the following:
 - a) To establish, conduct, and maintain schools, hostels and allied institutions;
 - b) To diffuse social, religious and secular knowledge, and other works of charity, professional, technical,, scientific, social, moral. corporal, spiritual and cultural;
 - c) For the purposes aforesaid or in furtherance thereof:
 - i) to acquire by purchase, gift, lease, legacy, bequest, or otherwise from any person or institution whatsoever and to hold all or any part of the movable or immovable Properties of all descriptions now or hereafter vested in or in the possession of the Superior, for the time being. of Godavari School situated in the City of Kathmandu, Nepal; and to have the name or names of any or all of the above-mentioned mutated in any proper Office or Court to that of the said Society;
 - ii) To maintain. deal with, and manage the said movable and immovable properties of all descriptions of the said Society;
 - iii) To exchange, lease, or dispose of all properties of the Society as may seem best and most advantageous to achieving the Objects of the Society;
 - iv) To erect School buildings, dormitories, hostels, bungalows and a gymnasium, stadium and any other type of building or construction whatsoever to further the purposes of the said Society and to maintain. alter. demolish, or reconstruct the same or any portion or portions thereof;
 - v) To take and to receive any gift, whether monies or properties, movable or immovable, such as lands, such as houses. or constructions, whether by gift of the person living or by legacy, bequest etc. for achieving the objects of the Society. and moreover to take such steps for the securing of such contributions to the funds of the Society as may be deemed expedient;
 - vi) To enter into arrangements with any department of the Government of Nepal that may seem conducive to the accomplishment of the objects of the Society or any of them and to obtain from the said Government or

Department thereof such rights, concessions, and privileges as the Society may think desirable;

- vii) to hire and employ the necessary school staff and personnel and to pay them salaries. wages, gratuities and pensions;
- viii) to do or cause to be done all such lawful things and acts as are in accordance with the spirit and principles of the Society of Jesus which are incidental or conducive to the social, moral, religious, cultural, **civic**. patriotic and physical welfare of the inhabitants of Nepal.

4. Income: All the income from properties vesting in the said Society or from wheresoever derived shall be expended solely in accomplishing the objects of the Society as set forth above in this Memorandum of Association and for no other purpose. and no portion thereof shall be distributed among its members by way of profits. dividends, bonuses, etc.

5. Members: The names and signatures, offices (if any), occupations, and addresses of the members of the Godavari Educational Society to whom by the rules and regulations of the said Society, the management of its affairs is entrusted, are set out hereunder. namely:

NAME:	OFFICE	OCCUPATION	ADDRESS
Hon. Nrip Jung Rana	X	Education Minister	Kathmandu. Nepal
Very Rev. R.A. Welfle, S. J.	X	Superior Regular	St. Xavier's, Patna
Rev. Frank B. Murphy, S.J. School	President	Superior, Godavari	Godavari Kathmandu
Rev. Marshall M. Moran, S.J. School		Principal	Godavari Kathmandu
Sri Sarada Prasad Upadhaya	X	Education Department	Kathmandu, Nepal

Subscribers: We the several persons whose Signatures are below written are desirous of being formed into and do hereby form an association under the name of the Godavari Educational Society in accordance with the agreement between the Honourable Minister of Education of the Government of Nepal and Members of the said Society, dated the seventh day of May in the year One Thousand Nine Hundred and Fifty One, A.D. namely:

(Signatures follow of the five who are mentioned on p. -2.)

WITNESSED that the above persons have written their signatures in our Presence and in the Presence of each other on this the eighth day of November in the year One Thousand Nine Hundred and Fifty-One, A.D.

1) H. Goyal (signed)

8-11-51 Wife of Group Captain Goyal, Kathmandu

2.) James R. Gibbons.

S.J., 8 Nov., 1951 Clergyman, Bishop's House,
Patna. India

RULES AND REGULATIONS OF THE GODAVARI EDUCATIONAL SOCIETY.

- 1.) The Name of the Society is The Godavari Educational Society (hereinafter called the "Society").
- 2.) The objects for which the Society is established are stated in paragraph number three of the Memorandum of Association.

Except for Charter Members, only members of the Society of Jesus are eligible as members of the Society whose membership shall be limited to a period of three years, unless by a vote of a majority of Members of the Society at a Meeting called for the purpose the said Member shall have he n retired before the expiry of the said term.

- 4.) The number of Charter Members shall be five. This number may be increased from time to time in accordance with Government regulations.
- 5.) Any newly appointed or selected member shall be considered a duly constituted member as soon as he shall have signed the membership roll and the President shall have countersigned the signature of the said newly appointed or selected member.
- 6.) No subscriptions, fees. or contributions of any kind are paid by the members.
- 7.) The President of the Society shall be that Member of the Society of Jesus who according to the Constitutions of the said Society of Jesus shall be, for the time being the duly appointed Superior of the Godavari School, Kathmandu, Nepal.
- 8.) The President shall be the only "ex officio" member of the Society. When a change of the above-mentioned Superior of Godavari School occurs in accordance with the Constitutions of the Society of Jesus, the out-going Superior shall be considered to have relinquished the Office of President, and the in-coming Superior shall be considered to have assumed the office of Presiaenz as soon as the letter of appointment of the said new Superior shall have been received at Godavari School, and the newly appointed Superior, if not yet a Member of the Society shall have signed the membership roll.
- 9.) In the event of a vacancy occurring among the members of the Society because of the resignation. retirement. or death of one of them, a new member shall be chosen within a period of three months to take his place.
- 10.) The Government of the Society shall be in the hands of the members, who shall be in the position of trustees and not as beneficial owners.
- 11.) The members of the Society as above constituted shall have full power, subject to the rules and regulations of the society, to do all such acts and things as are necessary to carry out the objects of the Society as set forth in the above Memorandum of Association and for the management of its affairs, or which, in its

opinion, advance the works of the Society. In particular, the members are authorized to appoint those who are to operate the Bank accounts of the Society.

- 12.) All properties of the Society shall vest in the members and all documents relating to and affecting the said Society shall be taken and stand in the name of the Society.
- 13.) All documents relating to and affecting the properties of the Society shall be executed by the President and at least one other member of the Society, acting jointly, or by their duly authorized agent or agents.
- 14.) The Quorum necessary for the meetings of the Society and for the transactions of business for the Society may be determined by the members themselves but unless so fixed shall be the President and at least one other member of the Society, acting jointly.
- 15.) The President, if present, shall be the Chairman of the meetings but in the absence of the President, the members present may elect a chairman of their meetings.
- 16.) The members may meet together for the dispatch of business, adjourn, and otherwise regulate their meetings as they think fit. Questions arising at any meeting shall be decided by the majority of votes. In case of an equality of votes, the Chairman shall have a second or casting vote.
- 17.) The Society shall maintain a composite register containing the following sections:
 - a The membership roll of the Society;
 - b The minutes of all meetings, ordinary, emergent, special, or annual general meetings of the Society.
- 18.) There shall be a Common Seal of the Society which shall be affixed at the discretion of the Society to such deeds, documents, official statements, or other papers as may require the official sanction of the Society.
- 19.) All acts done by the President or by any Meeting of the members or of a committee or by any person acting as a "bona fide member of the Society, shall, notwithstanding that it be afterwards discovered that there was some defect in the appointment or selection of such members or persons as aforesaid, or that they or any of them were disqualified, be as valid as if every such person or member had been duly appointed, selected or qualified.
- 20.) Once every year, during the first month of the scholastic year, there shall be summoned an annual general meeting of the members of the Society to consider any current affairs affecting the Society, especially how the usefulness of the Society to the inhabitants of Nepal may be augmented within the ambit of the declared objects of the Memorandum of Association and the Rules and Regulations of the said Society.

WE, THE UNDERSIGNED MEMBERS OF THE GODAYARI EDUCATIONAL SOCIETY DO HEREBY CERTIFY THAT THE ABOVE, IS A TRUE COPY OF THE MEMORANDUM OF ASSOCIATION AND OF THE RULES AND REGULATIONS OF THE SAID SOCIETY AND IN TESTIMONY THEREOF DO

HEREBY SUBSCRIBE OUR SIGNATURES ON THIS THE
EIGHTH DAY OF NOVEMBER IN THE YEAR ONE
THOUSAND NINE HUNDRED AND FIFTY-ONE 9 A. D.

(Signatures, Offices, Occupations, Addresses and Witnesses as on page two of this same copy.)

APPENDIX-5B

Agreement

This is an agreement between His Majesty's Government and the Godavari Educational Society. This Society has been conducting schools for the past 14 years at Godavari and Jawalakhel. It is staffed and financed by the Jesuit Fathers with the aid of the Patna Jesuit Society and the Chicago Province.

The girls school-namely St. Mary's School at Jawalakhel, has been imparting education to girls for 10 years. It is staffed and financed by the mothers of the Institute of the Blessed Virgin Mary with headquarters at Allahabad, India.

To promote and maintain good public relations and mutual understanding with His Majesty's Government, and to help the Godavari Educational Society to teach and train youth better, we agree to the following articles

1. These are private schools, which will not require government financial grants.
2. The schools will follow the syllabus texts, and methods suitable to prepare the students for the Cambridge Overseas Examination, and it has International recognition and is of a high standard.
3. The Nepal national language and Sanskrit shall be taught.
4. A deep loyalty to the country, to the king and respect for its laws and traditions will be fostered and maintained.
5. Neither the staff nor the students will participate in political activities.
6. To further these purposes a Committee of eleven members will be formed as follows

Members:

1. One nominated by His Majesty's Government of Nepal.
2. Two from the parents of St. Xavier's School.
3. The Rector of Godavari School (Chairman)
4. The Principal of Godavari School.
5. Mother Superior of St. Mary's School.
6. Principal of St. Mary School.
7. Two from the parents of St. Mary's School
8. Principal of St. Xavier's School, Jawalakhel (Secretary).

9. The Provincial Superior of Patna, or his nominated representative.

This Committee will have an annual meeting at which the Secretary will submit the annual reports.

The Principals of each school will be entirely responsible for the admissions in conformity with the rules laid down by the Committee dismissals, promotions, and all day to day business, as also recruitment, appointment, and dismissal of teachers, as well as questions of teaching and discipline.

9. While admitting students in the school preference will be given to the Nepali nationalities.
10. The Godavari Educational Society will be the liason with His Majesty's Government.
11. Each school may possess land buildings. and equipment. necessary for educational purposes whether by purchase, gift, lease, etc. In the case of the purchase of land or building the approval of His Majesty's *Government* will be taken.
12. The school shall be subject to such general rule as apply and as prescribed by the Education Ministry now and then.
13. The school shall be open to Inspection by a competent officer appointed by the Secretary of Education Ministry or by the Director of Public Instruction.
14. The singing of the National Anthem will begin the school hour on every work day.

Signed

Kesery R, Pandey

Secretary to Education Ministry H. M. G.
April 14, 1965

Edward Niesen. S.J.
Signatory to Godavari Educational Society.
Kathmandu, Nepal 1.5/4/65

Witnesses

Marshal D. Moran, S.J.
N. B. Thapa
M. Winifred I.B.M.V.
M. Benedicta, I.B.M.V.

APPENDIX-6

NJS VAMSHAWALI

	Name	Assignment in Nepal
1	Amakkatt, Augustine T	1994-
2	Anthony, David	1991-2002
3	Arockiam, Xavier Raj	1980
4	Assarikudy, Mathew	1980-
5	Baily, Casey G.	1978-89
6	Baxla, Florence	1986-90
7	Beamish, Edward	1961-63
8	Brooks, Lawrence V.	1970-
9	Bruger, Donald E.	1967-74
10	Carri, Sebastian J.	1963-64
11	Chambers, James E.	1957-83
12	Chettri, Peter	2000-
13	D'Cunha, Patrick	1980-81
14	Dahlheimer, John L.	1980-88
15	Das, Mathew	1992-
16	David, Kevin	1992-93
17	Ekka, David Kumar	1989-
18	Griffin, Robert	1979-80
19	Hillebrand, Francis V.	1961-74
20	Joseph, Clarence	1997-
21	Kaciur, Edward J.	1958-76
22	Kanniattukunnel, Jomon J.	1994-
23	Kispotta, Juel	1993-
24	Lepcha, Peter	1991-
25	Lucas, Claudius	1955-56
26	Mannaparavelil, Joseph	1965-68
27	Mathekal, Joseph	1956
28	Miller, Casper J.	1958-
29	Moore, Fedrick	1953-55
30	Acker, Thomas S.	1972-73, 1974-75
31	Arulanandam, S.	1987-
32	Gnanapragasam, Vincent	1983-84
33	Harvey, Laurier	1983-89
34	Hyde, Gregory	1992-95
35	Lawless J. Timothy	1975-77
36	Maniyar, Lawrence	1976-
37	Monnipallil, Mathew M	1965-68
38	Moodey, Richard	1961-63
39	Niesen, Edward H	1954-68

40	Amakkatt, Mathew Thompson	2003-
41	Ambrose ,Augustine	1966-68
42	Anthony, Hermon	1989-
43	Arockiasamy, Merlin	2003-
44	Ballard, Kevin	1997-00
45	Beck, Anil Kumar	1996-
46	Beck, Sanctius	1989-
47	Beck, Victor	1986-
48	Bilavendran, Rajashekharan	2002-
49	Bilung, Jeremius	1986-99
50	Blanchard, John L.	1954-67
51	Bruneau, Bernard H.	1987-00
52	Cachat, Leo	1961-1997
53	Charles Bernard	1979-81
54	Chemprathy, Paul	1977-02
55	Cheruparambil, George	1977-79
56	Chettri, Binod G.	1987-95
57	Chettri, Cenan S.	1999-00
58	Chettri, Ignatius	1979-91
59	Clooney, Francis X.	1973-75
60	Coutinho, Rufino A.	1978-00
61	Coyne, Martin P.	1961-
62	Curry, Richard C.	1960.1962-63
63	Curtin, Cornelius L.	1987-99
64	D. Souza, Norbert	1987-
65	Darshandhari, Narun	2003-
66	Das, Vinay Kumar	2001-2006
67	Dent, Paul E.	1975-79
68	Donnelly, James J.	1961-
69	Downing, Thomas M.	1952-87
70	Dressman, James J.	1956-97
71	Dukpa, Stan	1995-99
72	Ekka, Augustus	2005-
73	Ekka, Sanjay Boniface	1994-
74	Ferguson, John C.	1971-72
75	Gafney, Thomas E.	1959-97
76	Gates, James Faye	1983-94
77	Gerwe, Gary	1965-70
78	Guria, Irenius	1988-99,2003-
79	Hattie, Eugene	1970-71
80	Hemrom, Ignatius	1986-
81	Henry, Patrick	1958-59
82	Johnson, Lawrence	1956-57
83	Kallaraputhanpurayil, Jose M.	1990-92

84	Kappammootil, Wargis A.	1976-77
85	Karithadathil, Santan S.	1987-88
86	Karpinski, Bruno W.	1974-90
87	Kerketta, Ashok	2002-'08
88	Kevillil, Jiju Varghese	1990-
89	Kizhakekala, Paul	1984-
90	Kolb, Joseph E.	1976-78
91	Kujur, Ayar	2006-
92	Kujur, Tej Kalyan	2001-
93	Lakra Amit	2003-
94	Lakra, Issac	1992-98
95	Lane, John H.	1958-59
96	Law, Charles A.	1958-2001
97	Lenaghan, Charles C.	1954-55
98	Leurck, William	1969-70
99	Locke, John K.	1958-
100	M. James Britto	1989-2008
101	Manimala, Mani	1993-95
102	Mannaparambil, Mathew V.	1965-68
103	Mario, Jimmy	1997-99
104	Mayer, Robert J	1952-54
105	McGough, Frank C.	1969-70
106	Minj, Anup Ranjan	2001-
107	Minj, Ashit	2007-
108	Minj, Bipin Kishore	2001-
109	Mirnada, Daryl	1992
110	Monteville, Edmund	1970-71
111	Moran, Marshall D.	1951-92
112	Murphy, Francis B	1951-59
113	Muttiah, Devadas	1999-2001
114	Nampathamkalamala, Kuruvila	2000-2002
115	Neduparamba, Thomas	2002-
116	Nellipzhyl, Roy	1992-
117	Niraula, Josh	1985-93
118	Njarakulam, Joseph J.	1965-67
119	Ooki, Akijiro	1877-
120	P.S. Amalraj	1996-'04
121	Padingarakudiyil, George M.	1991-
122	Panjiparayil, Dalu	2006-
123	Paudel, Tek Bahadur	2003-
124	Pereira, Oscar	1997-99
125	Perekkat, Varkey	1999-00, '04-
126	Persch, Aloysius M.	1980-92
127	Pinto, Osmund A.	1950s

128	Piravomkunneki, Manu	2006-
129	Poovakattil, Mathew	1984-85
130	Poovamnnilkunnel, Jobt T.	1994-'02
131	Poovathumkal, James A.	1990-
132	Poovatil, Alfred T.	1955-56, 1960-62, 1995-1998
133	Pullolil, Chacko J.	1981-89
134	Puthiyadathu, Baby Thomas	1989-90
135	Quinn, Michael P.	1979-90
136	Rai, Amrit	1990-
137	Rai, David	1955-57
138	Robson Mark	1993-2008
139	Robuns, G William	1977-
140	Rosemeyer, Peter	1956-57
141	Rutledge, Arthur F.	1974-76
142	Sah, Joseph P.	1956-57
143	Sah, Sunil M.	1985-95
144	Saubolle, Bertrand R.	1952-82
145	Saxton, Edwin R	1951-52
146	Scharf, Joseph F.	1956-67
147	Schock, William A.	1956-88
148	Selvam, Arul	1997-
149	Sera, Donald M.	1973-74
150	Sevanand, M.	1984-85
151	Sharkey, Gregory C.	1984-85, 1996-97, 2001-
152	Sharma, Anthony	1984-
153	Simick, Samuel	1998-
154	Starr, Allan B.	1976-99
155	Stiller Ludwig F.	1956-
156	Swanminathan, C.	1983-85
157	Thadathil, Bobby Joseph	1994-
158	Thanappanal, George	1962-65
159	Thannickal, Salu George	1991-'02
160	Thannikapara, Abraham	1955-57
161	Theckayil, Jijimon Jose	1987-90
162	Thomas A. Michael	2002-2007
163	Tigga, Basant Lal	2004-
164	Tigga, Boniface	1989-
165	Tigga, Cyprian	1991-93
166	Tirkey, Ajit Kumar	2004-
167	Tirkey, Tobias	2001-'07
168	Toppo, Dilip Kumar	1996-
169	Toppo, Vijay Pratap	1995-
170	Vazapillil, Francis	1993-98
171	Velamkunnel, Joseph	1965-67

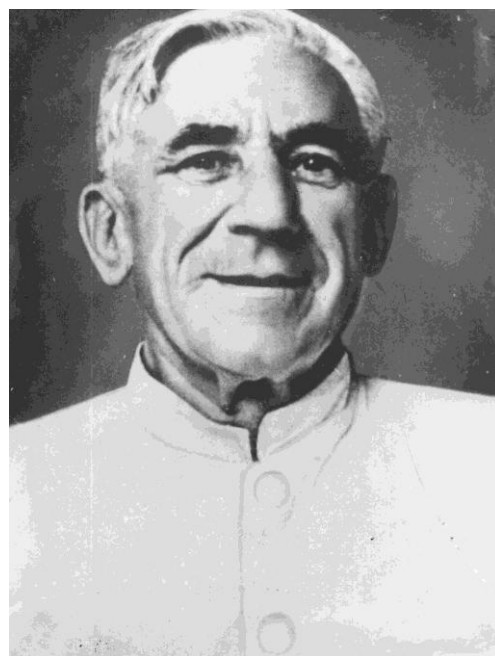
172	Vettikadan, Joseph	1981-83
173	Vilangpara, Thomas	1961-62
174	Walter, Donald C.	1962-67
175	Watrin, Eugene L.	1955-'04
176	Xalxo, Chandan	2000-'03
177	Xavier, John	1987-88
178	Zimmer, Eric	1990-92

* There is no end year of the assignment if Jesuits are still working in Nepal. E.g. 1958-

APPENDIX- 7: PHOTO GALLERY



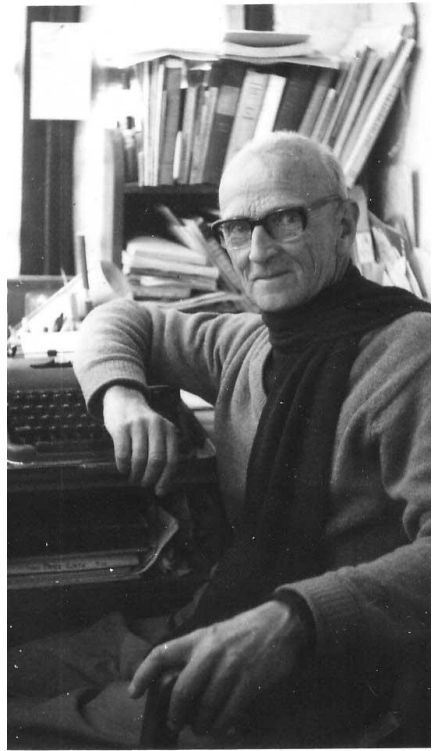
Fr. Moran



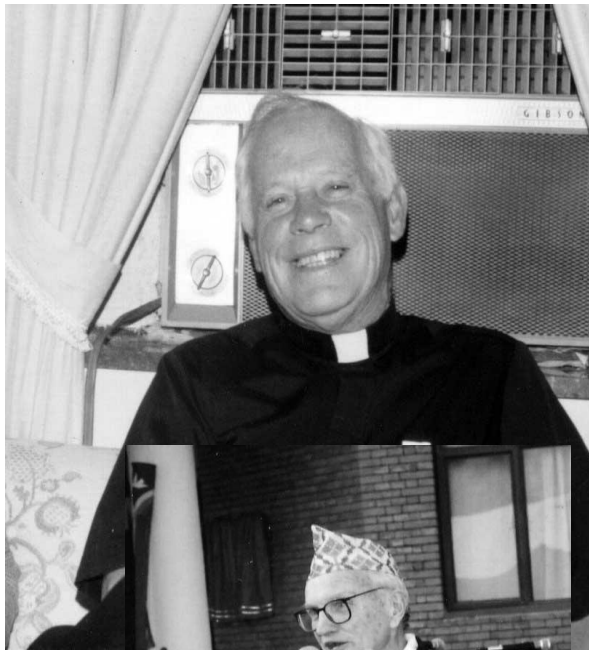
Fr. Niesen



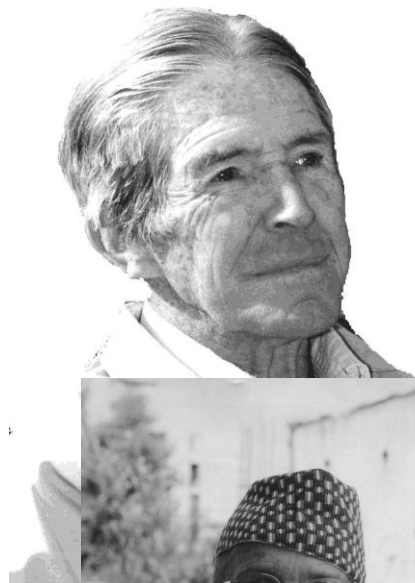
Fr. Murphy



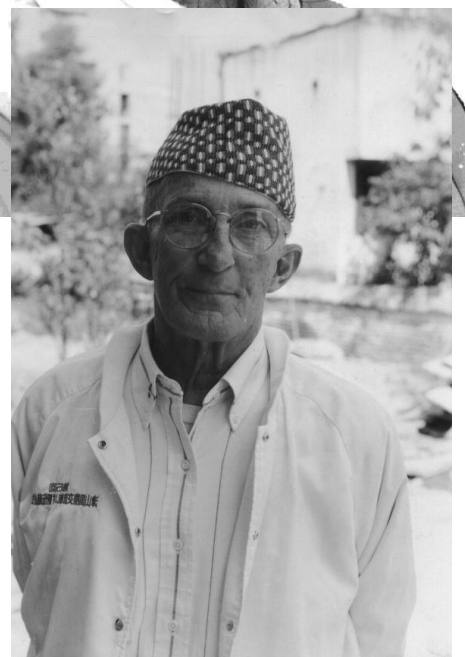
Fr. Saobolle



Fr. Downing

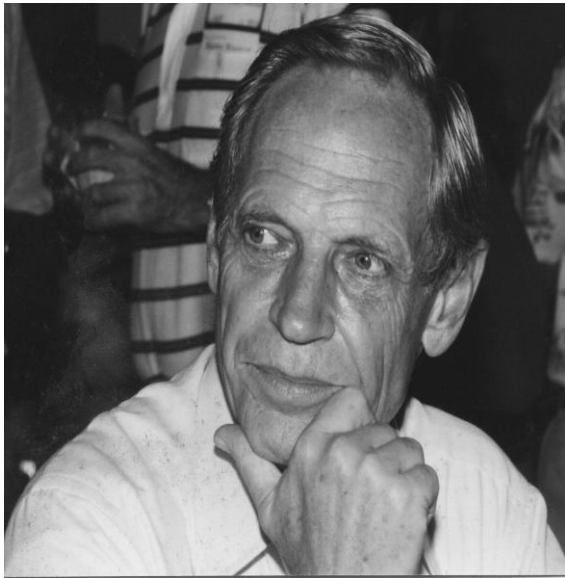


Fr. Wa



Fr. Charles Law

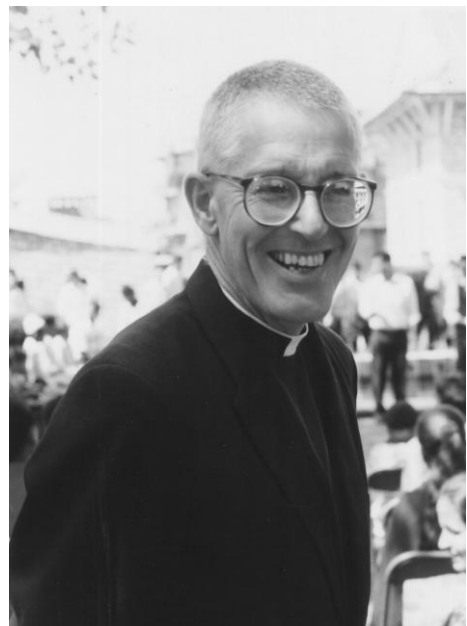
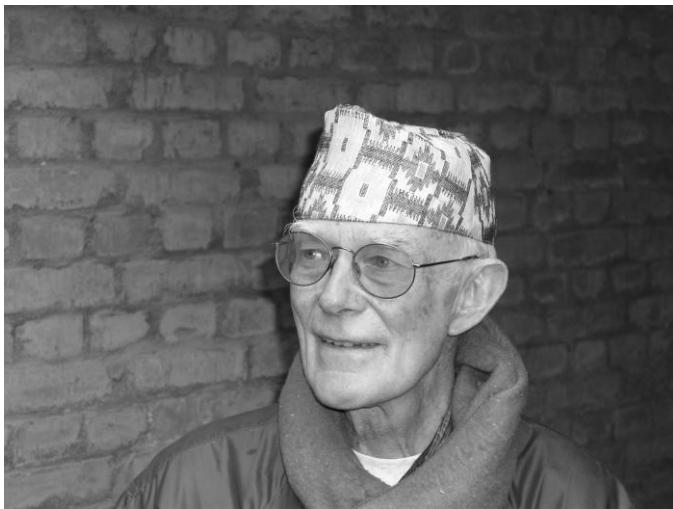
Fr. Gafney



Fr. Stiller



Fr. Locke

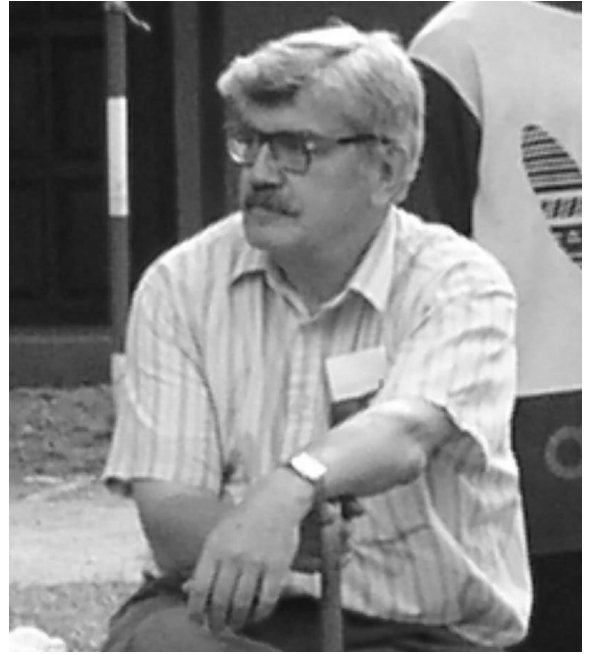


Fr. Miller

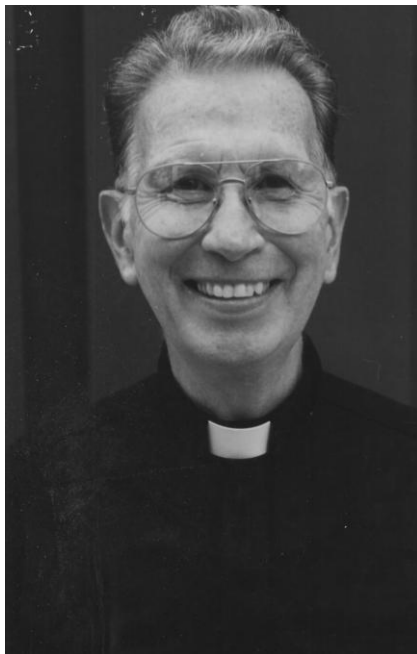
Fr. William Robins



Fr. Ooki



Fr. Coyne



Fr. Donnelly



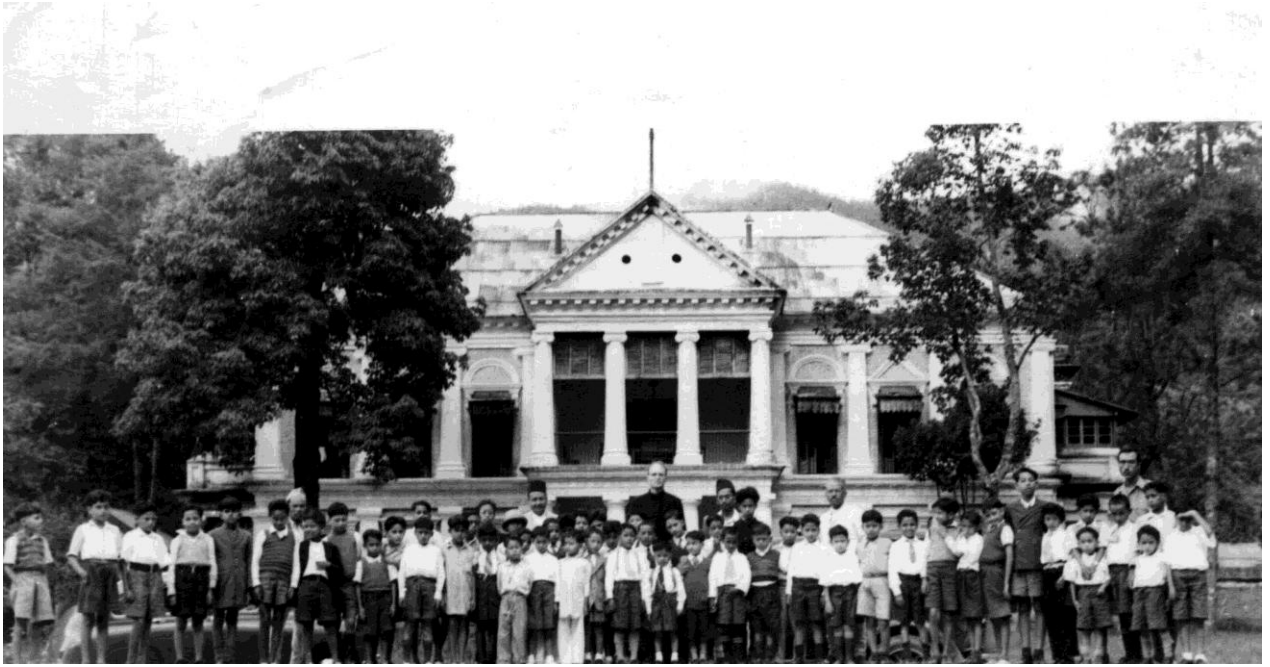
Fr. Gregory Sharkey



First Bishop of Nepal Fr. Antony Sharma



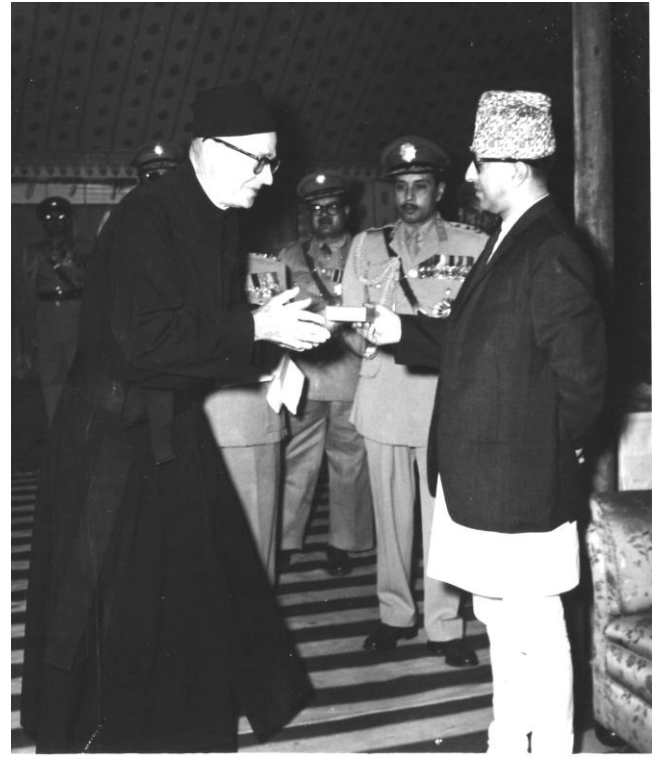
Historic journey to Nepal, Patna Airport 1951. First Three Pioneer Fathers Saxton, Murphy & Pilot. Photo by Fr. Moran



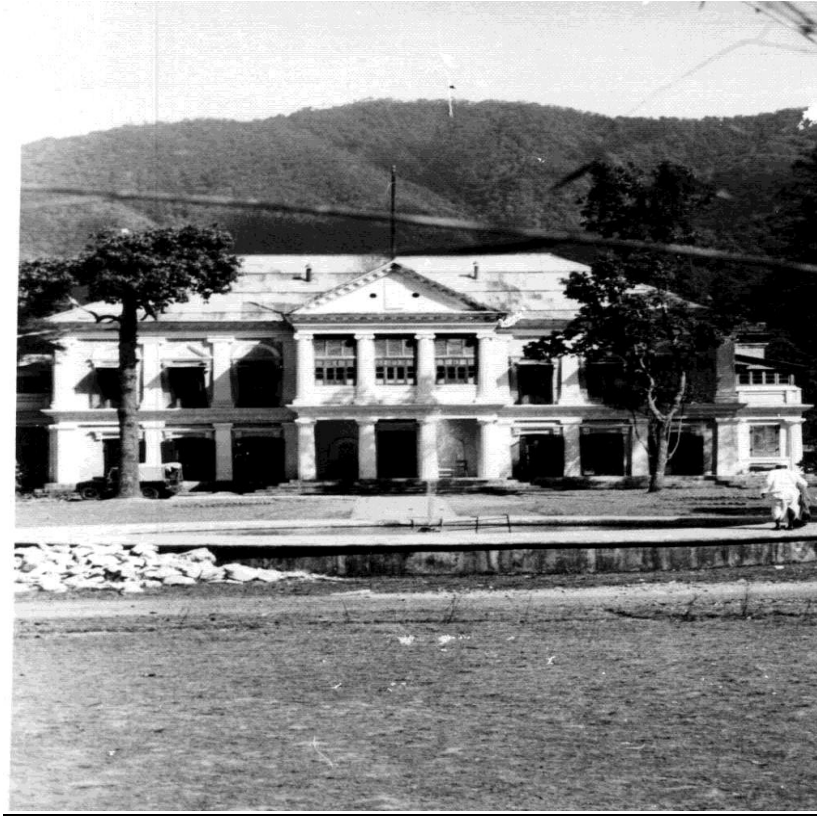
First Batch of Students at St. Xavier's Godavari 1951



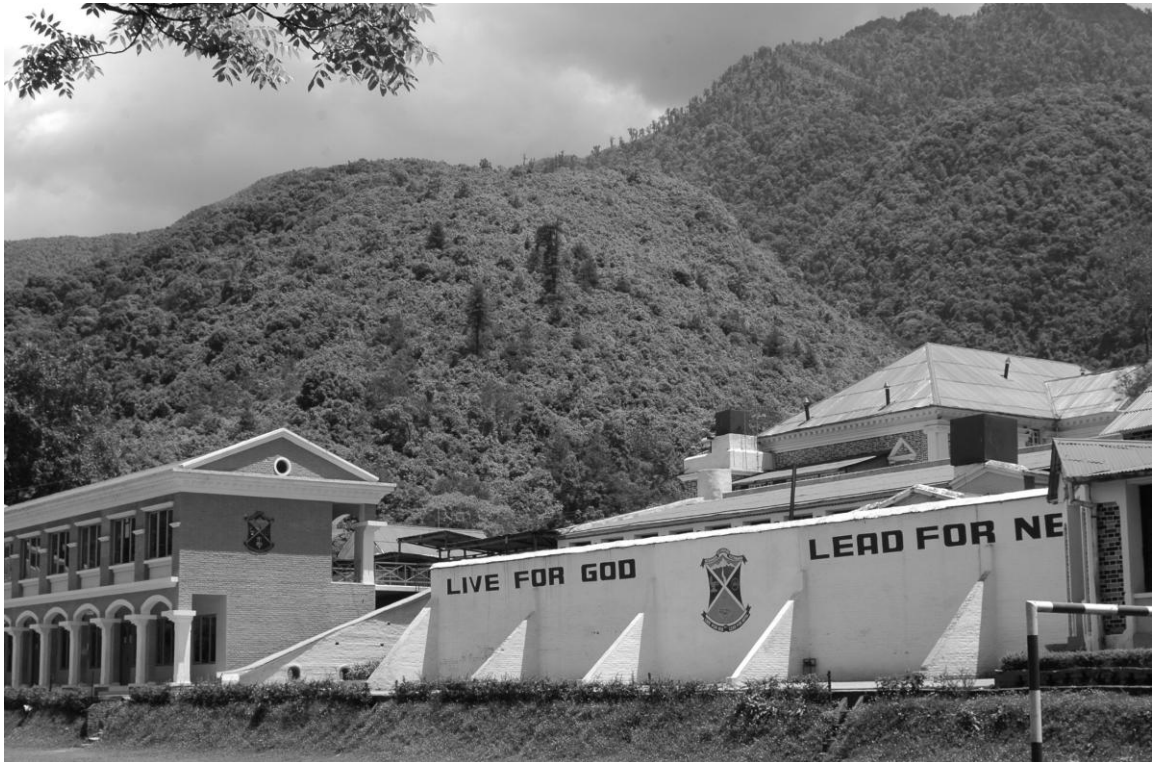
Fr. Moran in Pulchowk in 1951,
Rato Machhendrasinh in the background



Fr. Moran receiving Dakshin
Gorkha Bahu Award



St. Xavier's School Godavari in 1951



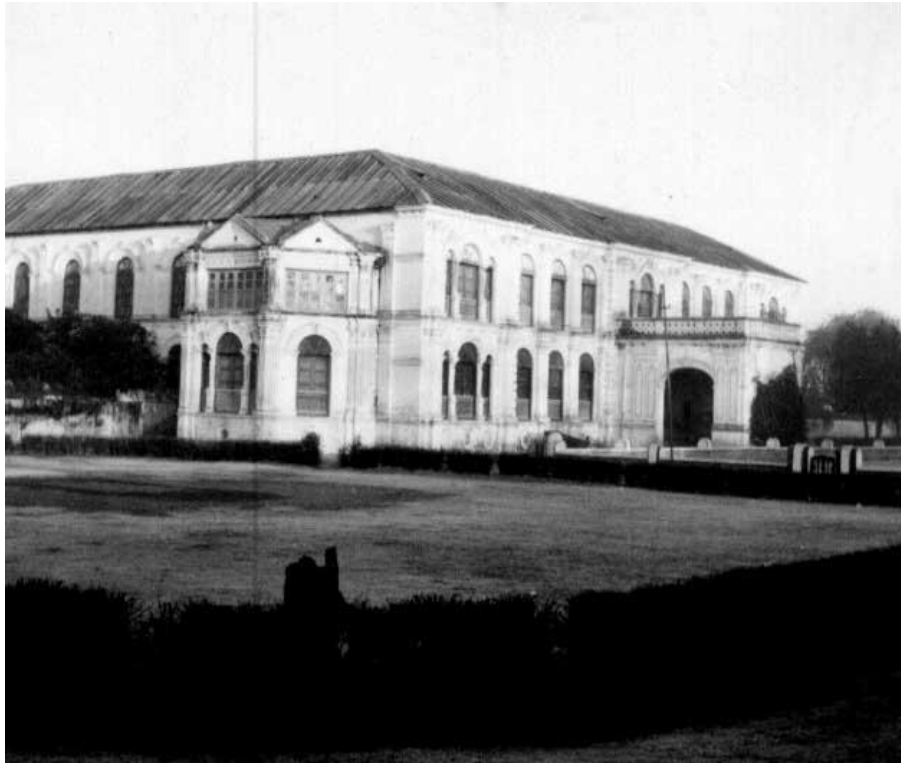
SXG at present.



St. Xavier's School, Godavari



St. Xavier's School Jawalakhel in 1954.



St. Xavier's School, Jawalakhel in 1954.



St. Xavier's School, Jawalakhel



St. Xavier's College, Maitighar



St. Xavier's College, Maitighar



HRDRC, Sanepa



Mo-
ra-
n
Me-
mo-
ri-
al

School, Maheshpur-6, Jhapa



St. Xavier's School, Deonia, Jhapa



NJS members in the Region Days of June 2008



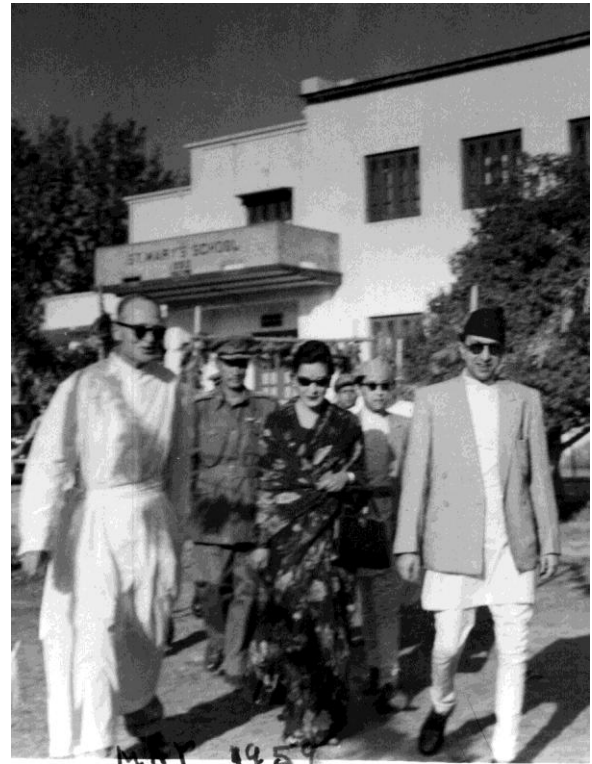
Fr. Moran with his HAM Radio



Fr. Moran in 1960 with Nehru in Nepal



Three pioneer Fathers & Pilot in the centre.
Mary's



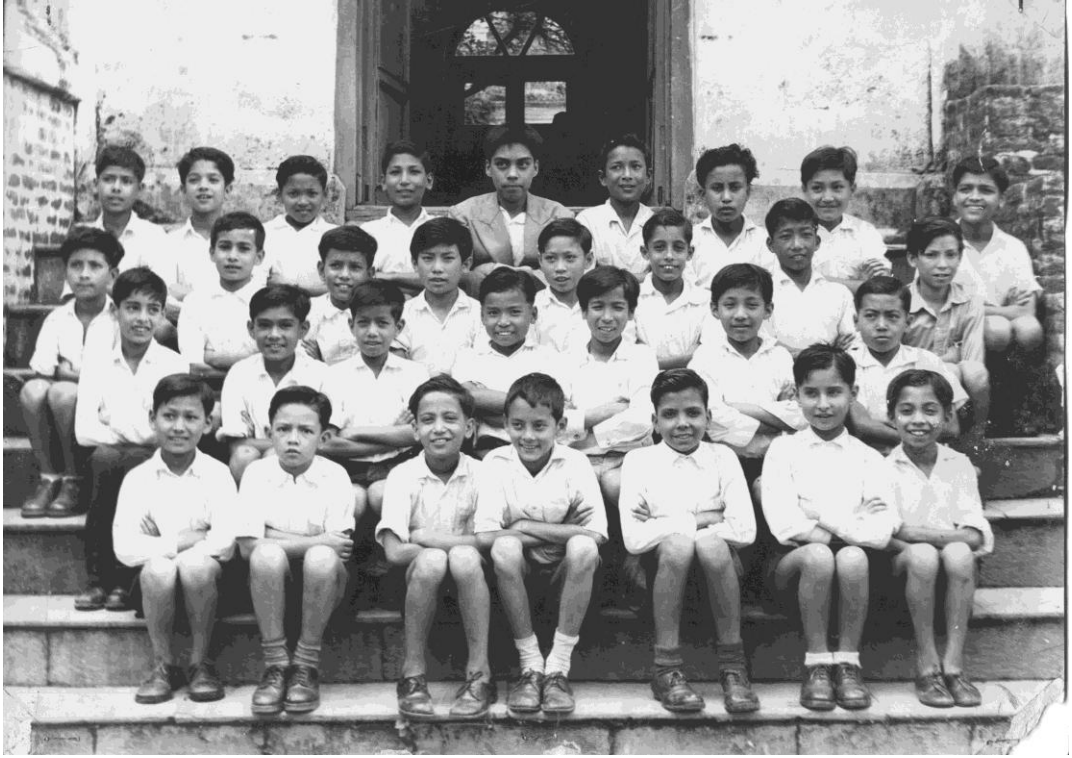
Fr. Moran and Their
Majesties at St.



Transport of 1950s
1956



Staff of SXJ



1958



Class Room

