



*50 Years*



*PLACED WITH THE SON IN NERVA*



## St. Ignatius Loyola

Founder of The Society of Jesus  
(1491~1556)

## A Few Words...

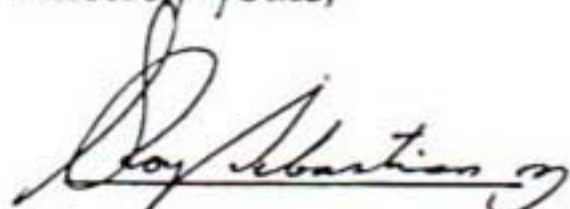
The title "Placed with the Son in Nepal" is a representation of how a Jesuit understands his mission and work as he serves the children of God in this beautiful land, the Kingdom of Nepal. It also combines the two fundamental aspects of a Jesuit life. The first aspect is the traditional and original idea of a Jesuit being a "companion of Jesus under the banner of the cross," an upshot from the vision - being placed with the Son, the second person in the Holy Trinity, by the Father - our founder, St. Ignatius of Loyola, had at La Storta. And the second aspect is an invitation given by Jesus to His disciples to see him in the poor everywhere, as He says in the Gospel of Matthew, "Whatever you do to the least of my brothers and sisters, you do it to me." Therefore, at least from our perspective, the fifty years of Jesuit presence in Nepal is not merely preaching the values of Jesus here, but an actual living along with Jesus who is already present, yet suffering, and trying to build a kingdom of love, peace, and joy.

This book, proposed by the Golden Jubilee committee (Fr. Bill Robins, Fr. John Locke, Fr. Mathew Assarikudy, Schs: George P.M., Salu George, Amrit Rai, and Roy Sebastian), is an attempt to bring into the limelight the struggles and achievements the Nepal Jesuit Society has had from the time of its inception up until now. It contains, along with a few compliments and blessings, a short history of the Nepal Jesuit Society and short biographies of the early Fathers whom we would like to call the "Pillars" of the Nepal Jesuit Society. In whatever way we may do it, words are still insufficient to express our gratitude towards the early Jesuits in Nepal for their unselfish service. Perhaps a better way to say "thank you" would be to relish and deepen the inspiration that comes from their lives and to continue to develop what they have started off with, and even more, for the younger generation to follow the same spirit. I don't think that anyone can withhold the volcanic eruption of deep feeling towards these solid men who, once, in-between wiping the tears gushing down their cheeks, while looking at their own brother, Tom Gafney - after all these years of service - laid before them with his throat slit open, stood up and said, along with Fr. Charlie, "Oh, Tom, no love is ever lost," and continued on, whereas many would have given up. Yes, let that be the younger generation's message to them too, "No love is ever lost."

On this occasion of the Golden Jubilee celebration we would also like to express our gratitude to all our benefactors and supporters, realizing that the fifty years couldn't be like this without all their support and prayers.

Finally, a heartfelt expression of gratitude towards the people who have worked on this book, Fr. Jim Donnelly and Fr. Cap Miller (for proofreading, some photos, and a few articles), Fr. Lud Stiller (for the history of the Nepal Jesuits), Fr. John Locke (for the article on Fr. Moran, and notes on various other people), Fr. Coyne (for photos), and Schs: Salu George, Amrit Rai, Dilip Toppo, and Peter Lepcha for compiling the materials.

Sincerely yours,



Sch. Roy Sebastian S. J.

Editor



Dear every one,

“Like a seed that is sown and later becomes a tree,” the Nepal Jesuit region has grown with many branches over the past 50 years. The spirit that inspired Fr. Marshall Moran 50 years ago to start a school in Nepal continues to inspire us, his successors. Now there are over 50 Jesuits as members of the region, half of whom are scholastics in various stages of formation, mostly studying in India.

In 1985 we became a region dependent on Patna Province, and the important step taken at that time was to start our own formation program in Nepal. Kamal Niwas Jesuit Training Centre was opened, and today, we have 5 young priests who had part of their training there. St. Xavier’s College was opened in 1988 as an evening college and later moved to Maitighar location as a full day-time college. Besides expansion of Godavari and Jawalakhel schools we are able to move out of the valley to the villages of east Nepal, Jhapa District, where we opened two schools in 1999. One of these is in Nepali medium and for the children of the tea garden workers. Our Fathers at Bhutanese refugee camps work in educational fields with hope for better tomorrow. The Social Service Centres, after the murder of Fr. Tom Gafney, continue to serve as before with better facilities under the able guidance of Fr. Bill Robins. Fr. Ooki represents the Nepal Jesuits in Pokhara serving disabled children for the past 22 years. Considering the importance and need for women’s education in Nepal all our formal educational institutions have been turned co-educational.

At this time of the Golden Jubilee we remember the pioneer Fathers who have gone to their eternal reward. We remember with gratitude all the Jesuits, Sisters, and International Volunteers, especially from India and U.S.A. who have worked in our various institutions over the many years before returning to their home countries. A special word of Gratitude to the Chicago and Detroit Provinces for their generous collaboration all these years, and for their help in the celebration of this jubilee.

On behalf of all the Nepal Jesuits I thank all of you, our staff members and co-workers of various institutions, government officials, agencies, friends, and all those who help us any way. We look forward to your continued co-operation and support.

May God shower His abundant blessings on you all as we thank Him for this occasion to celebrate our Golden Jubilee.

Sincerely,

*Mathew Assarikudy S. J.*

Fr. Mathew Assarikudy S. J.

Regional Superior



Curia Generalizia della Compagnia di Gesù  
Borgo S. Spirito, 4  
C.P. 6139/00195 ROMA-PRATI (Italia)  
Tel. 06/689.771 - Fax 06/686.8214



## Jubilee Message

With great pleasure, I associate myself with the celebration of fifty years of Jesuit presence in the Kingdom of Nepal. Your golden Jubilee is an occasion to express thankfulness to the Almighty and to those who have served as His instruments to make possible what has been achieved. It is also an occasion for fresh dedication to service of the people in ways that are ever more relevant to present needs.

As it has happened in most other countries down the centuries where Jesuits have volunteered to work, good quality education was the first service that our pioneers offered to the people of the Kingdom. In fact, it was precisely for this purpose that the Nepalese Government invited late Father Marshall Moran to Nepal and the three sister institutions, St. Xavier's School, Godavari, St. Xavier's School, Jawalakhel, and St. Xavier's College, Maitighar, remain a brilliant testimony of the cooperation extended to Fr. Moran. Trust in Jesuits and practical love for their motherland that the alumni now display in supporting Jesuit enterprises were inherited from the early graduates of those institutions, who established the Godavari Alumni/ae Association to lend that cooperation and support.

Looking back over these fifty years, I am pleased to note that Jesuits have tried to adjust their work in the Kingdom to its changing needs. The residential schools that once provided education to select children of middle class families have now become day schools offering the same quality education to other children of their respective neighbourhoods. Further, education has now gone up to college level, and special attention is being paid to the education of girls at all levels. The handicapped have a special school in Pokhara, whilst through the Social Service Centre, the Human Resources, Development Research Centre and the Jesuit Refugee Service, other services are provided that demand heroic commitments. For all this I offer my heartfelt congratulations to the Jesuits of the Region as well as to their collaborators, in particular, alumni and benefactors both in the country and abroad.

Now, as you look ahead to the coming years, the Society invites you, Jesuits of the Region, to show creative fidelity to her mission in the world and to the options she has made in this regard. This will demand a careful reading of the signs of the times and a prayerful discernment, together with your collaborators, of what the response ought to be. It is indeed my hope that before long sons of the soil will be the Jesuits who work for their motherland. But meanwhile, I feel confident that you have the support not only of your Jesuit colleagues from other parts of the world, but of the very people you mean to serve, as well as of those who were once themselves the beneficiaries of your services.

I invoke God's abundant blessings on all the members of the Region and your many collaborators both in the country and abroad,

Sincerely in Christ,

*Peter-Hans Kolvenbach*  
Peter-Hans Kolvenbach, S.J.  
Superior General



“HONOUR THE PAST ENSURE THE FUTURE” appears as the motto, as it were, of St. Xavier’s 50th Anniversary celebrations which began almost a year ago. Those words of the “motto” are indeed very apt and evocative as they tell us what a jubilee ordinarily is: “remembrance of the past and a prophecy of the future” - to quote Pope John Paul II in his latest Apostolic Letter to the Catholic World.

Yes, if St. Xavier’s is what it is today - i.e., an institution recognized for its disinterested service to the nation’s youth past and present - it is because of what its pioneers and personalities of the past have enabled it to be by their selfless service and sacrifice. So, today, to rephrase the Holy Father’s jubilee message, St. Xavier’s remembers the past with gratitude, feels challenged to live the present with enthusiasm and looks forward to the future with confidence.

At this historic moment, the undersigned considers his great honour and privilege to stand shoulder to shoulder with proud Xavierians of today to salute the “mahatmas” of the past. May the remembrance of these great personages and luminaries enable the present generation of its staff and students to be men and women for others as they each in their turn and in their own way LIVE FOR GOD and LEAD FOR NEPAL!

18th February 2001

Fr. A. Sharma, S.J.  
Apostolic Prefect

Provincial Residence  
St. Xavier's School,  
Gandhi Maidan Marg W.  
Patna, Bihar 800 001



Dear Brother Jesuits,

We, in Patna, rejoice with you on the occasion of your jubilee - 50 golden years in the service of Nepal. You have been privileged to take part in the rapid development of Nepal over the past half-century, and your contribution has been recognized and appreciated by all strata of Nepali society. Your alumni have made a significant mark not only in the progress of Nepal itself, but also in many other parts of the world. Looking at this remarkable record, we thank the good God with you for all the years of devoted and selfless services that has made all the institutions of yours what they are today.

After contributing so much to the inception and growth of St. Xavier's School in Patna, Fr. Marshall Moran looked to the hills, and saw even greater opportunities of service there. He was the pioneer, and for many years the friend, philosopher and guide of the Jesuits in the Kingdom of Nepal. After Fr. Moran's beginnings in 1951, Fr. Edward Niesen joined him in 1954. He too dedicated his talents as a teacher and administrator to the building up of the new school. No student of St. Xavier's can forget the part played by Fr. Thomas Downing in setting the tone of serious study and discipline for the younger boys. He used his talents to train the students in public speaking and dramatics. He proved to them that education could be fun, as well as hard work. Fr. Gene Watrin, after serving many years in the school, devoted his attention to the Godavari Alumni Association, which has been eminent in the area of social service and the uplift of the poor. The work of Fr. Thomas Gafney will never be forgotten. After his time as principal of St. Xavier's, he reached out to the homeless and handicapped youth of Nepal with his social service centres. Most of the other Jesuits who are now in Kathmandu or who have passed to their eternal reward, were for some time teachers or administrators of St. Xavier's at Godavari or Jawalakhel. And all of them have left a strong impression on their students. More than words their examples still inspires hundreds of alumni.

Here, in Patna, we look with justifiable pride at all that has been done by the Jesuits of Nepal. We wish you well, and pray to God to bless you with an even more golden future. On behalf of all the Patna Jesuits, I convey my heartfelt congratulations to each member of the Nepal Jesuit Society, the coworkers, the staff, students, and alumni.

11 December 2000

With warm regards,

William D' Souza, S.J.  
Jesuit Provincial of Patna



Chicago Province of the Society of Jesus



Dear Fr. Mathew Assarikudy,

Let me begin by congratulating you and the Jesuits of your Region on the Golden Jubilee of your service in Nepal.

Our thanks especially to Their Majesties and to the Nepal government for their ongoing support of your marvelous efforts. Without their warm welcome fifty years ago and their generous blessing and cooperation throughout half a century your ministry in Nepal would not have been possible.

As you know, the Patna Province was a mission of the Chicago Province for a number of years before your ministry began in Nepal. In 1950 Rev. Fr. Joseph Egan, the Provincial of the Chicago Province, visited Nepal and gave permission to open the new mission. Fr. Richard Woelfle was Superior of the Patna Mission at that time.

What a privilege it has been and continues to be for the Chicago Province to have some small part in your marvelous ministry to the people of Nepal. As I write this, I know I am expressing the sentiments of all the Jesuits of the Chicago Province, especially those who have served in Nepal.

With grateful and fond memories of my visit to Nepal in 2000 the Chicago Province and I will do our best to remain apostolic partners for the People of God.

Let us continue to pray for one another as we strive to share God's love and compassion with all the people of different creeds and castes.

January 8, 2001

Prayerfully,

*Richard Baumann, S.J.*

Rev. Richard J. Baumann, S.J.  
Provincial of Chicago Province



# The Nepal Jesuits

*Fr. Ludwig Stiller, S. J.*

On November 1, 1950, General Mrigendra Shamsheer Rana, Director of Public Education in Nepal, visited Patna to inform Fr. Moran that the Government of Nepal, the "Forbidden Kingdom," invited him to open a school in Nepal at Godavari. At the time Fr. Moran was principal of St. Xavier's



*June 6, 1951. The historic first landing, Frs. Ed Saxton (left) and Frank Murphy (right) and pilot (center). Photograph by Fr. Moran.*

School in Patna. Fr. Moran had visited Nepal in October, 1949, and while he was in Kathmandu the possibility of such a school had been discussed. In the winter of 1950-51, Fr. Joseph M. Egan, the Chicago Provincial, visited Godavari on the Feast of the Epiphany, 1951. He was convinced that the proposed school would be viable and gave his approval.

Implementation of this decision was delayed by political changes in Nepal, but, on May 3, 1951, Fr. Moran was informed that the plan to establish St. Xavier's School at Godavari had been approved. Fr. Moran returned to Patna with the news and then went to Calcutta, where he purchased the supplies he considered essential. On his return to Patna he chartered a plane to take two tons of supplies, a Land Rover, and Frs. Francis Murphy and Ed Saxton

to Kathmandu. The three Jesuits and their plane loaded with supplies arrived in Kathmandu on June 6<sup>th</sup>, and, after five hours in customs, proceeded to Godavari. A beginning had been made.

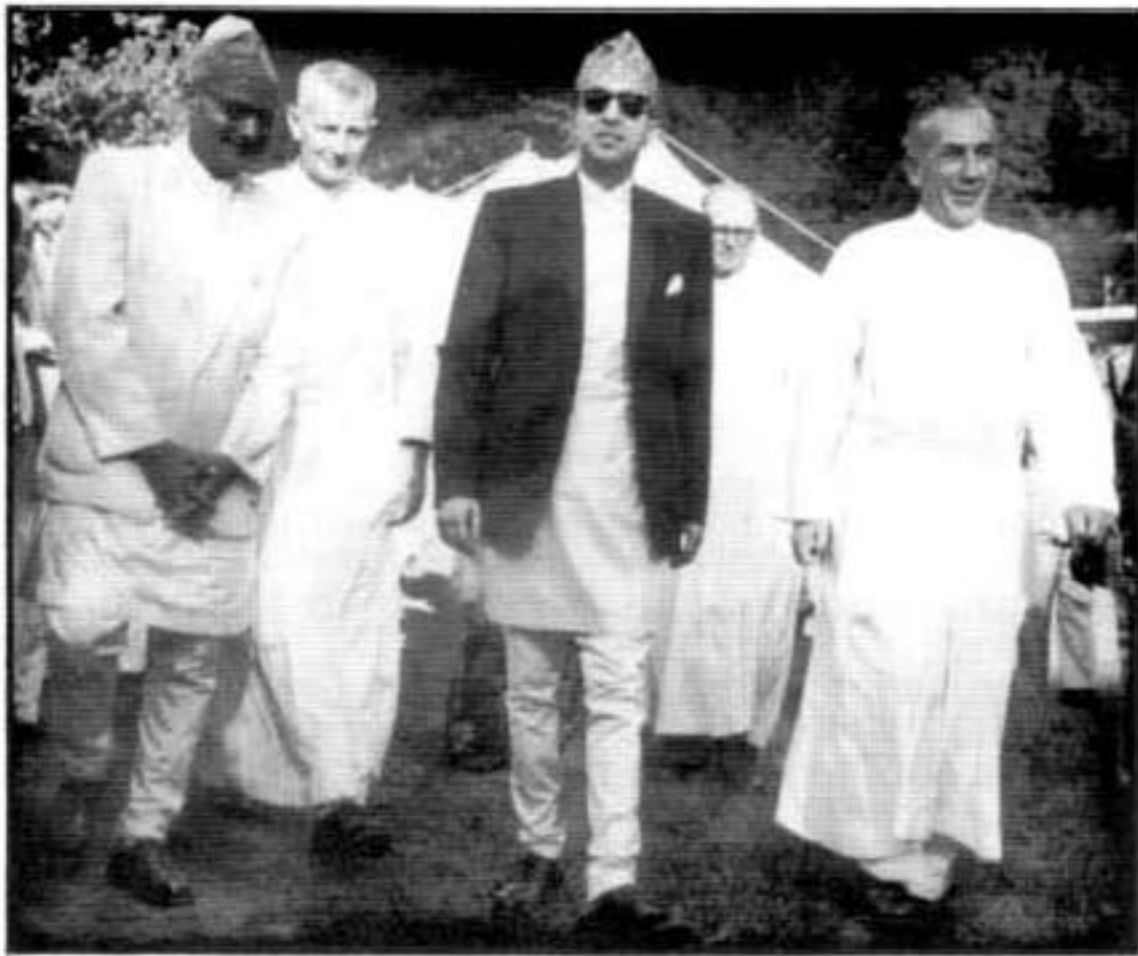
Starting St. Xavier's was not a simple matter of admitting students and beginning to teach them. The buildings already standing at Godavari were impressive but not very practical for a school. The most pressing concern was furniture. Godavari was to be a boarding school, but there were no beds for the boys, no shelves for their clothing, no desks, no chairs, no blackboards, no tables in the dining room, and no benches for the boys to sit on while eating. Like it or not, a great deal had to be done, and until it was done "make-do" would have to be the slogan. It could not have been easy. But these pioneering Jesuits and those Jesuits who joined them in later years found that they could indeed "make-do" and do it in a style that established the school from the beginning as a home for serious study.



*After 1954, first Church of Nepal, Jawalakhel.*

## The Nepal Jesuits - History

On June 6<sup>th</sup>, 1951, the Principal of Trichandra College (Rudra Raj Pandey) the Secretary of Education (Netra Bahadur Thapa), a representative of the Education Department (Tara Man Singh), Professor Burathoki (Trichandra College), and Fr. Moran screened 300 candidates for the new school at the Singha Durbar Secretariat. In three hours they selected sixty boys. On July 1<sup>st</sup> these sixty boys along with five Nepalese boys Fr. Moran had brought with him from St. Xavier's in Patna began classes in the



*King Mahendra honours Godavari School with a visit on its 10th anniversary, 1961.*

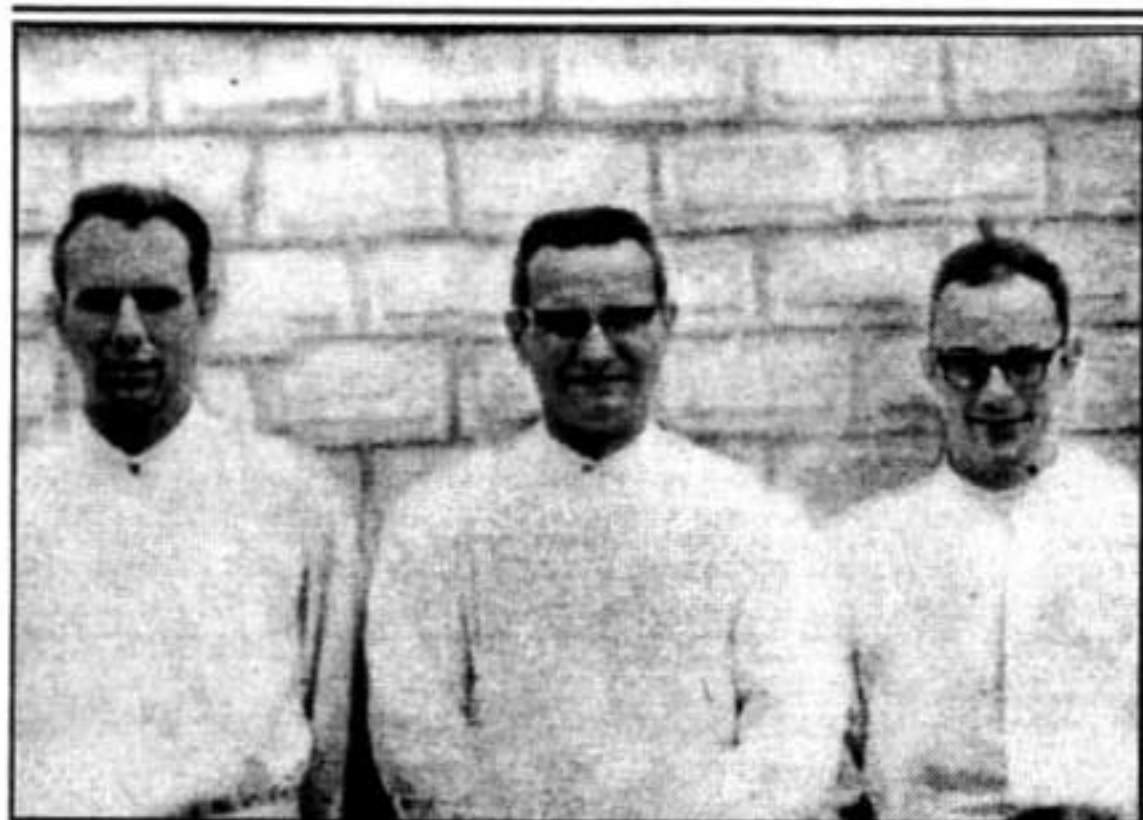
new St. Xavier's School at Godavari. In a very short time the school became known simply as "Godavari."

The Godavari Jesuits soon learned what it meant to live in a landlocked country. They also learned that the term "landlocked" did not fully describe Nepal's isolation. At that time there were in Nepal no modern means of communication and no international post office. Letters had to be taken to the Indian Embassy for posting. Incoming mail and parcels had to be picked up there. Fortunately, Fr. Moran had no objection to driving. In the Land Rover he made countless trips to and from Kathmandu on the narrow, unimproved road that linked Godavari to the city. While trying to purchase supplies needed by the school, he also learned that shopping in a city tucked away in the mountains was quite different from shopping in Patna. It was, in fact, a totally new experience. Almost all goods found in the bazaar, other than rice, dal, and a few

vegetables, were imported. Imported goods in those days were brought to Kathmandu Valley either by the electric rope-way that carried a maximum of eight tons per hour or by porters who carried their loads over the mountain passes into Kathmandu. The transportation link with India was a patch-work affair designed to protect Nepal from Indian influence. Goods crossed the boarder at Birgunj. A tiny railway carried some goods and passengers from Birgunj to Amlekhgunj. From Amlekhgunj there was an unimproved road going as far as Hetauda. From Hetauda the transportation of goods was either by rope-way or porter. Travelers walked. Occasional Dakota DC 3 flights brought some supplies from Patna, but most imported goods came by land route. Tinned goods, if found in the bazaar, could not be bought by the case. Shopkeepers rationed them to their customers. Those fortunate or foolish enough to buy a full case usually found some damaged contents inside. These were normal hazards of shopping in Kathmandu. Hardware was even more difficult to find, and Fr. Moran needed nails, hinges, screws, paint, chalk, and basic materials for building maintenance. The supplies he had brought with him were enough to make a start. The improvements the school would require year after year depend on the ingenuity of Fr. Moran and the cooperation of the merchants he had learned to trust. A full five years would pass before a highway to India could be opened and even longer before the kinds of things needed were readily available in the market. When



*Missioning ceremony, Chicago, 1961, of Fr. Donnelly and companions to various missions.*



*The three Jubilarians, Frs. Locke, Law, and Miller, at Kurseong, early 1960's.*

Indian Airlines began scheduled air flights to Kathmandu from Patna, a way was opened for urgently needed supplies. In the meanwhile, Fr. Moran became the official "errand boy" of the school while Fr. Murphy managed the school. In later years, Fr. Murphy, an exceptional raconteur, kept many a young Jesuit entranced with tales of "the old days." But in 1951, 1952, and 1953 these were not stories, they were the facts of life.

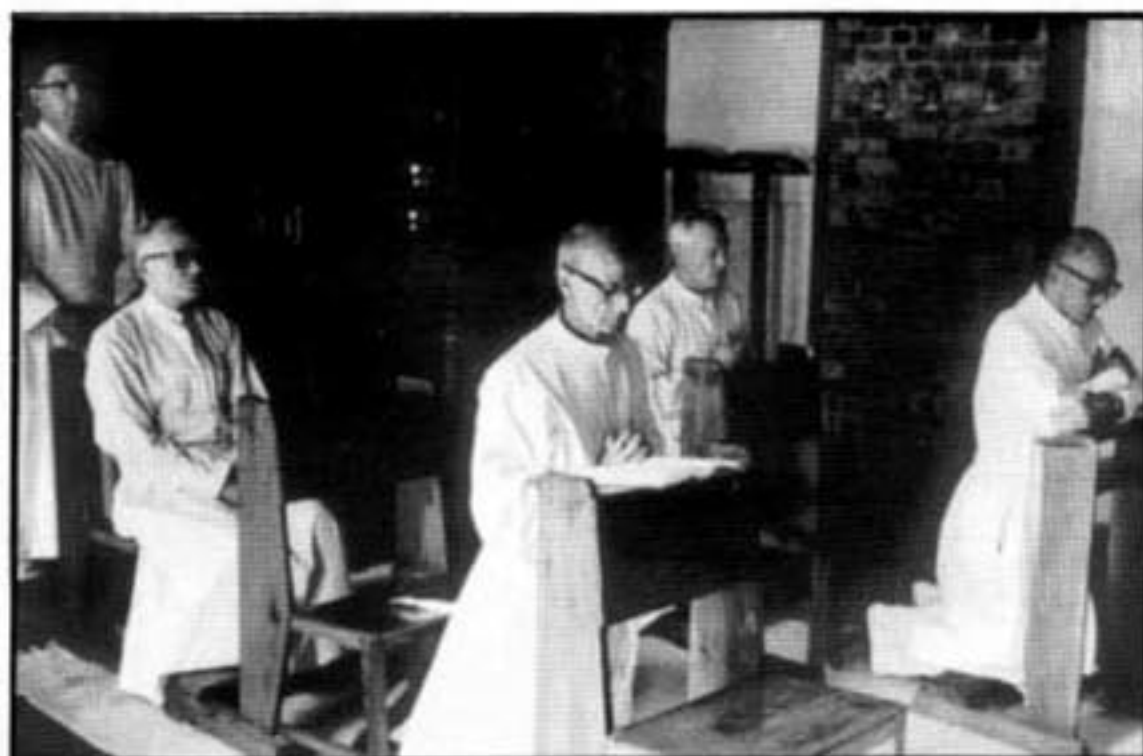
The three Godavari Jesuits were isolated but not forgotten. Fr. Saubolle, then teaching at North Point in Darjeeling, volunteered to join them at Godavari, where he would teach and serve as "Minister" of the small Jesuit community. He was a Godsend. Not only was he an excellent teacher, but he was truly a "jack-of-all-trades." He also spoke fluent Nepali. Fr. Saubolle arrived at Godavari on January 14, 1952, followed shortly afterwards by Fr. Downing. They were welcomed with open arms. Fr. Saxton had returned to Patna on December 5, 1951, and for six weeks Fr. Moran and Fr. Murphy had been trying to cope. These new arrivals were also a Godsend.

Within a few months of arrival Fr. Downing and the boys of Class Four staged the first performance of *Hansel and Gretel*, and thus began one of the great traditions of the junior school.

Soon after this, the older boys had their first boxing match, and boxing, too, became a tradition

of the school. By June of that year the boys had a volleyball court, and slowly the school traditions began to take shape. But a heavy price had to be paid for these extra-curricular advances. A simple note left by Fr. Downing tells quite a story: Frs. Moran, Downing, Saubolle, and Murphy taught all subjects (except Nepali) in Classes Two to Six. They taught every period of every day in addition to their normal duty of prefecting in a boarding school. There was a Jesuit with the boys when they got up in the morning, when they studied, when they played, when they had their meals, and when they went to bed at night. To younger Jesuits arriving in later years, the mere thought of such a schedule was awesome.

Only by talking to senior Nepalese academics can one appreciate the boldness of the effort to establish an English medium school in a country such as Nepal was at that time. To know how to read, write, and speak English was a very rare achievement. Dedicated students and those who had the good fortune to study in the great schools of North India achieved fluency. Nepal was still a country of which one English writer commented: "As for schools in Nepal, they are like snakes in Ireland. There are none." This was not completely true, but it was not far off the mark. Even years



*1974: the Godavari Jesuit Community at prayer.*

later, a Godavari Jesuit who chanced to meet a Godavari student on the streets of Kathmandu during the holidays could create an instant sensation by conversing with the boy *in English*. Policemen



*Fr. General, Pedro Arrupe, arrives in Nepal, Jan. 19, 1980.*

were apt to investigate the cause of the commotion and walk away in wonder that a small boy could speak English. Godavari had no need of any kind of paid advertisement, even if there were the means to do so. Godavari students were walking, talking advertisements. Their stories of school life, suitably enhanced by vivid imagination, delighted families and friends. What seemed to stun parents was the fact that, almost to a boy, these students of Godavari really "liked" school, even if it meant being way from home and missing well-loved family food.

From those early days to the present, the story of the Nepal Jesuits is one of imagination, hard work, and prayer. Because of the steady growth of Godavari School, the primary department was moved from Godavari to Jawalakhel in 1954. On the day of the move, the road was out. Students and staff walked, and porters carried their furniture and baggage. With his usual elan, Fr. Downing made it an outing, and the boys responded with the joy of pioneers.

As early as 1959, Fr. Edward Niesen, then Superior of the Nepal Jesuits, began going occasionally



*Fr. Arrupe with the NJS, at Jawalakhel, 1980.*

to the area near Biratnagar where he found out that there were some Santals who were Catholic. These Santals had been in Nepal for several generations, had Nepali citizenship, and owned land. In the early 1960s, as tea estates were established in Nepal, adivasis (mainly Uraons, but also Karias and Mundas) began to come into Nepal from Gayaganga (originally from Ranchi) to work on the tea estates. The work was then extended to meet the needs of these people. For Fr. Niesen, travel was not easy. There was at that time no east-west highway, but there were unimproved roads and trails. This began the first ministry outside Kathmandu Valley. Fr. Niesen took this work on himself because the growth of the two schools, both with large numbers of boarders, took all the energies of the Jesuit staff. When Father could not make the trip himself, he obtained help mainly from the Maltese Fathers in Dumka-Raiganj and arranged for the schooling of many these children in Dumka-Raiganj schools. He also called on the Fathers of St. Mary's, Kurseong, for help, which sometimes caused some of the Santals to wonder what sort of priest Fr. Niesen was with his ability to totally change his appearance when he wished. Occasionally Indian Jesuits also came from Patna and Calcutta to help.

When Fr. Miller was appointed Vicar Episcopal, he followed up Fr. Niesen's initiative with dedication and determination. Jesuit companions grew used to seeing him coming back from such a trip, soiled and worn, but full of hope. He began the project of

starting Suryodaya School in Damak to cater to the needs of the adivasis working in the tea estates and provide them

with education for their children as well as a Catholic atmosphere and instruction for the children. Msgr. Anthony Sharma, as Ecclesiastical Superior of Nepal, and Fr. Harvey continued this work with the establishment of Suryodaya English Medium School and an Apostolic School in Damak. Fr. Mathew, the current Jesuit Superior of the Nepal Jesuits, has written the most recent chapter by founding schools for the Santals in Maheshpur and Deonia.

The various works of the Jesuits in Nepal Tarai were not isolated apostolates. Other religious congregations established a strong Catholic presence there, and the Jesuit Refugee Service has performed magnificently in organizing and administering education for the thousands of Bhutanese refugees in Nepal. But the pioneer was Fr. Niesen, and his motive was sheer love of the people of God.

Fr. Niesen was an educator who believed that his duty to his students was not completed when they walked out the door of the school. As early as 1957 he set in motion, through a series of meetings with former students, the development of what became the Godavari Alumni Association. With Fr. Moran's help he opened Xavier House in Kathmandu in 1960. He used it as a city office for the school, but also as counseling centre. During school days Fr. Gafney supplemented his efforts to be a continuing source of encouragement and advice for former students. In 1964 Fr. Stiller was appointed for this work, and in 1966 he was

transferred to full-time alumni work. In 1967 Fr. Watrin joined Fr. Stiller in alumni work. In 1970 Fr. Dressman replaced Fr. Stiller at the GAA and continued the apostolate along with Fr. Watrin until 1976. From 1976 to the present Fr. Watrin has developed and expanded this work to include not only alumni work but a whole series of social service activities. This is largely possible because of the active leadership of alumni them-selves in organizing and

administering an annual series of activities for the alumni and for the schools of Kathmandu.

Another interesting development, and an unusual one for a small group of Jesuits, was the institution of what is now

known as the Human Resources Development Research Centre. It began simply, as is often the way with Jesuit works. Fr. Stiller was assigned to special studies in Nepalese history in 1966, and Fr. Locke was assigned to special studies in Nepalese religions in 1971. These two Jesuits set up a separate residence in 1971, which in time became the HRDC Research Centre. In 1975 Fr. Miller joined them, focussing his study and research on anthropology. All three of these Jesuits completed their doctoral studies at Tribhuvan University, and all have contributed by their research and writings to the development of Nepal. Fr. Miller carried his knowledge with him into the formation of young Jesuits as dean of Nepal's juniorate. Fr. Locke's contribution is on the larger stage of the Federation of Asian Bishops' Conference where he serves as executive secretary of the panel of theologians who



*Mother Teresa at Jawalakhel, September 7, 1980.*

assist the Bishops in their planning for the growth of the Church in Asia.

One of the best known Jesuit apostolates in Nepal other than the apostolate of the school is the work of Fr. Tom Gafney. Fr. Tom's concern for the poor prodded him, even as rector of St. Xavier's, to find a way to assist the poor actively. A short advertisement in the newspaper provided an opening. Two Australian tourists had provided food and shelter to a few of the street children who had begun to haunt the tourist areas of Kathmandu. As the time for their stay in Nepal came to end, they looked for someone to take over the work that they had begun. Fr. Gafney made contact with them and after some discussion agreed to take on the task. It was to become a work of love. The two tourists promised to assist him in the early years and did, in fact, raise funds and arrange speaking engagements for Fr. Gafney in Australia. From that beginning Fr. Gafney never looked back. He rented space in Mahendra Youth Hostel opposite St. Xavier's Jawalakhel, and there he housed the youngsters under his care. When a small building near the school became available, the Nepal Jesuits bought it as a permanent home for the children under Father's care. After he completed his term as superior of St. Xavier's, Jawalakhel, Fr. Tom devoted all his energies to needy children in Kathmandu. His concern reached from the homeless to those afflicted with substance abuse. Over the years he not only became the champion of the cause but an outstanding spokesman for those needing help, support, and understanding. As Father's interest grew, the work expanded. Under the care of St. Xavier's Social Service Centres, Fr. Tom's works included the original Social Service Residence, the Nakipot Farm Centre which houses and cares for the blind, the Freedom Centre for the care and rehabilitation of young drug addicts, and an outreach program that functions city-wide. Fr. Gafney was a counsellor with a heart. He was not only available to all young men with health

problems but also available for counselling for those directly under his care or anyone who needed help. After Father was murdered in his residence in December, 1997, the Nepal Jesuits promised to continue complete support to his work. Fr. Robins has shouldered this task, and all Nepal Jesuits are committed to the task in which Fr. Gafney found such complete fulfillment. This work alone is probably the most profound witness of the Society's commitment to those in need, and for this realization the Nepal Jesuits feel a debt of deep gratitude to Fr. Gafney and those who worked with him and carry on this work today.

Another pioneer in the apostolate of social service is Fr. Akijiro Ooki, a Jesuit from the Japanese Province who has worked for many years in Nepal. Nine years after Fr. Gafney began his work with the street children, Fr. Ooki chose Pokhara, to the west of Kathmandu, as his area of concern. He was the first Jesuit in modern times to take up a full-time apostolate outside of Kathmandu Valley. School men measure their success in terms of their students' achievement in annual examinations. For Fr. Ooki there was no such gratification. Progress with the mentally retarded is very slow, but these children are as dear to their parents as any normal child, perhaps more dear. For more than twenty years Fr. Ooki and his staff (initially only one teacher, now twelve teachers) have worked patiently with these children. He and his staff have cared for and trained over two hundred of these little ones and



*1989 Msgr. A.F. Sharma, S.J. with a JCSA participant, Jawalakhel.*



*1989 Rev. Fr. General and Fr. Founder (Moran) during JCSA, Jawalakhel.*

have set an example that has won international attention and respect.

As with every undertaking of the Nepal Jesuits, this apostolate has spawned new but related activities. The first was the establishment of a similar training centre for mentally retarded children in Baglung. The initiative for this came the Nepalese Association for the Welfare of the Mentally Retarded. Fr. Ooki managed this added task for three years before another NGO could undertake it. However, at the request of Msgr. Sharma, Fr. Ooki began a new centre in Bhairahawa. This centre, Jyoti Kendra, is staffed by three Holy Cross Sisters and four lay teachers. Eighteen mentally retarded children benefit from the care they receive at Jyoti Kendra.

Fr. Ooki also has a special program at Shishu Bikas Kendra for hearing-impaired children. For those whose progress warrants it, Fr. Ooki has established a small vocational school to teach them marketable skills.

In addition, Fr. Ooki's chicken farm provides eggs free of charge for the school children in the public schools of Pokhara. For children of very poor families where both parents must work each day, he also provides a day care centre at Simal Chaur, with a staff of eighteen teachers under the direction of Sister Elizabeth from Japan.

A simple list of activities like this does not do justice to the care Fr. Ooki lavishes on children, especially the very poor. As was Fr. Gafney, Fr. Ooki, is a constant reminder that these little ones are precious to God.

Fr. Eugene Watrin, still endlessly active despite his eighty-one years, has served the people of Nepal for forty-six years. A Jesuit with the gift of inspiring youth with a strong social awareness, Fr. Watrin, has added to his duties as the director of the GAA a whole series of social activities. With the strong support of Shankar Pandey, he has organized the Social Service Volunteers, literacy and skill development programmes for women, started the "Habitat for Humanity" programme in Nepal to assist the poor in building their own homes, built and staffed a health post in Shivapuri, serves as the resident advisor for Cheshire Homes Program in Nepal, and provides 263 scholarships in nine village schools. The Social Action Volunteers conduct a mobile clinic five days a week, treating an average of 250 patients each week and a general clinic once a week treating some seventy to one hundred patients each visit. These young volunteers, some forty in all, also help out as aides on a daily basis at the Kanti Children's Hospital.

The starting point for all these activities was St. Xavier's School, and despite involvement in other activities, St. Xavier's continued to be the focal point of Jesuit activity in Nepal. Over the years since 1951 St. Xavier's has developed year by year into an outstanding example of Jesuit education. It has not been easy. Starting with the makeshift

arrangements of that first year in Nepal, the Jesuits and the school have had to adjust to many challenges.

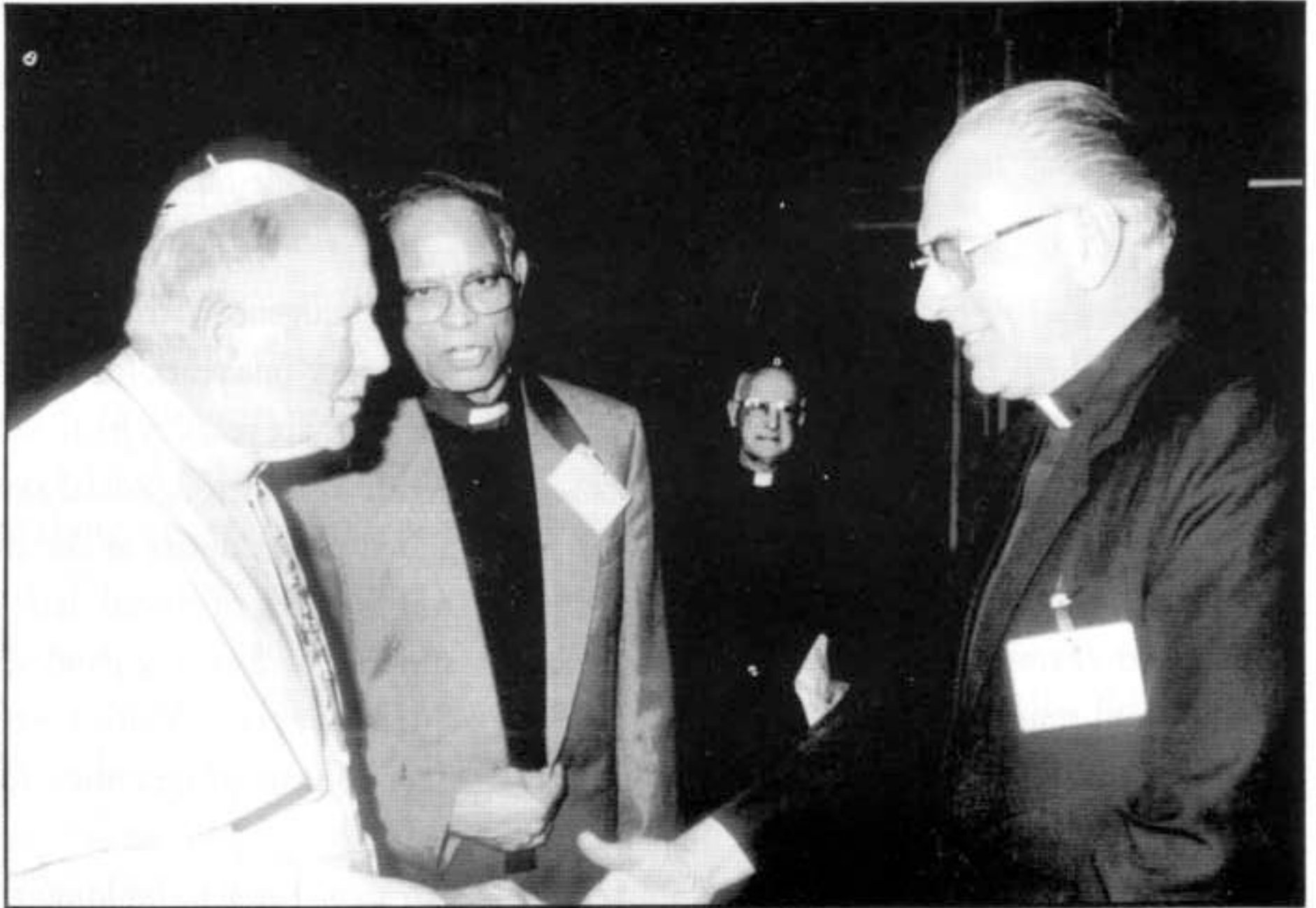
The first challenge was space. Even with the opening of St. Xavier's primary division at Jawalakhel, space remained a problem. There was simply not enough room to accommodate the number of applicants each year. A first step to solve this problem was a massive shift of the schools themselves. In

January, 1969, the senior school was shifted to Jawalakhel, and the boarders in the primary school at Jawalakhel were moved to Godavari. With this new arrangement day scholars could be admitted to the senior school, and more boys could be accommodated. At this time St. Xavier's continued to follow the Senior Cambridge

syllabus. This changed in 1971. On March 26 that year the Education Minister informed the Rector of St. Xavier's that the Jesuit schools at Jawalakhel and Godavari would be obliged to follow the syllabus established by Nepal's New Education System. St. Xavier's would become a Nepali medium matric school. For the staff this was a traumatic change, but surprisingly it did not diminish the demand for admissions. St. Xavier's continued to grow. In 1980 the hostel at St. Xavier's Jawalakhel, which housed relatively few students, was closed permanently.

In June of 1988 St. Xavier's College opened its doors with classes until 1992 conducted at St. Xavier's Jawalakhel School. Initially the college offered only a science curriculum. The original objective was to train science teachers for Nepal's schools. Fr. Charlie Law, one of the key members

of the original college team, had spent several years teaching in high schools outside of Kathmandu Valley. He learned from his experience the eagerness students had for solid training in science and the dearth of qualified science teachers. As the years passed, Fr. Law became convinced that Nepal had an equally pressing need for qualified social workers. As a direct result, in 1996 the college began to offer courses leading to a Bachelors Degree in Social



*GC 34, Rome, Fr. Locke and His Holiness. Nepal's presence felt in Rome.*

Work. A few years later, St. Xavier's began to offer a B.Sc. (Environment) programme to train students who were conscious of the environmental aspects of almost all forms of development in Nepal. Over the years since its founding, St. Xavier's has grown both in enrollment and in staff. The skeleton staff of 1988 now numbers seventy-two lay faculty members plus five Jesuits and two Sisters, with a total enrollment of 633 students. The college is co-educational.

The same year, 1996, St. Xavier's at Godavari began the shift from a boarding school for boys to a co-educational school for day scholars. The change took place without serious disruption of the school's program. New admissions entered as day scholars. Those already admitted as boarders continued until over a six-year period the hostel was totally phased out



With the beginning of the new academic year of 2002 one class will then be added to the school each year until the full high school curriculum is taught.

In 2000 St. Xavier's Jawalakhel responded to the need of the time by a decision to introduce co-education at Jawalakhel. This would also be achieved beginning at Class One and adding one co-ed class a year until the change was complete.

Both schools engaged in building programmes. Expert advice suggested that the original building at Jawalakhel was no longer safe. New classroom blocks were built, and at the present a library, 8 classrooms, and an auditorium are being added. The initial needs at Godavari were met by the construction of bungalows for some of the teachers on the staff and a small but excellent auditorium was built. As Godavari grows to the high school level, new classrooms will be required, and these are on the drawing board.

Surprisingly, it might seem, the change in syllabus determined by His Majesty's Government has in no way diminished the prestige of St. Xavier's nor reduced the demand for admissions. Both schools have grown steadily. From an original enrollment of 65 students at Godavari, St. Xavier's at Jawalakhel now has an enrollment of 514 students in the primary division and 323 students in the high school division (Class Seven to Ten). In addition, St. Xavier's Jawalakhel has begun the Plus-2 program with sixty-nine students enrolled in Class Eleven.

Looking back over the growth and adjustments that have been made over the years, there are several very clear lessons:

The primary apostolate of the Jesuits in Nepal is education, but in the Jesuit vocabulary education means education for a meaningful role in a just society.

The example of men like Frs. Gafney, Ooki, Watrin has made all the Nepal Jesuits more aware of their obligation to society and to our students.

Jesuit activities in Nepal cannot be sustained without a solid foundation in the culture of the Nepalese people. This is our vocation. This is our goal. AMDG

*Note: One of the most important social apostolates of the NJS, which was very "carefully omitted" by Fr. Stiller, is the area in which the Fr. Stiller himself was the helmsman. The most remarkable out-reach programme from HRDC was started off when Fr. Stiller ventured into the Dhading District Development Project (DDP). It was a GTZ funded project framed for the progress of the poor farmers of the remote villages of Nepal such as Dhading and surrounding areas. Along with finance, education (including adult literacy programmes), various agricultural programmes (such as land use, irrigation, food grain production, etc.), and livestock development, the main goal of the project was to raise the local people to the level of self-sufficient farmers who will work together as a cooperative society and monitor their own development. So, the Small Farmers' Development Programme (SFDP) became active through the Village Development Committee (VDC). Fr. Stiller and his field staff monitored the progress of the people while instructing and financing them, and the report of the progress was submitted to GTZ at various intervals. The 1991 report on the SFDP-monitored families of the project showed a remarkable development in all the aspects of the village life and proved the trial to be successful. This was the initiation of a major development project in Nepal, and one can be sure that if it continues to spread to the other villages, sooner or later Nepal will produce sufficient food for her own requirements.*

## Fr. Marshall D. Moran, S.J.



*Fr. John Locke, S.J.*

1 October, 1949. A train rumbles into the sleepy town of Raxaul on the border of the Indian state of Bihar and the Kingdom of Nepal, as the sun rises to reveal the peaks of the Himalayas far to the north. A tall figure in a white cassock makes his way from the tiny rail station down the dusty lane to the border, where he meets a delegation that will accompany him on the two-day trek to the Valley of Kathmandu. Thus did Fr. Marshall Moran begin his first visit to Nepal. He was the first Jesuit to enter the kingdom since December, 1721, when Fr. Hippolito Desideri passed through the Kathmandu Valley on his return from Lhasa to the Indian plains. He was the first Catholic priest to enter Nepal since the death in 1810 in Kathmandu of Fr. Giuseppe, the last of the Capuchins of the old Lhasa mission.

Born in Chicago in 1906, Marshall Moran attended St. Ignatius Prep in Chicago and after high school joined the old Missouri Province at

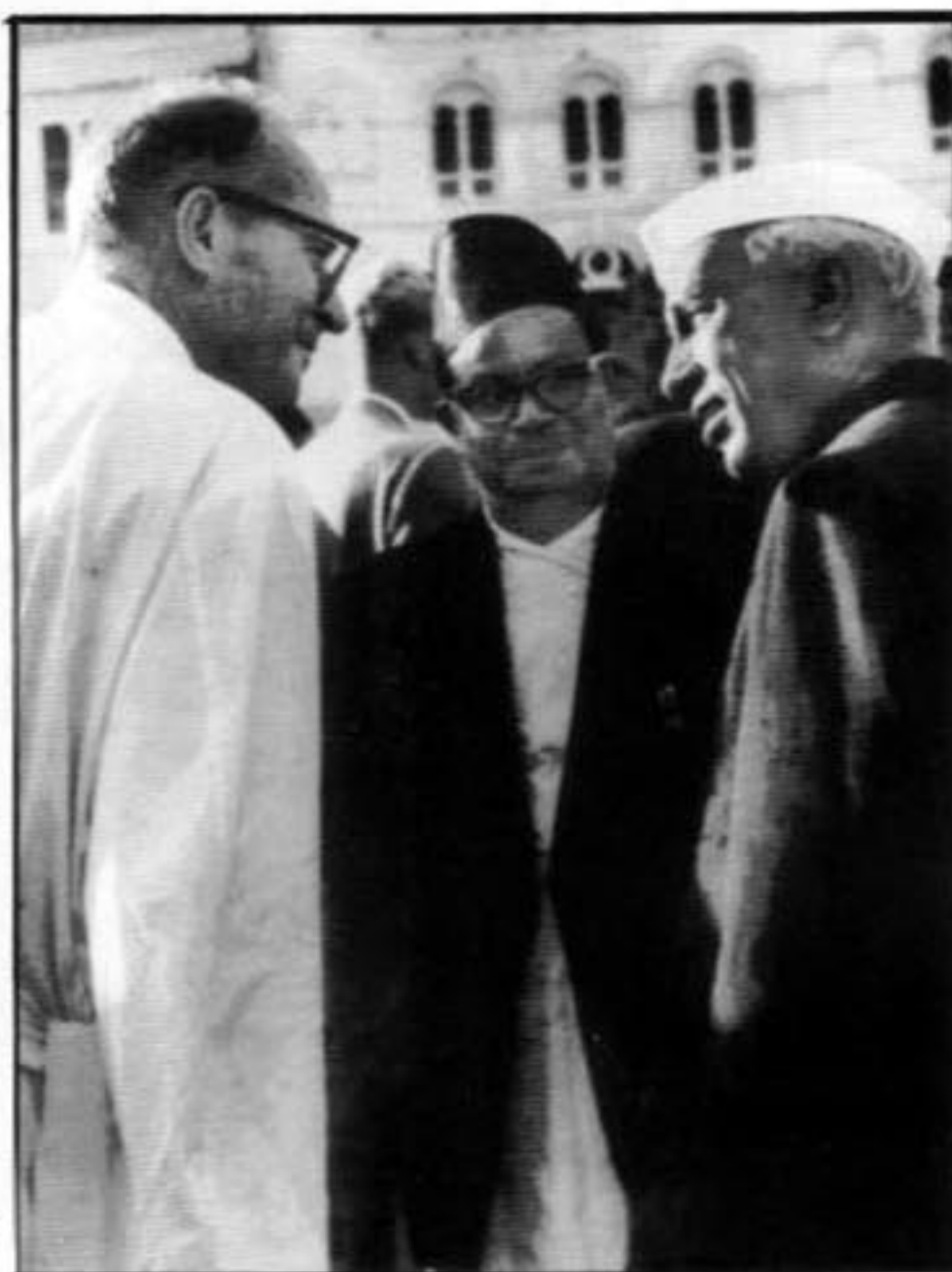
Florissant in 1924. The Missouri Province had recently accepted a new mission in Patna, India. In 1928 the Chicago Province was carved out of the Missouri Province, and the new mission in Patna

fell to Chicago's lot. After his first year of philosophy Marsh joined Frs. George Dertinger, Richard Welfle, John Morrison, Richard Mehren, and Charles Bonnot when they set sail for India, arriving in Bombay on 11 Nov., 1929.

After completing his philosophical course at Shembaganur, Fr. Moran returned to Patna where he spent his regency as headmaster of the Bettiah Parish Middle School. In Bettiah he began a career as a Jesuit educator in India and Nepal that ended only when he went to the hospital on 4th April, 1992.

1932-36 saw Fr. Moran at St. Mary's in Kurseong for theology, where he had his first view of the Himalayas and his first acquaintance with Nepalis. After tertianship he returned to Patna where he was appointed as a sort of assistant to the superior of the mission, Fr. Loesch, in his work of building a new school in Patna. The new school in

Patna was the result of a nagging concern of Fr. Loesch. The early years of Patna were marked by care for the old Christian communities north of the Ganges and an incredibly successful missionary



*Fr. Moran and Prime Minister Jawaharlal Nehru in Patna*

movement among the Santals followed by a concentration of effort on other marginalised low-caste groups, especially the Chamars. The nagging concern was that the mission had so far not reached out to the majority community in Bihar. At that time the key to advancement lay in the acquisition of a solid English education, and people from Bihar were sending their sons to the hill schools and to Calcutta, for there was no such school in Bihar.

So it was decided to open a Cambridge school in Patna to provide this service to the people of Bihar. There were such Jesuit schools in North India, especially in Calcutta and Darjeeling, and one of the oldest ventures in Patna was the Christian Brothers' St. Michael's School. However the proposed school was truly a new venture. The earlier schools catered primarily to the sons of Catholics: expatriate servants of the British Raj and Anglo-Indians. This was to be a school for Indians and for Indians of all castes and creeds. The school opened in 1940 with Fr. Moran as the first principal.

Fr. Moran's efforts in Patna reached far outside the compound walls of the school. He formed school advisory council of leading doctors, lawyers, business people, and educators who assisted in the selection of teachers and the formation of policy. In this way he built a solid base of support to offset the inevitable reactionary religious and social opposition to the school. He was known and respected by the group of younger Indians who were preparing to take their place in the new India of 1947. Bishop Sullivan asked him to serve as spiritual Father to the young diocesan priests of Patna.

He also served on the senate of Patna University and on its various committees for text books, examinations, and syllabus. When the Carmelite

Sisters came to Patna to found a college for girls, it was Fr. Moran who enlisted the help of Dr. Rajendra Prasad in acquiring a suitable piece of property, and his many friends at the University used their influence to get the Patna Women's College recognised as a degree granting college for women.

His work at Patna was a splendid beginning, but only a beginning, for Fr. Moran's vision was wider. In 1949 the vice chancellor of Patna University called Fr. Moran and told him that in gratitude for all he had done for the University he was going to propose his name as Patna University's representative to an international conference on university education. Marsh declined. "India is now independent and you should send an Indian, not a foreigner. If you want to send me some place, send me to Nepal to proctor the exams there."

At that time Tri Chandra College was the only college in Nepal and a constituent college of Patna University, for Nepal had no university. In the beginning students had to travel to Patna for their examinations; later the University would send someone to Nepal to conduct the exams. And so Fr. Moran found himself on the road to Kathmandu



*Fr. Moran ("Mickey Mouse") in his Ham Radio Shack.*

in the fall of 1949. While he was in Nepal he met Mohan Shamsheer Rana, the last of the Rana prime ministers, and they discussed the possibility of the

Jesuits opening a school in Nepal. The following year saw the overthrow of the Rana government, and the proposal had to wait until the dust settled. The new government finally approved the plan. The Chicago provincial, Fr. Joe Egan, and Fr. Moran made a trip to Nepal in the winter to discuss the details, and in June, 1951, Fr. Moran returned to Kathmandu with Fr. Frank Murphy and Fr. Ed Saxton to open the new school at Godavari. Fr. Frank Murphy was the superior and Fr. Moran the principal.

His years in the strongly Hindu environment of Patna had prepared Fr. Moran for Nepal. But Nepal was not India. Before 1951 there were no foreigners in Nepal and foreigners, especially if they were "professional Christians," were suspect. Education itself was a dangerous novelty. In 1951 only 100 students in the whole of Nepal finished high school. Some

of the elite of Nepal had sons in St. Xavier's Patna, and they came along with Fr. Moran to form the nucleus of the new school. Yet people were suspicious, students were hard to come by, and classes were small. Many of the old timers who sent their sons to the school in the beginning still talk of the risks they ran of ridicule from their peers and family elders and political discrimination because they were sending their sons to a Christian school.

By 1954 some of the fears had abated, and Fr. Moran opened a second school in the city for the primary section. Now forty-five and more years later the number of students applying each year is an embarrassment, for there is room for only 5% of those who apply.

In Nepal as in India Fr. Moran's interests were not confined to the school. Few, even among the Jesuits of Nepal, know the extent of Fr. Moran's help to the Tibetan Refugees after 1959. The departure of the Dalai Lama from Tibet caused a flood of refugees into Nepal and India. To help these people was difficult, for the Government of Nepal at that time refused to admit that such refugees



*Fr. Moran and Fr. Jim welcoming the King and Queen at the 35th Anniversary of Godavari School, June 5, 1986.*

existed in Nepal. So Fr. Moran became the chairman of an unofficial committee of Americans, Swiss, Germans, Indians, British, and Swedish who wanted to help Catholics and Protestants worked together, and soon the International Red Cross and the Swiss began to send doctors, nurses, and supplies. Land was acquired just south of our school in Jawalakhel to settle some of these people. Fr. Moran made several trips to outlying places such as Dolpo to extend his help. Eventually he started a school for the children at Jawalakhel, and five more schools were started in Central and Western Nepal. A handicraft centre was

started at Jawalakhel, and the people were trained in weaving Tibetan carpets. Within four years this had grown to a self-sustaining industry, and the Swiss were able to withdraw their financial support. From this beginning has grown what is today Nepal's major source of export hard currency - the carpet industry.

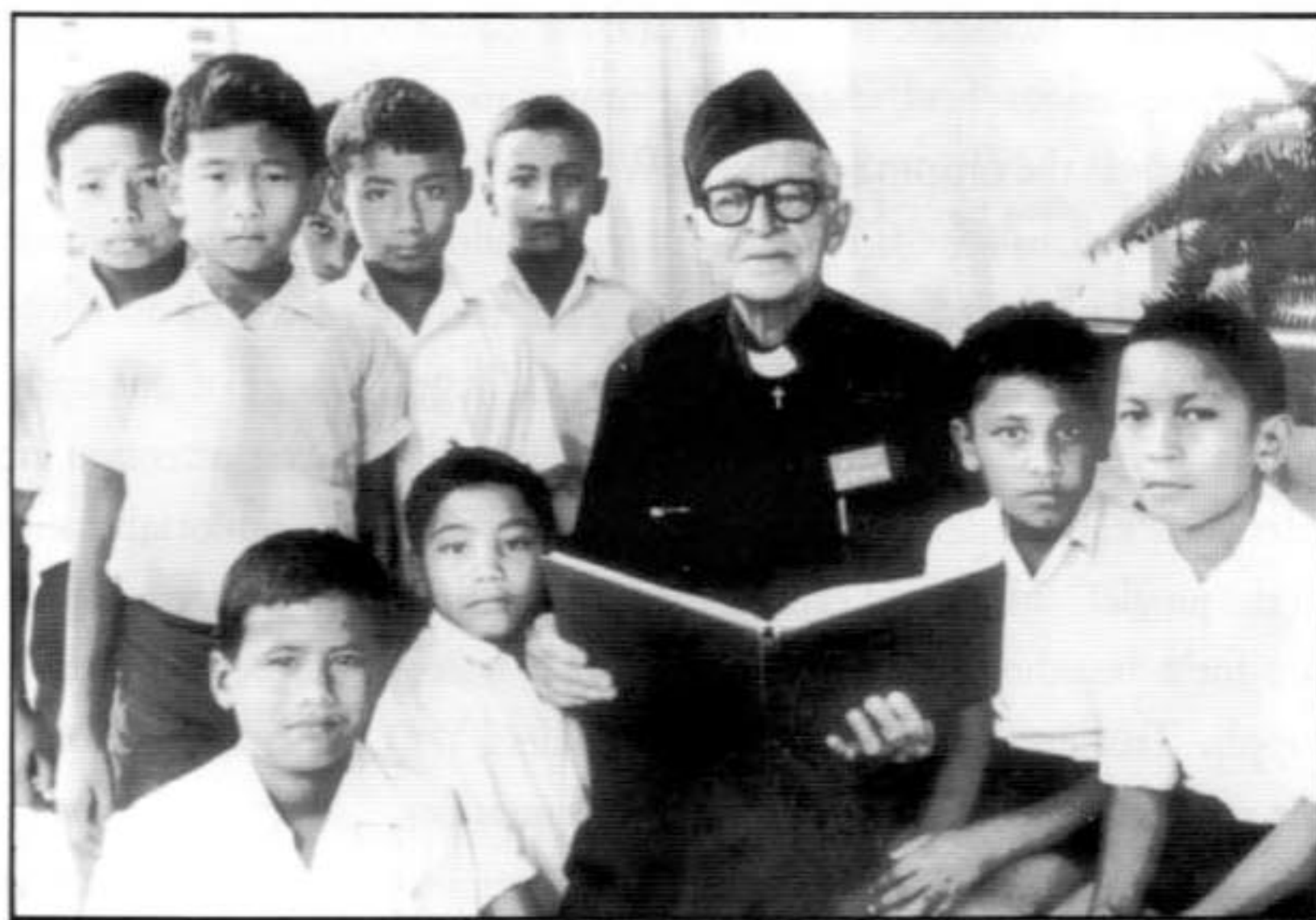
Fr. Moran's one hobby was his HAM Radio, a skill he had learned in Chicago as a boy and picked up again after World War II in Patna. After coming to Nepal it was 1960 before he took up the hobby again, and over the next 30 years "Mickey Mouse" (his call sign) had become one of the most well-known HAM operators in the world. In 1986 the ARRL awarded him their "International Humanitarian Award" given to amateurs who, through Amateur Radio, are devoted to promoting the welfare of mankind. For Marsh 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 many stories of the help he had rendered in time of earthquakes, shipwreck, and emergency illness. 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 host 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 in the school and two classes a week to the

juniors at Kamal Niwas until the middle of March. He ran informal classes for the boys 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 the details of school administration. His schools succeeded because he was fortunate to have superb administrators to run the schools: 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



Fr. Moran with his Class 6 English students of Godavari School, 1985.

education and *eloquentia perfecta*. He saw the old 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

— 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 business man, 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 a 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."

Coupled with this was an intuitive understanding of concrete situations. He knew, and he could seldom explain just how, when was the time to move and when was the time to hold back. When he first came to Nepal, he was offered several sites to choose from for the proposed school, including a fine piece of property in the centre of town with a huge building. He chose Godavari and many a Jesuit of later years has wondered, "Why Godavari, way out in the jungle?" He would explain that it was a fine site for a boarding school and had a good water supply. True enough, the rain seemed endless. Yet the real reason was different. He had an intuition that it was important to be out of the way, unseen, with a very low profile to survive the early years of suspicion. When the time was ripe, he informed the community one night that he had bought a second school in the centre of town. Now was the time to move, and move he did: on three days' notice, in the middle of the monsoon, with the road to Godavari breached in two places, he moved the primary school to town. The little boys had to walk. An army of coolies carried all the furniture to town in two stages, spending the night in a village on the way.

In his early days in Nepal he functioned as a kind of intermediary and roving ambassador between his many friends in the Nepal government and the flood of foreigners who found their way to Nepal after 1951 - aid personnel, embassy personnel, mountain climbers, business people, and just plain tourists. They were bewildered by what they found, and they turned to the only man they felt understood how the system functioned. It was an old Jesuit joke that no airplane could land at the old Gauchar airport unless Fr. Moran was on hand. A bit overstated, but he did eventually meet most of those people, and his friendship made their stay in Nepal more fruitful for themselves and the people of Nepal.

Despite this flurry of activity and contacts, Marsh was at heart an introvert and a very private person. He was uneasy with compliments and seldom spoke of his accomplishments. Even his "Eleanor Roosevelt Syndrome" ("That reminds me of what I once told Eleanor Roosevelt.") was not a device of one-upmanship or bragging, but a way to divert attention from a topic or question he felt uncomfortable with. In the community he could be a stimulating conversationalist and great raconteur, but he seldom revealed what he thought about an issue and even less what he felt about it. He had strong feelings about many issues, and occasionally they would erupt in brief and fleeting glimpses into the inner man. He drew his replenishment from solitude where he listened to classical music, prayed, and read. He read each of the volumes of Karl Rahner's *Theological Investigations* as they came out, and left many articles annotated for the edification of future generations. He didn't always agree with Rahner and the other modern theologians he read, but he read. He prayed, he evaluated.

He served as rector of the community from 1966-71, at a time when all of the works of Nepal

were under one rector. As a superior he was ready to listen to all (if you could catch him). He would size up a situation and give you a quick, clear decision. He laid down policies that he wanted 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 you rejected his solution, followed your own lights, and came to grief, he would defend you as though it had all been his idea. And that was the last you 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 did fill 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 the rector or principal. He often said, "My time is past. It is up to you now." He had strong misgivings - few realise how strong - about some of

the directions taken by the Society, the Province, and the Region over his last twenty years. He raised objections in community meetings and shared some of his misgivings, but never used his standing as the respected elder to block change or interfere. And he never became bitter. Like Gamaliel, the wise man on the Sanhedrin, he felt that if this is of human origin it will collapse; if it is of God it will succeed despite the fulmination of an old man.

At the funeral Mass in Delhi, at the Mass in Kathmandu before the burial of his ashes, and in the volume of condolence messages we have received, rich tributes have been paid to him and to the work he accomplished in India and Nepal. Marsh 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 Marsh had known since 1951. He visited Marsh in the hospital the night before he died and said simply: "We are happy you came to Nepal."

## Men of God: Men with a mission

This contains the biographies of ten senior Fathers who are still working in Nepal Jesuit Society

### Fr. Watrin The Diplomat On A Bicycle



The young scholastic was very upset. He had been promised that the administrator of the house would pick him up by a car while going to Godavari for the Christmas gathering. It was already 6.30 in the evening, and there was no sign of any car. After waiting impatiently till 7 o'clock, he called a taxi and reached Godavari. There he met the administrator and shouted at him, "Look, I am very upset with you. I could have come with the rector on the bike. Since it was very cold and I had to travel for fourteen kilometers, I wanted you to pick me up by car. But what have you done? Have you no concern for people waiting? You..." While they were still talking, an elderly person of about 78, wearing a thermocol helmet passed them by on a "cycle" with a red light blinking behind. They both looked at the person and immediately recognized the figure. The administrator looked at the scholastic and smiled. The young scholastic of 22 understood the message, put his head down, and walked inside without saying anything more. The administrator said to himself, "Well done, Fr. Watrin, and thank you."

Well, this was a few years back. Still Fr. Eugene L. Watrin, the senior-most priest in our region, is a real challenge and eye opener to most of the youngsters around here. A great man indeed! But there is no big fuzz about him. He may have many meetings to attend, many places to visit, and many diplomats to talk to. He does it all by travelling on his favourite bicycle. And can you imagine? Once he was leading a trek for our pre-novices. He got to the top of the mountain three hours before the boys!

Fr. Eugene L. Watrin, was born on July 28, 1920, in the medium-size city of Dayton, Ohio, USA. His birthplace is famous for two things: the Bosnia Peace Accord which was signed a few years ago and for the Wright Brothers who invented the airplane. He is the second of five children. He had one elder brother, now deceased, and three younger sisters, the youngest one deceased. He began his academic life by attending St. Mary's Grammar School in the parish where he was baptized and grew up. He did eight years of schooling there. The peculiarity of this school was that all the teachers were nuns. As a



young boy he was a regular Mass server and used to take part in many parish activities.

After finishing St. Mary's Grammar School, he went to Chaminade High School, which was also in Dayton. The school was named after Blessed William Joseph Chaminade, the founder of the Marianist Brothers. Here too, interestingly, all his teachers except one were Marianist Brothers. He studied there for four years. In the meanwhile, he had already conceived the thought of becoming a priest, and

preferably a missionary. Fr. Watrin used to hear from Jesuit family friends who were missionaries, and he was inspired to be a missionary. But the pastor of his parish suggested to him to join the Diocesan



*Fr. Watrin loves the poor kids of Nepal.*

Seminary and warned him that, if he joined the Jesuits, he would end up teaching in some high schools in America. However, he decided to apply to the Jesuits, and so he did.

Since he had not lived with the Jesuits, they sent him 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, their novitiate had bought a big farm. And in between his juniorate and philosophy studies, Fr. Watrin helped one of the Brothers in putting up buildings there. This was also 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 co-workers had no choice. So there was no one to work in the kitchen. Since theirs was a huge community, scholastics had to work in the kitchen for a full day of cooking and washing pots and pans. Besides other household chores, butchering pigs and putting them in the fridge became one of his regular activities.

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 you were sent, go where you were 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 they found that the Church's needs were greater in India. So, Superiors decided to send him to India after his philosophy. By this time he had also completed his Litt. B. at Xavier University and M. A. in English at Loyola University of Chicago.

After philosophy, he joined a group of six Jesuits, including him, who would go to India in September. Though the war had ended, there were no ships at that time. So they couldn't sail till December, 1946. Once they started, the journey wasn't 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, they were sent to Patna. They were five scholastics and a priest, Fr. Frank Martinsek, who was later killed at Mokama by dacoits. In Patna they were sent to Chuhari to learn Hindi. A young boy who had failed in his S. L. C. was their teacher. They didn't learn much Hindi. Besides life was tough there. They had no electricity or running water. North Bihar was hot and humid in the summer. Fr. Watrin was covered from head to foot with prickly heat, and he suffered from dysentery almost the whole year.



*Fr. Watrin at the weekly Friday afternoon check up.*

On August 15, 1947, they celebrated Indian Independence in Chuhari. Fr. Watrin remembers that independence didn't make any difference in the lives of the people there, except for travelling in trains. The trains became over-crowded after independence, and most of the people traveled without tickets. The ticket checkers often had to turn away from the people with the answer, "What ticket? We don't need tickets any more. Now we have got independence."

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 1<sup>st</sup> year theology. After completing one year, he was sent to St. Mary's Kurseong for the rest of his studies, and he was ordained a priest there

in 1952. After ordination he remained in India for a few years. He was the vice principal at St. Xavier's, Patna, during the year 1954.

Meanwhile, Fr. Moran, S. J, founded the Nepal Jesuit Society and St. Xavier's Godavari School was begun in 1951. As it had been planned earlier, Fr. Watrin was ready now to be sent to Nepal.

Fr. Watrin arrived in Nepal on 15 May, 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 Dev 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 is a member in that committee till now. One of the major events while he was the Principal was to organize the 10<sup>th</sup> anniversary programme of Godavari Scouts at which His Royal Highness Crown Prince Birendra Bir Bikram Shah Dev himself presided.

By then, Fr. Niesen, the previous principal of Godavari, had moved to Jawalakhel where he started GAA (Godavari Alumni Association). After

finishing his term as the principal at Godavari, Fr. Watrin in 1969 became the moderator and director of GAA in Thamel. Besides working at GAA, he also taught English to four classes of students at Padma Kanya Girls Campus for two years. From 1973 to 1976, 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 Laximi Devi Shah to inaugurate it. He recalls Her Majesty's compliments as she said, "People would be jealous today while I have come to GAA, but if other organizations do the good work you have been doing, I will go to their functions as well." At present the GAA is involved in many activities, such as; One Act Play Festivals, basketball tournaments, 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 the Disabled at Jorpati. The following year he became the founder and chairman of the managing committee of St. Xavier's Science College for men and women I. Sc. students. He continues today as the chairman of St. Xavier's Campus. Another work he undertook in 1988 was his appointment as the national chairman for Ashoka Foundation for Nepal Public Service Entrepreneurs.

About five years later, he was struck by the brilliant idea of starting an organization in Nepal to aid the sick and the poor. Thus, he became the founder and patron of Social Action Volunteers in Nepal as a registered society in 1993. In the same year he welcomed the 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.

Even though he has been serving all these various organizations, he always remains very much a Jesuit. He is one of the most important fundraisers in the

Nepal Region. He is also a good traveler, and often he is found on international trips for various purposes. While he is so mild and friendly with all of us, on the other hand, he is an iron man physically, spiritually, and psychologically.

While talking about his visions of the mission, Fr. Watrin 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 programmes aimed at the poor people. We see beggars being supported near temples and people being fed at different times at different places. God has a special love for 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.' This sums up the Christian message. Therefore, all of us are called upon to help poor people. If we say we love God, we cannot do anything to help God, but we can do a 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."

He went on saying, "Many boys tell me, 'Father, you have made us misfits in society – our society of corruption, nepotism, and so on. However, we are happy, we sleep well at night, and we feel that we are people of integrity.' So, my friends, I think it is more important to make good people than to make bad Christians."

The scholastic was applying pain balm on his right palm after the basketball tournament when his friend asked him, "What's wrong with your hand? You had no complaints on the court even after throwing three of your opponents to the ground!"

The scholastic replied, "No, this was not a basketball match. But after the match I shook hands with Fr. Watrin as he was congratulating all of us."

## Fr. Stiller

### The Man Who Always Keeps Something Moving



The person is not quite the same as his name would suggest. If you watch him from a distance - we don't see him outside very often - you may think that everything is "still" and calm around him. Sure, he is calm, quiet, and usually away from the madding crowd. But, when you get closer to him, you realize that he always has a project going on in his mind, and very often a big one! It could be a new book, it could be a project plan for the development of one of the remote villages in Nepal, it could be a video tape on the history of Nepal, or it could be anything else; all the same, he is always at work.

Fr. Ludwig F. Stiller was born on 24 August, 1928, in Salem, Ohio, U.S.A. He was the sixth among nine children in his family. After his school studies, he entered the Society of Jesus on August 18, 1949. He completed his usual studies of novitiate and juniorate in America, along with getting degrees from Xavier University, Cincinnati, and Loyola University, Chicago. He was assigned to Patna, India, on May 5, 1953, but his departure to India was delayed until after philosophy at West Baden College owing to visa problems. In January 1, 1956, he was informed that he was assigned to Nepal, and he arrived in Nepal in August the same year.

His "Welcome to Nepal experiences" - as he calls them - are quite remarkable. Tribhuvan International Airport had no airport building when he first landed there. Open fields served as the

custom offices. Their taxi was pushed rather than driven to St. Xavier's School, due to bad roads. Lack of beds in the school residence led him to use one of his student's bed, with his knees touching his chin. The height of all these was the birthday celebration shortly after his arrival. The cake was as hard as a piece of concrete and lasted a week. Moreover, it had a "foot print" on it, which had been quite professionally covered with sugar powder by the cook. Such were his first unforgettable experiences, indeed!

The first few years, he says, were physically very tiring years. Lack of knowledge about the people and their language led to enormous difficulties. He gradually mastered the language of the people and began to collect materials on the history of Nepal, as part of his hobby, typing out a few passages every day. Later on, the same materials served as a foundation stone on which he could build a great castle, making a priceless contribution to the country and her people. He published a number of books and wrote many articles that are the best valuable source of information on history of Nepal and are being used by universities. Some of his outstanding books are; *Prithwinarayan Shah in the Light of Ditya Upadesh* (1967); *The Rise of the House of Gorkha* (1973); *An Introduction to Hanuman Dhoka* (1975); *The Silent Cry* (1976); *Planning for People* (1979); *Letters from Kathmandu: The Kot Massacre* (1981); *Nepal: Growth of a Nation* (1993). He has also completed a documentary video series on the history of Nepal.

When he arrived at Godavari, he realized that he found something he had been looking for all his life. He had been in Catholic schools, public schools, a short while in the army, and in Jesuit houses of study. What he found totally new was the Godavari family spirit. Life at Godavari in those days was not easy. After a few months of language study mixed with a little prefecting, he soon had a workload that seemed impossible. But every Jesuit on the staff had a workload just as heavy, and no one complained. Life was like that, and everything centered on the boys in school and their study. The hours of prayer called for by the Jesuit rule had to be fitted in during early morning hours or after the boys went to bed.

He says, "No, it was not an easy life, but it was a happy life. The Jesuit family made it so. Who can forget the lightning visits of Fr. Moran, Father Niesen, the understanding Father, the efficiency of Fr. Watrin,

the gentleness of Fr. Saubolle, the professionalism of Fr. Murphy, and the totally unpredictable Fr. Blanchard? Fathers Scharf and Schock, like myself, were newcomers, new family members."

In 1959 he went off to complete his theology at St. Mary's Kurseong. He was ordained on 19 March, 1962, in Patna. He completed his tertianship from Hazaribag and returned to Godavari in May, 1964, picked up where he had left off by teaching geography and became Fr. Watrin's assistant at the Bungalow. He was delighted to find the same familiar family spirit. There were new faces among the Jesuits,

and of course most of the boys were new to him. But somehow the spirit he had known in earlier years had survived all the changes in staff and student body. If anything, it had deepened, recharged, we might say, by a series of successes in the Cambridge exams and the growing conviction that our Nepali students measured up.

His brief stint as a prefect in the Bungalow ended in July of that year when he was appointed minister. He held that post for about two years, and it was a real challenge for him. There were sugar shortages, kerosene shortages, and regular tussles with their suppliers, trying to keep a decent table within the

limits of their budget. There were days, and not a few of them, when he didn't have twenty rupees in the cash box. Of course, he had a lighter teaching load, but he still taught geography. He also, at Fr. Niesen's



*Fr. Stiller, historian at work.*

suggestion, began to spend some time each week at Xavier House, trying to be of help to the former students who had made the jump from Godavari to college in Kathmandu.

In May of 1966 Fr. Moran, who had become Rector, asked him to move to Jawalakhel and to take up the study of Nepalese history at Tribhuvan University. He registered as a casual student so that he could spend more time at Xavier House. Initially, juggling both jobs was easy, but as time went on, it became more and more difficult to do justice to Xavier House. Although Fr. Watrin had joined him

## Men of God: Men with a mission

at the small residence he had in Thamel, there still wasn't time to do all that had to be done. After he had completed his M.A. in history, he immediately began Ph. D. studies and accepted a post as lecturer in the History Department of T.U. To write his dissertation he needed privacy and quiet, and no one would ever have described Xavier House as either quiet or private. Fr. Gafney came to his rescue by sending Fr. Dressman to take up the work he had been doing with the G.A.A. in the new, partially completed G.A.A. building. He moved to Jawalakhel once again and finished his dissertation.

By this time Fr. Locke had begun his studies in Sanskrit and the religions of Nepal. He noticed that he was so handy at fixing things about the school that his work was often interrupted by calls for help. Fr. Stiller talked to Fr. Gafney about this, and he approved a move that saw Fr. Locke and Fr. Stiller rent a flat in Naxal. And so began the Research Center.

As one thing led to another, Fr. Stiller became interested in development work. He had seen and experienced for himself the plight of the people, the inhuman condition in which the majority of the people of Nepal lived. The poverty in some remote areas was so great that they had hardly anything to eat. They had to fight for their existence every day. Fr. Stiller had a deep conviction that Nepal did not consist of just a handful of city dwellers. The majority of the poor people, out in the villages, were the real Nepal and must be the top priority of any development project. He soon became the strong advocate of the theory of "decentralization." His Dhading Project had "empowerment of the people" as the primary aim. He says, "We should not spoonfeed

the people. They must learn to use their own strength and resources, and build themselves. My own experience is that whenever people's hopes and strength are mobilized, things get done."

He spent eleven years at the University, six in the History Department and five in the Centre for Nepal and Asian Studies. He left T.U. in 1981, worked for a few months with Debendra Raj Pandey at IDS, and then joined a GTZ-funded project that was planned for Dhading District.



*Fr. Stiller and Fr. Tom Gafney at a moment of relaxation.*

He spent a lot of time in Dhading, going there regularly for weeks at a time. He says that the lessons he learned there are not found in any books. He had no assigned work at that time other than to talk to villagers and discuss with them their needs. He had time to ponder over their comments as he walked along, and that was the beginning of the most important change in his life. He cannot describe what it meant to him to realize that he could do something to help them. He could do more for them with the ideas that their team was developing (and of course GTZ's money) than the whole district staff could do with all their training and their skills.

In 1987 he had to leave the Dhading Project and take up the duties as director of the Jesuit Research Center and superior of the three-man community. He consoled himself by inviting to the Center several of the most creative development thinkers he knew. And while they pondered and proposed new ways of reaching the villagers of Nepal, he traveled to different parts of Nepal, helping to evaluate projects designed and funded by other agencies. He says, "What I learned in all that experience I can summarize in the words of a hard-working woman in Solu Khumbu. She was preparing food in a small village hotel. I was sitting in a corner with a glass of tea in my hands. She was quiet, but I interrupted her work to ask what should be done for the women of her village. She was trying to answer this very difficult question when a senior member of the Panchayat came in, sat down, and ordered tea. Although he knew I was there, he could not see me, sitting as I was in a quiet, dark corner. But he took it upon himself to scoff at the woman and to belittle the ability of the village women to do anything. Her answer haunts me to this day. Pleading for understanding, she looked in my direction and said, 'We can learn, can't we?'"

"I have carried that message in my heart wherever I have gone in Nepal. It was in my mind when I almost fell into the Karnali River, and it was in my mind when I did fall off the trail in Gorkha. And it has been in my mind in every evaluation, in every workshop, and in every discussion of development in Nepal. It is in my mind when I take the bus to Gorkha. It is in my mind when I climb the hill to Bandipur. And it is in my mind while I meditate in my room at the Research Center. I have no patience with development plans that deal with things and not with people. I'm afraid I no longer appreciate the good things that Kathmandu offers me. I know the answer to the question posed years ago in Solu Khumbu, but I am now too old to do much about

it. I console myself somewhat by the memory that I have tried to share this basic knowledge with others who have both the gift to understand and the means and strength to do something about it. But the Nepal that I have come to know and love is the Nepal where simple people ask the same question, not in despair, but in hope and eagerness."

Sharing his expectations of the younger Jesuits he said, "How much institutionally we grow or how big individuals we might become, we should not forget the villages. We cannot really say whether they are living or existing, but what is important to us is that they are human beings. We can help them through organizations of ours to make them a little better. We can educate our students and motivate them; we can make them realize that their country is not just Kathmandu Valley. It is much more than that. Today there is ample material on Nepal and her people. So many books have come out, unlike in our time, which provide valuable information about the life in Nepal. You have better facilities to reach out to people than we did in our time. So you must find your own way of reaching them. We need to rediscover the value of each individual, which has gotten lost in the hustle of development. We are many in number, but by putting our ideas together we can contribute something and thus make a difference."

Fr. Stiller, "a man for his people," is still busy working out plans and projects for the poor villagers through the Human Resources Research Development Centre. He has spent more than half of his life out in the remote areas of Nepal and is still devoting all his time and energy to make his dream come true, that is the development of the poor people in rural Nepal. He is a model figure for young Jesuits and an irreplaceable character in his own area of operation.

## Fr. Cap Miller Advocate Of The Poor



One evening a junior scholastic happened to find him searching for something in his room. The scholastic asked him, "Hello, Father, you seems to be busy searching for something, could I help you?" He looked up and said, " Oh yes, could you help me to find my Nepali cap which I lost under one these files?" A mischievous smile spread on the scholastic's face, "Yes, Father, I see it is in the right place." He looked at the young man doubtfully. "Right place? Where?" The scholastic replied, "Come on, Father, it is on your head." "Oh, thanks, you found it at last." They both had a big laugh. And the juniors had something to talk about at dinner that night. Well, the truth is that he not only loses his cap, bag, cycle, and glasses, but very often we find him completely lost himself while he is with the poor people in Nepal.

That is Fr. Casper J. Miller, popularly known as "Fr. Kiyaap Milan." Some of his close friends call him "Cappy" and among Jesuits he is known as "Fr. Cap." The variety of names attributed to him explicitly tells us about the range of friends he has - that from the illiterate poor ones to the highly esteemed diplomats. Anyone whom he meets on the road, whether it is a prince or a pauper, is a friend to him.

He was born on December 13, 1933, in Cleveland, Ohio, as the eldest in the family. He has three sisters and a brother. His brother, who is 21

years younger to him, was born when he was in the juniorate. As a high school boy, he used to help his family in the travel business. He entered St. Ignatius High school in 1947, and his contact with Jesuit scholastics there inspired him to give his life to God as a Jesuit. He joined the novitiate at the age of 17, and his girl friend Helen, too, found her vocation as a missionary nun in Latin America. Helen is the sister of the Detroit Provincial, Fr. John Libens, S.J. He had to undergo a severe vocation crisis only once. When he was in the novitiate for about three weeks, he was walking outside alone and happened to hear the cheering of the local football team outside the gate. He had a strong urge to go back and join with his friends. Then he suddenly remembered that one of his lady friends had challenged him at the time of his farewell dinner that he would be back with them in three weeks' time. However he was a stubborn person and didn't want to give her that satisfaction of being right in her prediction. So he stayed on, and the next day all his homesickness was gone.

As a young Jesuit (novice, junior, and philosopher) he developed his love for literature and drama. When he was a scholastic, his superiors didn't have much hope for him. He was considered to be a sort of very sleepy person and very quiet. He often used to get admonished that he should talk more about what he was thinking and feeling; now he gets the opposite complaint! He had no desire to



leave America and go to the missions. He felt he wouldn't be able to learn the language or adjust to the food there; but still, he wrote a letter to the Provincial expressing his willingness to be sent, since "such willingness" is demanded by our Constitutions.

However, he loved Nepal and felt at home here from the very first day. He arrived at Godavari for regency on the feast of Teej, and seeing the women all in red, singing and dancing along the roads, he decided that such a joyful country is where he belonged. His first months were spent in language training, and he discovered that he really could learn a new language and enjoy it. But his first year of regency was extremely difficult. Physically his health deteriorated, and he was assigned to teach Senior Cambridge geography, for which he was in no way prepared.

After theology, he discovered the joys of trekking, walking to Pokhara in 1967 to visit our students there.

His post-ordination assignment to St. Xavier's Jawalakhel was at his own request, so that he could make contact with Nepalese musicians, dramatists, novelists etc. especially at the newly formed Royal Nepal Academy. But he found himself completely occupied in looking after the junior school day-scholars and boarders. Recalling an experience he says, "One day when the Class I teacher asked me to come to her class to teach the boys how to tie their shoes, I grumbled to myself. Is this why I was ordained? I returned to my room (which was also the boarders' library and playroom) and asked the

Lord for a message. When I opened the New Testament at random and put my finger on the page, the Lord spoke to me through the words of John the Baptist: "I am not worthy to untie His sandals." What a grace that was! Instead of thinking that such humble service to little boys was beneath my dignity, I realized that I wasn't even worthy to serve them, that it was a privilege. That message has guided me ever since."

Throughout the years, Fr. Cap has been an all rounder. He has been a research scholar, the Episcopal Vicar of the Catholic Church of Nepal, the first priest to do pastoral ministry in Sirsia, and the Dean of the Juniorate. In 1983, he started the Suryodaya School in Damak primarily to cater to

the needs of the *adivasis* working in the tea estates. He is at present the Rector and teacher at St. Xavier's Jawalakhel.

Fr. Cap did his Ph. D. in Anthropology from Tribhuvan University. His book "*Faith*

*Healers in the Himalayas*" is an outstanding work about the life of the traditional healers called *Jhankris* and their festivals in Dolakha District of Nepal. His research has led him to have amazingly wide contact with people of different ethnic groups such as *Tamang, Jirel, Chetri, Sherpa, Thami, Kami* and *Newars*. His second book, "*Decision Making in Village Nepal*" has helped development workers to understand Nepal better.

Talking about his activities, he had a year and half research and medical ministry in Tipling which



Fr. Cap with village friends of Tipling.

put him into close contact with the *Tamang* people. He has drawn a lot of inspiration from them. He would often visit and pray with the poor *Tamang* people working in the carpet factories in Kathmandu. And a few years back he took the challenge of instructing them to receive baptism when they asked for it. The challenge was that these people who are illiterate needed a method of faith formation that suited them. So he had to tussle with some who thought that Fr. Cap had taught these people only a few hymns, to convince them that these people had deep faith, and the hymns they knew contained the whole Gospel mysteries.

Another area of Fr. Cap's ministry is his continued visitation to prisons, which he sees very much as a Jesuit ministry. He knows a few prisoners there and goes to visit them weekly and spends some time with them listening to their difficulties and pains. He believes that going to prisons or hospitals and merely giving the people pious words is not enough. He wants to do something practical, such as give them clothes, help them in their material needs. If they need money, he approaches friends in Kathmandu for donations. He doubts the modern attitude that we should not give such people anything. He finds that rich people are often generous, but they do not know whom to help. So we can be mediators who can bring the poor in touch with the generous rich.

He was so much concerned about helping the poor that he had to even suffer a beating from a group of people in Borang who were against his exposure of the injustice done to the poor people of that area during village elections.

When he was asked to share with the scholastics about his expectations about the future generation of Nepal Jesuit Society, his answer was surprising, "Expectations are very dangerous. If we fill our lives with too many of expectations of others and

ourselves, we will not be really happy." He thinks, rather than expectations, we should take certain things for granted, namely, that everybody is doing his best, may not be perfect, and need not be perfect. The critical attitude that can develop very quickly towards oneself and towards others is very destructive, he thinks. So maybe "expectations" is not the right word, but "hopes," one can hope a lot. This is a difficult Christian virtue, which Jesus gave to us through the Gospels, that we have hope. I think the Gospel message is that we can trust God. Often we don't really. In our guts we think, "Yes, I can trust God up to a certain point." So Jesus is inviting us to completely trust in God in the present, and the future will take care of itself. Expectations are usually of future things. So we tend to live in the future, which robs of us the present moment and much of its value. That is one of our weaknesses, which we should work against.

"So my hope for you all is that first of all you persevere in your holy vocation as Jesuits, and that you will always value your relationship to Jesus. Everything else can change and let it change, and life can be full of surprises for you. Not always pleasant surprises but stimulating surprises that keep us alive. And you should be open to the opportunities that come to you here in Nepal or wherever you may be. I refer to the picture that Polanco paints of the Society as a complex network. Even when we are working alone, e.g., doing our studies, we are part of the network, a team, as enterprising individuals with initiatives, as self-starters. We have many examples of that in Nepal itself. Like, for instance, Fr. Moran himself: he arranged things in such a way so that he could get this invitation to Nepal to start the mission here. Or Fr. Tom Gafney: he would be alive today, if he had remained in his teaching career for which he was gifted very much. Tom willingly chose a ministry, maybe without fully knowing the dangers, but he faced them as they came up. So the

point is that we be ready for any opportunity that comes along.

“In your ministries to the people of Nepal look for opportunities, create them if you have some special interests, some great desire. That is our difference from Buddhists; they say, ‘Desire is the source of all our *dukkha*.’ Ignatius says, ‘Be men of desires.’ Every meditation in the Exercises begins with ‘This is what I desire,’ the grace, something I want and which I don’t have and only God can give. So we should be men of desires. Even for Buddhists, I would say, it is that they should get rid of all unessential desires which can destroy our deepest desires which God has given us.

“It also means that we keep a balance of life and not to become a fanatic of anything. Don’t be a person of one idea. We should enjoy the innocent pleasures of life which God has given to us. We should have a rhythm of life. If you manage your time, then you will have time for other things like recreation, taking long walks, music, reading good literature, all those things which make us human beings. Because if we are not fully human or growing more human, we won’t be very effective in our dealings with people.

“I have always been fascinated in my life by the question of freedom, what our choices mean, and I am convinced that when we choose something we have to leave everything else. All the other choices are to be left without regret. I think Jesus was

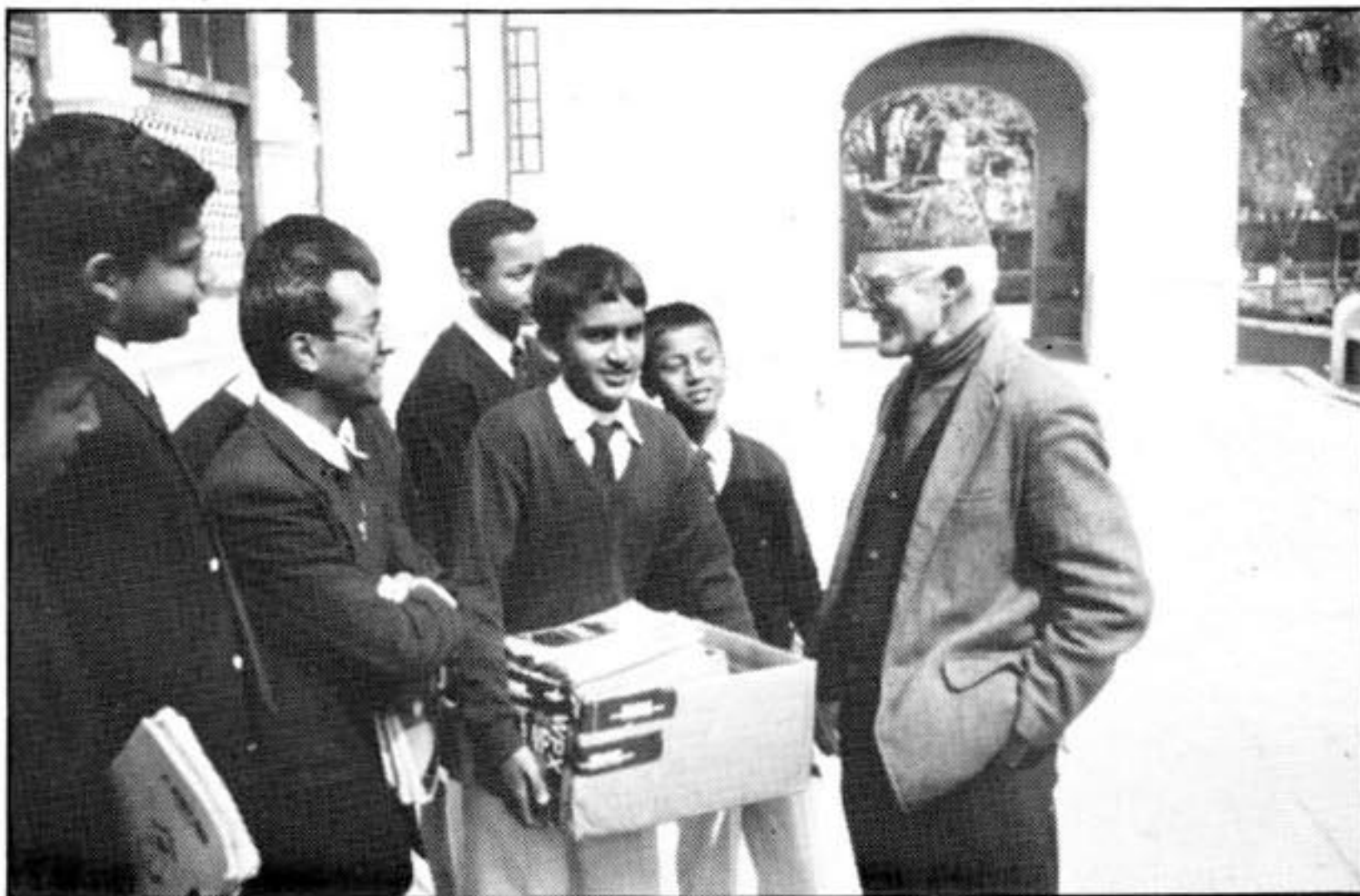
speaking about this when he said, ‘When you put your hand to the plough, don’t look back. If you look back, you are not worthy of the kingdom.’ If you have decided to plough a field, you hold the plough and if you look over your shoulder towards what some other guy is doing, you won’t plough straight, and the harvest is going to suffer the result.

When he was asked to give a message which he would like to give to the whole world, he quoted Simone Weil, “The only power God has in this world is the love he inspires in us.” And he added

another quote from Thomas Traherne, “Nothing in this world has ever been loved too much, but many things have been loved in a wrong way, and all in too short a measure,” and

he said, “I want to share them because they have helped me a lot.”

His message for the Region is, “Speak the truth in love. Be Nepali.” (Cap obtained his Nepali citizenship in 1971)



*Fr. Cap teacher and friend of St. Xavier's students.*

One cold winter morning a little boy called out to his mum, “Mummy, there is someone on our street playing a strange pipe. I could hear him playing Beethoven’s Ninth Symphony.”

“No, my son,” the mother replied, “that’s Fr. Cap on a cycle going to meet his friends in Balaju.”

## Fr. Locke

### The Key To Any Question



“Oops...! Here we go... Okay, Kiran, now you take this list and check these numbers. Credit all that I have marked into Chicago, and debit the rest from NJS.” Credit Chicago! Debit NJS! What is going on inside the room of this scholar of Buddhism? Well, dear friends, this is what you may overhear if you happened to stand near his office. The debits and credits have nothing to do with Buddhism or history and culture of Nepal. He is probably straightening up a mess of some of the accounts which the houses in the region have sent to his office. However, if you have a question on Buddhism or history and culture of Nepal, Hinduism, theology, philosophy, how to set up a library, accounts, literature or almost anything under the sun, just stand at his door, which is usually open. He raises his head, “What’s up?” He looks at you through his thick glasses. You hesitate a bit or you lack words. Then a wide smile spreads on his face. Oh boy, now, you are at ease. He knows what you are there for, and the answer is ready even before you ask (This would probably explain the title above).

Fr. John Locke was born in Chicago on 18<sup>th</sup> January, 1933. He and his sister were the only children of his parents. His mother passed away when he was just seven years old. His father lived till 1971. So most of his childhood was under the care of his uncle and auntie along with his father.

His mother was a convert from the Methodist faith, yet she was a strong Catholic, and part of his faith experiences began with her. However, his inspiration to follow the Jesuit life came when he was a student in Loyola University, Chicago. There he came across a few inspiring Jesuits, and he read a couple of books about the Jesuits. The great work the Jesuits were doing, their openness, and their dedication inspired him to join the Society of Jesus.

After completing his school years he entered the Society of Jesus on 1<sup>st</sup> September 1951 at Milford, Ohio. He did his novitiate and juniorate there from 1951-55. In 1958 he finished his philosophy from West Baden College and reached Nepal as a regent at St. Xavier’s Godavari School. He began his theology in 1961 at St. Mary’s Kurseong and was ordained on 19<sup>th</sup> March 1964. After completing his tertianship in 1967 at Sitagarha, India, he took charge as the vice-principal and soon principal at St. Xavier’s School, Kathmandu, which he continued through 1969.

Some of his hobbies were music and photography. He tried various musical instruments at school but never stuck with anything permanently. Nevertheless, he was a recognized choir member in the famous Paulist Choir group when he was in primary school, and he continued this career in another choir group in high school. He went on

like that till he finally directed the parish choir at St. Mary's Kurseong.

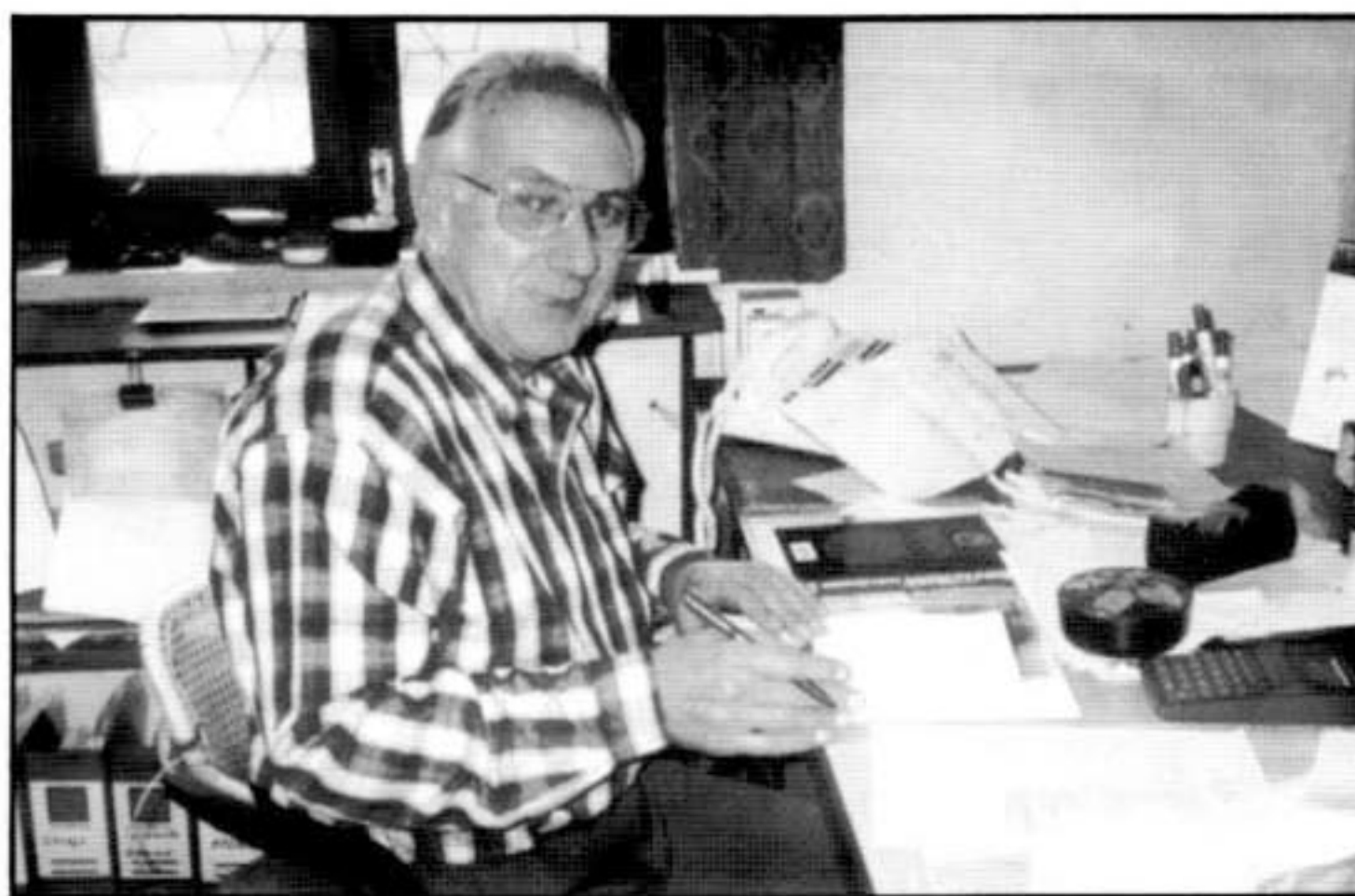
Over the years he has held positions such as director and superior of Human Resources Development Research Center, Kathmandu; visiting professor (Buddhism) at Vidyajyoti, College of Theology, Delhi (1985 onwards), director or speaker at various seminars nationally and internationally on Buddhism and history and culture of Nepal. At present he is the superior at HRDRC, the treasurer of the Region, and the executive secretary of the Office of Theological Concerns at the Federation of Asian Bishops Conference.

His interest in Buddhism came almost by accident. After completing his job as principal at St. Xavier's, when he was asked to go for higher studies, he

preferred to take Nepali language as his major subject. But superiors thought it better for him to join the Nepalese History and Culture Department at Tribhuvan University for his MA while he already had his MA in English literature. There, he took the festival Bhotojatra for his Master's thesis. This introduced him to Newar Buddhism, which was quite different from Tibetan Buddhism. Soon, he found that no research had been done so far about the Newar Buddhism and people were running after the more popular Tibetan Buddhism. He thought that it could be an area to work on and stuck with it till he had his doctorate completed in it. His doctorate thesis was published in 1980 with the title "Karunamaya." It is a valuable resource reference

in Newar Buddhism. Today he has about twenty-one publications, most of which are on Buddhism and various cultural studies of Nepal. Some of his other outstanding works are; *Godavari Sabda Suddhi* (1968), *Rato Matsyendranath of Patan and Bungmati* (1970), *Buddhist Monasteries of Nepal* (1985). A good number of articles, too, are written by him for the forthcoming *Encyclopedia of Jesuit History*, and also for the *Cultural Encyclopedia of Nepal*.

Having spent forty-two years in Nepal, he is a Nepali citizen now. When he looks back he exclaims,



"What's up?" Fr. Locke at his office desk.

"Kathmandu Valley has moved 200 years within these 42 years! Back in 1958 it was like a village, no cars, no buses, no education (only two schools were in the Valley), no university, no contact with the outside world

because the people in the Valley could not enter or leave it without a permit, and so on. Today things are different, as you can see, more education, more contact with the outside world, and more opening of the Nepalese mind."

One of the most remarkable experiences he had as a Jesuit was his meeting with Fr. Pedro Arrupe when he came to Patna in 1967. Fr. John Locke was appointed the official photographer and was asked to move around with the "Great Soul" for full three days. Another high point in his life was certainly his visit to Rome at G.C.34 as a delegate from Patna Province and meeting all the great Jesuits from all over the world. He also had a chance to have a few

words with Pope John Paul II there. In his experience with the people of Nepal, he finds them quite adaptable and welcoming at the personal level even though at the official level there could be a lot of doubts about what we are doing.

Last summer while he was addressing the young scholastics, someone asked, "Where do you think the Nepal Jesuit Society will go from here?" His answer was, "I have no fears for the future as such. All we need is to understand the context and act accordingly. We need not only to maintain the existing works, if they are important, but also to be open to new opportunities if the present works take

new directions. It goes along with the original charism of the Jesuits, as Nadal would answer the question, 'Why are there Jesuits?' the answer is, 'Jesuits are there to do things which no one else is doing.'

For that, we must

have a thorough understanding of the present situation, the ethos of the country, how the country functions, and what the need of the time is. This knowledge does not come from mere reading of books but by our day to-day contact with the people of Nepal, as we work along with them, which would require terrific skill in the local language and ability to meet people."

While speaking he stressed the point of "working with the people of Nepal." He made it clear that we Jesuits are all foreigners here, and a minority. On our own we can't accomplish much. So we need the cooperation of the local people. He

says that Jesuits are good at running institutions, "telling people what to do," but not generally the same at working with people. It requires an attitude with which we look at them as equals. When we look at them as equals, the work may not go the way we would like or according to the ideals of Jesuit education. But, according to him, "as we would like" may not be the best way to get things done in Nepal. So much so that we should be bold enough even to allow Nepalese, whom we trust, to guide us.

He was driving at the point that the whole ideology of cooperation with the laity, explained in GC 34, when taken in the context of Nepal, can't



*The scholar with foreign students on a guided tour through Patan.*

be limited to the cooperation with lay Catholics alone. It also focuses on cooperation with the people of all the other religions and a thorough understanding and appreciation of how the Spirit is at work in them in

the present situation. He adds that we must be ready to render help and be part of other groups who are looking for help to do good things for Nepal. Just as we are already doing, our schools could help poorer schools in Nepal for their better functioning.

One of the areas of his concern is the lack of people for good research work. He insists that if we want to help the poor we need to be well equipped with knowledge in various fields such as anthropology, history, social work, etc. He says, "Our usual concern is our immediate meal. That is, only to be concerned about maintaining and furnishing the existing establishments. The

disadvantage of having well-established institutions is that we lose flexibility. So I would say that if someone is interested in doing research, he should really push ahead into the future.”

Another problem which was pointed out to him was that with such an enormous amount of brain drain, how is our education helping the country and the poor local people? His answer was brief, “We can’t blame the schools for what they can’t do. Any educated individual would like to get ahead in life. So educating the individuals in schools may not help much to get them back to work with their own community. We have to bring the whole community along with it. However, the values we teach the individuals, wherever they work, are operating in them.”

Didn’t you notice a contrast in what he says and what he does? He is quite lenient towards anyone who would like to get ahead in life, and he looks at it as a natural impulse. Then, what impulse must have motivated him to leave his own locality and a better possibility of getting ahead in life and to come to work for the poor people in the missions? It must be some sort of supernatural impulse. And if he is passing that value on to whomever he meets, I am sure, one will surely be inspired.

Extracting from the talk and his commentary on the Spirit’s role in building a new Asia, (*Asia Focus*,

*June... 2000*), his message to us at the dawn of the Golden Jubilee can be quoted in this way:

“The growth of the Church in Asia as well as the future of the Nepal Jesuit Society demands openness, flexibility, and a discovery of the Asian vision of religious and natural pluralism as a gift of the Spirit.”

It is rather too short a biography when one talks about a great person like Fr. John Locke. After listening to him for a while one could easily be reminded of the famous English philosopher John Locke, because both seem to resemble each other in wisdom and knowledge. Probably the great difference is that the latter is more of a philosopher while Fr. John Locke is a realist with a great vision into the future. We must acknowledge the work he has done as a milestone in the development of humanity.

Once a nun asked a young scholastic standing in front of the parish church while Fr. John Locke was passing by, “Shh...Brother...is he the ‘treasurer’ of your region?”

“No, Sister,” the scholastic corrected her, “he is much more than that. He is a ‘treasure’ in our region.”

# Fr. Law

## A Poet In The Science Lab

### With Documents On Social Justice



Well, the psychologists and anthropologists are at a dilemma here. “Charlie Law” seems to contradict almost all the “natural laws” concerning human nature. You might ask, then, what is this new thing called “Charlie Law?” Hold on...! This is not something like Newton’s law of motion. We are talking about a person. Waooh! That is strange! Yet, that is the fact. If you want to meet him for a physics problem, sit at the left side of his table. His physics file is usually kept there. If your question is on social work, stand near the right side of his table. All his notes on social work are piled up on the right. Now, do you want to read his poems? Go to his private room in the residence and search for green or white files on the shelf. Then, what are those papers on the middle of his table? Oh, no... no... don’t touch those! Those are his unfinished articles about social injustice in Nepal. You see, here we are; the sum total of all these things put together means that we get Fr. Charlie Law. Yes, he is a rare combination of a literary writer, a science teacher, and a resolute social worker!

He was born on September 22, 1931, in Chicago. He and his younger brother, Phil, were the only children of his parents. His father though being a doctor and his mother being a graduate in Music, both lived a very simple life because those were depression years. His early inspiration for social service was from his own father. Though his

father was not very religious in his early days, as he was just out of the army, after marriage, he wanted to straighten out his life a bit. So his family tried to give 10% of their earning to charity, to the missions, even after they had their bank broken and all their money lost at one time. Fr. Charlie’s mother was quite as religious as any mother.

One of the occasions which probably affected him and attracted him towards the religious life the most was the experience he had when he went with his father to a Trappist monastery for a retreat.

He attended the parish grammar school up to Class Eight. Then, he went to Loyola Academy for high school studies. It is quite amusing to learn that the column giving his mother’s name on his application form for the entrance test to Loyola Academy was filled in as “Mother,” because even as a 13-year-old boy he didn’t know his mother’s name! However he did well there, and after completing high school he went to Loyola University for his college studies.

Slowly he worked out his vocation though he had the plan also to become a military officer or a doctor. He joined the Jesuits on 8th of August 1951. Fr. John Locke and Fr. Cap Miller were his novitiate companions. Charlie joined the novitiate a little earlier than the other two. In the beginning he was



not so sure of what he was up to. So he didn't have the desire to go to the missions. But during his Long Retreat he felt a call deep within him, and he was ready to go the missions. But he waited for his novitiate and juniorate to be completed to approach the provincial for permission.

It is interesting to learn that Fr. Law found himself to be gifted with a combination of tastes for science, literature, and communication, with 80%, 98% and 92% respectively, in his aptitude as well as preference tests. And he scored only 1% for clerical work. This would probably explain why he ends up writing poems and literary articles while preparing his physics lectures, and he leaves his table quite messy.

So in the juniorate and throughout his Jesuit life, he has written many articles, taken part in plays, done radio shows, etc. Now he has a collection of

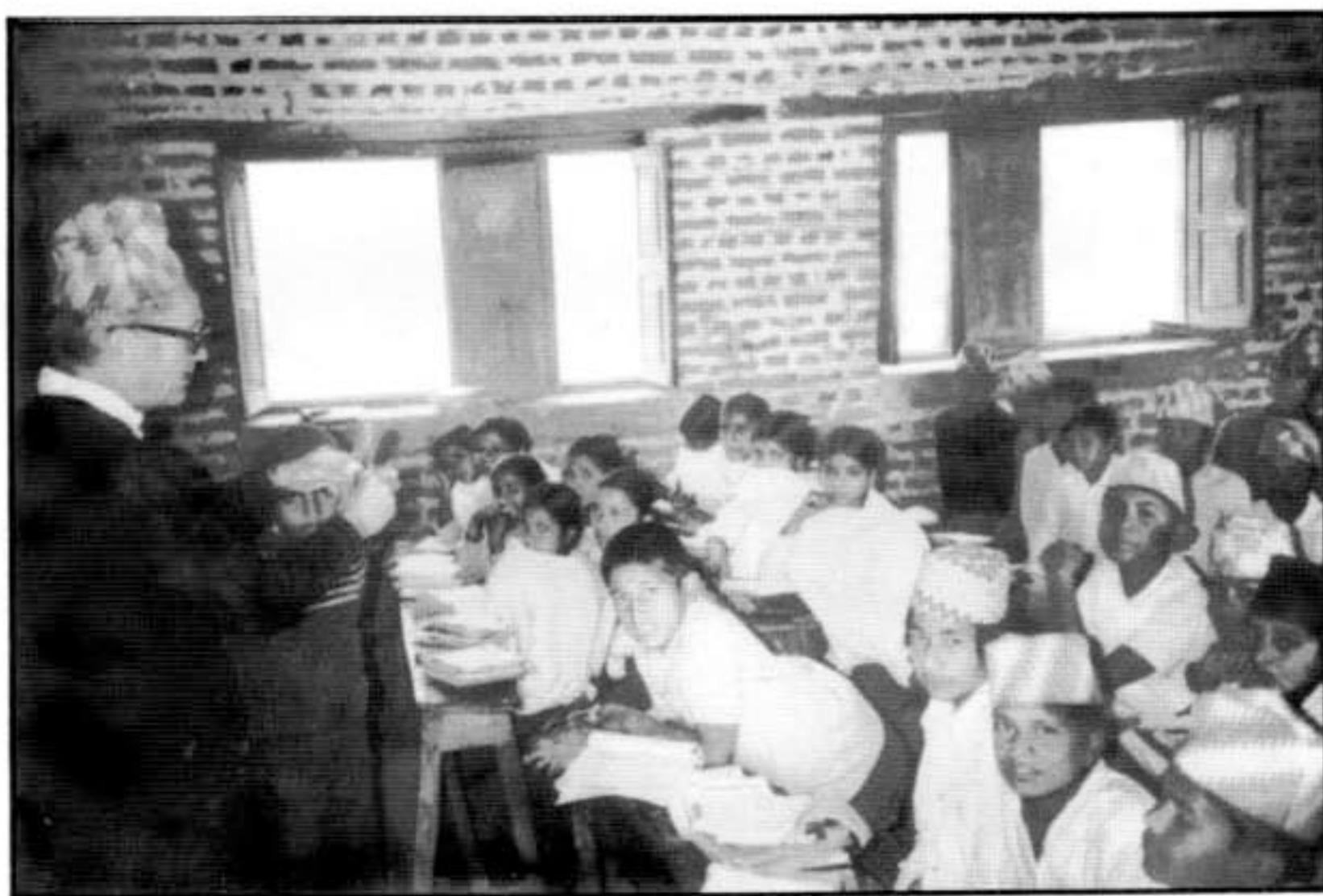
about 200 poems written by himself and many are published in various magazines. Some of his outstanding poems are; *Respect; No Love Lost* (It is on Tom Gafney); *Queen's Pawn Sacrifice; Green Light; Sweeper Boy; Don't Pull That Curtain; Red Light for Evolution; One in Twenty; Wisps*. He also wrote and published three books of personality/character development for youth.

In 1955 he went to Spring Hill in the southern part of the United States 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 like to go to Nepal instead. He said that it was fine too. However, it was only after he received the final green-light to go to Nepal that he went to a map to find out exactly where it was. Since he couldn't get his visa in time, he had to wait till he finished his philosophy to come to Nepal.

In late 1958 he arrived in Nepal along with Fr. John Locke. After reaching Nepal he went to Godavari where he joined a community of ten Jesuits



*Fr. Law, science teacher in Village Nepal.*

and started working with the hundred boarders there. Initially they all had a very hard life of waking up in early hours and getting the boys to study and so forth. The other

scholastics who were with him were Fathers Locke, Miller, and Gafney. Once when he and his companions went to Dhulikhel for a picnic, a young boy invited him to his school because they had no science teacher there. So Fr. Law approached the superior to see if he could extend his regency for one more year in order to go to that school. But the answer was negative. So he went to Kurseong in 1961 and did his theology there. He was ordained a priest in 1964 along with Fr. Cap Miller and Fr. John Locke.

In 1969, when the idea of shifting the school from Godavari to the city was proposed, he was all for it. He moved along and was made the hostel man in charge which he continued 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 system was changed into Nepali S.L.C. Charlie taught science in Nepali for about four years. As a young priest he taught in the school with more of demonstrations due to his broken Nepali.

After the hostel was closed, he had a year sabbatical during six months of which he spent in a village called Namdu. He taught in a school there and found that he was the only teacher who would come on time for the class. The height of his experiences there was that while he was teaching there, a strike broke out in the school and his principal and the math teacher were taken to jail. He spent the rest of his sabbatical in America.

After coming back from the States he went to another village called Phalebas for four years. Unfortunately he had to face the consequences of another strike too! But this time the strike was in Jawalakhel to get Charlie Law back to the school to teach science. So he had to come back to St. Xavier's. Finally, after a couple of months when everything was settled at Jawalakhel he went back to the village school where he stayed four years. Charlie considers his stay in the villages under the leaky roofs of an abandoned teashop and teaching

in the school as the happiest times of his life. That was what he always wanted to do in Nepal, to go to the villages. Nevertheless, some people thought that he was wasting his time there and also there was a greater need of teachers in Jawalakhel as they were losing teachers during those days. It was 1985, by then, and he returned to the city, and he was appointed superior there.

More or less in the same year, the "Think Tank" for the discernment about beginning the I. Sc. began to work out the possibilities of its launch. Charlie 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, but from 4:00-8:30 P.M. He was the acting principal for the I. Sc. section till it was moved to the present campus at Maithighar.

Around the year 1995, there was another discernment process, headed by Fr. Leo Cachat, to decide whether the campus should begin a bachelors programme or not. Initially Fr. Charlie was not in favour of it, but since more voted for it, they began the first of

two bachelors programme. The plan was that they should start something which others were not doing. Thus, at first the Bachelors in Social Work and later the Bachelors in Environmental Sciences were begun in the Campus. Opening the Social Work Dept. in the college is one of Fr. Charlie's outstanding experiences. He has great hopes that it will have a remarkable effect on the country.



*Fr. Law with his St. Xavier's students.*

When someone asked what his interest could be in future, he said that in his old age, when he retires, he wishes to go to one of these villages and be a chaplain, be involved in adult education, teach little kids, and so on.

On speaking about the unity of our Region, Fr. Charlie says that unity does not always mean that all agree on the same point and never disagree. There can be theoretical and personal differences, yet unity can be maintained and it should be maintained. Nevertheless, unity is often divided due to personal problems. This has to be avoided. We should present our ideas without personalizing them. We have to be open to accept the different views of other individuals. We should visualize the problems and enemies as remaining out there, and we should join to get those enemies rather than fighting among ourselves. He is also of the opinion that we should not limit ourselves to the schools and colleges. We cannot go on only with the idea of having the best college or school in Nepal, because that is not the whole Nepal. We have to unite to get the common enemy of injustice out there. And this unity can come only when we are ready to disagree theoretically but still have personal love relationships with one another. We need to unite to get what we want and to push our ideas. In the process there will be and should be conflicts. But the conflict is not with one who is in the next room but with those outside those windows. Our life shouldn't be one of just being charitable but meeting the real conflicts out there.

When he was asked to give a short message to the scholastics in the Region, he began, "My message is simply this: we need Jesuits with degrees or special training. Whether a Jesuit is in college or parish

work, he should be able to make his mark in that area. He should have something creative to offer. This takes serious and deep studies. Fr. Paul Coutinho in our Jubilee retreat said that Jesuits should be trained to a Ph.D. level, or at least to a Master's level."

"We have to watch in Nepal that with our foreign funds we don't become owners of fancy-front buildings. We certainly need good facilities, and many Jesuits have dedicated much time and effort constructing these buildings. I have been in construction myself. But, and most importantly, behind the fancy-front must be Jesuits with solid training and be able to work with Nepalese who are also highly trained. In the college, I work side by side with many teachers and part-time lecturers who are highly trained. It is not a matter of competing with them; it is a matter of working with them."

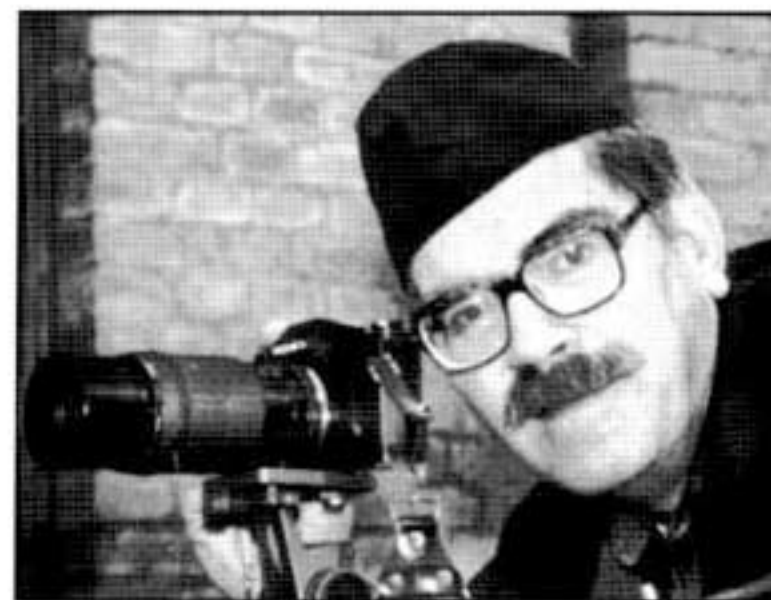
"Also Jesuits have to be ready to move into new situations as the opportunity offers. We as a group cannot be mobile unless individuals are well trained in various fields. Jesuits are sometimes called the 'Light Horse Cavalry' of the Church. But to perform this function, we must have the horses!"

While the pounding lecture on Social Justice was going on, looking at the professor, one of the students asked his companion, "Is he a lawyer?"

His friend replied, "Well, I don't know the exact difference, but I hear people calling him *Fr. Law*."

## Fr. Coyne

### The Person Of Expensive Jokes



Well, if you are going to have a friendly chat with him, you better have a full meal before that, because you might be quite exhausted after the chat. You can't be quite sure what reaction he will give to each statement you make. Looking at him you will be quite confused whether he may like it or not. And very often his reply is going to throw you into roaring laughter, but occasionally he is very serious too. It is guaranteed that you are going to burn all the food in your stomach if you are with him. Can you imagine! One day a little boy at St. Xavier's happened to break a window while playing cricket. The little fellow was called to the principal's office. The boy, looking at the serious man with a thick mustache sitting in the principal's chair, started sweating, lost words, and almost wet his pants. Thank God! The poor fellow didn't collapse there in the principal's room. But do you know what happened then? The boy left the room after having been congratulated by the principal for his good aim at the window! Yes, that is what Fr. Coyne is like - much like a "coin" having two sides - a serious-looking man but very humorous. Recently, we hear that among his other hobbies like photography, cycling and cooking, he has invented a new one too - the art of sitting and watching things around.

Initially, Fr. Marty Coyne was told that he was born on 30th July, 1934, in Chicago, Illinois, U. S. A. But after he joined the Jesuits, his mother came

to appreciate the significance of the next day (31st July, the Feast of St. Ignatius, the founder of the Jesuits) and wanted to change her mind. She said he was born after midnight and it should be recorded as 31 July. However the written document about him supports only the 30th July date.

His father worked for the city in the Anti-Arson Bureau, and his mother, just like most mothers, worked as a short order cook, washerwoman, and house keeper in her happy, comfortable home. His only sister was two years younger, and much smarter than he was. Fr. Coyne says she still is.

His initial schooling was at the parish primary school, Christ the King. There he discovered much over eight fun-and-adventure-filled years of education from the good Sisters of Mercy and learned not to take things at their stated values. Education got more serious after he was entrusted to the Jesuits for four years of high school at St. Ignatius. One-hour streetcar and bus trips to and from St. Ignatius provided him with basic lessons in patience, sitting, and waiting, which he has come to value in later life.

When he left high school in 1952, he was almost certain that God wanted him to be an aeronautical engineer. He was quite fascinated by that term. However, things got changed after his

father's death during his one-year of pre-engineering studies. When he talked with his mother, what he had shared only with his father (as a might-have-been sort of thing), she snookered him, and he had to apply for Milford Jesuit Novitiate.

During the two years of novitiate, one day, in a fit of fervor, he discussed with Novice Master Fr. Bernie Wernert a couple of lights he thought he had seen - one to be a brother and the other to be a missionary. His novice master counselled him, "Forget the first and write a letter to the provincial about the other." So he did as his novice master instructed him.

Then he continued his studies for the next two years of juniorate, during which he waited expectantly, but not being fulfilled, for a reply from the provincial. So he went on to West Baden Springs for three years of philosophy studies. There he learned quite a bit about whittling and hiking in Southern Indiana and even a bit about "philosophy." By then he had forgotten all about the reply from Father Provincial. Finally, when it did come, by the last days of these years, he discovered that he needed to prepare for the beginning of spending the rest of his life in Nepal.

He travelled solo from Chicago to New York by train, alone from New York to England by the ship, the *Queen Mary*; alone from London to Rome by train; and alone from Rome to Bombay by plane.

Bombay Jesuits put him on another train for Patna, where in the spring of 1961 he met and bonded with his first compatible travel companion, Patsy, a boxer dog (who, a few years later, was seen being taken out for dinner by a leopard at Godavari). Nevertheless, Bro. Ollie Nehr, a tiny Patna Jesuit, had all the trouble of picking up the "huge" scholastic at one point along the journey to Patna.

They (Patsy and he) flew into Kathmandu in April of 1961, and both of them went to work right away helping Godavari School to prepare for its Tenth Year Jubilee. Before the year was out, he got word on the day of her funeral that his mother had died.



*Fr. Coyne: In Godavari School Principal's role.*

By 1963, he had another travel companion, Fr. Leo Cachat. They both headed for Pune, and about a year later for Kurseong for theology studies. In Pune, he learned more about whittling and

cycling. Frs. Cachat and Coyne were ordained in Kurseong in 1966 and did their tertianship in Sitagarha in 1967. They both returned to Kathmandu in 1968. Fr. Coyne humorously puts it, "I wouldn't like to say which was a better travel partner, but Cachat lasted longer than Patsy."

On his arrival back he was appointed to St. Xavier's Godavari School. Looking back at the experience he had at that time Fr. Coyne says, "1968 was a year of considerable change. Every single thing got moved from Godavari High School to Jawalakhel except for two dogs, Fr. Saubolle, the paint on the

walls, and me. Correspondingly smaller items were transhipped from Jawalakhel to Godavari for the primary boarding school.”

“Events transpired at a perspiring rate of twenty-five hours a day, eight days a week. Finally, I found myself religious superior of the Jesuit veteran community (Fr. Moran, Fr. Downing, Fr. Miller, Fr. Saubolle, Fr. Dent, and Bro. Karpinski), treasurer of the school, head matron over all the hostels (except for Fr. Downing’s Class Five), and keeper of the dogs - our dogs in and others out. After Cap Miller left, I got to be principal and filled the five-card flush.”

In January, 1981, he moved to St. Xavier’s Jawalakhel School. In March the same year, on one fine morning, he found himself trying to kick apart the dining

room furniture instead of buttering the toast and while having a blackout. He immediately went to Chicago where a neurosurgeon, after taking his manifestation of consciousness, reamed out of his brain the prefrontal parasagittal meningioma that had caused the seizure. After the surgery he suffered a partial paralysis on the right side with multiple pulmonary emboli.

He returned to school after a year, less one day. There he had to learn again to walk and use his right side, occupy the principal’s office, and terrorize opponents on the hand-ball court - well, at least the wheelchair boys from the Social Service Centre... through 1992. During this time he used to walk

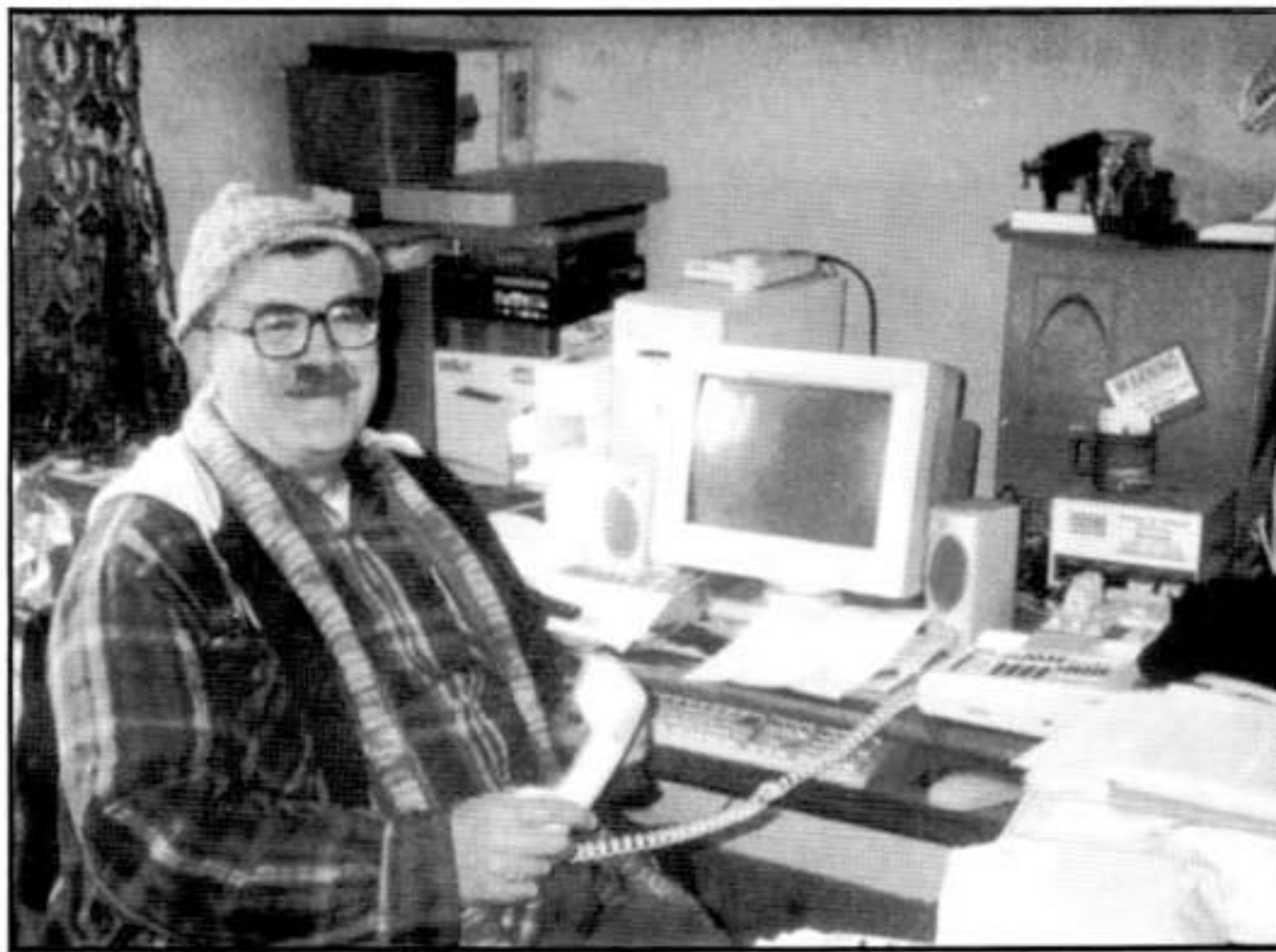
around the football field as an exercise, while the kids were playing. Some of the highly creative ones on the field were fascinated by the way he walked along the side and even attributed the name *Haathi* (elephant) to him. This name remained a secret until Fr. Coyne himself, in front of a class, approved it as an authentic attribution to his nature. After that the name was never heard again.

Many of the challenges in Fr. Coyne’s life occurred during his work in the schools. His primary aim was to allow the students to develop in most all

aspects and to help them to understand themselves. So he did seriously challenge the students and also at times their parents to show up to the level of goals set before them.

One of the things he noticed about the Class Six

students at Godavari was he used to consider them as having grown as much as they could. He later found that they did grow up further in age as well as in reputation. Even then, Fr. Coyne had marked them with certain impulses that could never be forgotten. One of the jokes among the campus boys who continued from Godavari went like this: when a class is totally undisciplined with a lot of noise around, if someone shouts, “Fr. Coyne is coming!” then immediately pin-drop silence follows. Well, it is much more than that. What was more consoling for Fr. Coyne, as the old boys used to come and greet him, is to see the true values of life that they learned from their primary education at St. Xavier’s still operating in them.



*Fr. Coyne: As NJS Socius at the phone, as usual.*

Some of his negative experiences here in Nepal as a Jesuit were undergoing the shock of losing fine men like Tom Gafney, Allan Starr, and Ben Bruneau. To cope with such situations was a real challenge.

When he was asked to give a message to the younger Jesuits in the region, his answer was very brief, "Well, you know, I would like to say only one thing. The younger generation should be protected from being infected by people like me." He stopped, looked up, had a good laugh, and then continued, "You see, a lot of things had been started off and taken care of by the older generation. I would consider myself as more of one who continues and consolidates than one who innovates. But what I observe now is that the direction has changed from where our generation had started. At that time the goals were set according to immediate needs and demands of the time. Certainly, the perspective has grown wider now. Part of this change is clearly seen in the idea of moving out of the Valley, and we are moving out of the Valley. Our target group also has been changed from small to bigger. We are expanding from the idea of providing the best education to social service, village development, and so on. So what I expect of younger generation Jesuits is not to be stuck with the idea of merely continuing but also to be innovators for the future."

After working for nearly thirty years in both the schools, he went away for a semi-sabbatical in 1993. He was soon reassigned to HRD Research Center community as the Admonitor of the Regional

Superior and the Socius. He is also the editor of the *Sagarmatha Samachar*, the Nepal Jesuit Newsletter. Now, working in the Region curia, sitting amidst the heap of papers, two computers (of which one refuses to cooperate with him), the telephone (which is not much disciplined in silence), the mail, e-mails - both coming in and going out, he says, "I find myself now and then when I look hard enough... at the right time."

Even after the bell, the discussion was going on for quite some time with lots of questions, clarifications, and arguments, when a hand went up from the back row at the right corner. The moderator looked up and asked, "Yes, Father, what is your question?"

"Do we need to discuss something on when to stop the session?" came the answer.

Before the moderator could say anything, another hand went up, and a voice followed, "Yes, yes, that same question was exactly what I had in mind to ask too."

The previous hand went up once again from the back. The moderator was amused and asked, "Okay, Fr. Coyne, what is your second question?"

"No," he said, "I would like to withdraw my question."

# Fr. Jim Donnelly

## The Walking Encyclopedia Of Chronology



“Back in 1961, there were three other Jesuits...” The pre-novice hesitated for a moment at the door and then turned back. A scholastic coming from the basketball court met him in the corridor and asked him, “Did you drink enough water?” “No,” the pre-novice replied. “It seems that there is a talk going on in the refectory. I don’t want to disturb them.” “Talk?” The scholastic had a good laugh and said, “Don’t worry, come with me. I will show you.” They both walked in and there was Fr. Jim Donnelly having a chat with a friend while taking tea. We can’t blame the pre-novice. It is true of anybody who happens to listen to him for the first time that he/she may mistake him for giving a prepared speech. That is his style even in ordinary conversation, slow, with proper pauses, with accurate choice of words, clear accent; and all his conversations are furnished with the correct years, days, and time of the events he narrates.

The Donnelly family tree shows that they are descended from Niall of all Nine Hostages, the King of Ireland, who died in 406. The tree shows plainly that the Donnellys are a collateral branch of the O’Neills. They derive their descent from Donnghal who flourished in the early years of the 11th century. The earliest well-known member of the clan was Goilla Macliag O’ Donnelly of Feara Droma, now in County Tyrone, who fell in battle in 1177 at Downpatrick, defending the clan lands against the Norman, John de Courcey. The fortunes of the family are traced through the confiscation in

Ulster, through to the battle of the Boyne where five Donnelly brothers were killed defending the bridge against William of Orange.

Skipping about eight centuries of the heroic history of the Donnelly family, we come to one of the offshoots of it, extending to Nepal. Fr. Jim Donnelly was born on August 5, 1929, in Cincinnati, Ohio. His parents were Mr. John F. Donnelly, born in 1889, died in 1972; and Mrs. Bertha Peterson Donnelly, born in 1892, died in 1989.

He had two brothers. All three of them entered the Jesuits, but each of the other two left the Society, one year into their regency. His brothers Jack T. Donnelly married to Winnie and Dr. Larry I. Donnelly married to Bea are still alive along with all their children and grandchildren.

When Fr. Jim was in Third Grade, he had the desire to become a Jesuit in Patna. He got his inspiration from the *Patna Newsletter* that used come to his family. In 1947 he entered the novitiate in Milford, Ohio. Four years of novitiate and juniorate were spent in Milford, 1947-51. He did his three years of philosophy at West Baden College, Indiana. His Bachelor of Arts degree came to him in 1952.

His regency was at St. Xavier High School, Cincinnati, his alma mater. At the beginning of



second year he was appointed to the missions and applied for his visa to India, along with fellow regent Fr. Jim Dressman. Both of them graduated from St. Xavier High School, Cincinnati, and were appointed to the missions in 1955 at the same time.

In the summer of 1956 India refused his visa, and so was Jim Dressman's. He was sent to theology in West Baden and told he was appointed to Nepal for his mission after theology. Jim Dressman was sent immediately to Nepal. During that summer he completed his Master of Arts work in English. Theology began in 1956; and it led to third year, 1958 - 59.

His ordination to the priesthood came after third year of theology, June 14, 1959. After doing one more year of theology, he went to his tertianship in Cleveland, Ohio, 1960-61. In the summer of 1961

he left with three others for Patna and Nepal. Frs. Norm Harland and Dick Lambert went to Patna. Fr. Frank Hillebrand and he came to Nepal.

From 1961 to the present he has been assigned to the two

St. Xavier's Schools of Godavari and Jawalakhel. He has been working in Nepal for 40 years teaching English language. He was the vice principal for twelve years and principal for ten years at St. Xavier's Godavari.

During his time as principal at Godavari School, 1981-91, he orchestrated with others' help the 35<sup>th</sup> anniversary of St. Xavier's School, a day they had

on June 5, 1986. There was a long lead-up to it, involving about 30 meetings with the 40 member committee, many of whom were fathers of boys at St. Xavier's Godavari, and who had been students of himself and the other Fathers. Having Their Majesties at Godavari at that time was the most memorable recollection of his 40 years in Nepal.

If someone needs an example of how to put one's whole heart and soul into what one is doing, here he is. Fr. Jim had two heart attacks about a week prior to the big day, which led to quadruple bypass (open heart) surgery a bit later in that summer. He pressed too hard in getting that programme done.

Over these nearly 40 years his most memorable impression is the 3000 or so students he has taught and the ongoing help and interaction he has had and is still having with them. He meets them all the



*Fr. Donnelly with his favourites of Godavari around him.*

time, and many come for the needed letter of recommendation that they require to move on to their next stage of life. On-going education after having had them in his charge for one or two years in their school days, that is his mission in life

and has been for 40 years. He considers this to be the most enriching experience of his life here in Nepal. So much so is his love for his students that he calls them "My people."

In 1991 he ventured into textbook writing. He has written three books mainly for the imparting of English language in the schools, *The Writing Handbook*, *The Workbook I for Writing*

*Handbook*, and *The Teacher's Key*. Besides his regular classes in the school, he also had a few years of teaching in minor seminaries in Nepal. At present, he is full time at work as a teacher in St. Xavier's Jawalakhel. His hobby has been to write his own family history, which has 375 pages in its 8th edition, 1998.

Among his activities, the most important ones are probably his various trips abroad, during which he has done for fundraising for the construction of school buildings as well as houses for the Jesuits in Nepal. His outstanding knack of channeling the generosity of his own relatives and friends to the Nepal Region has been a remarkable help in building up the infrastructure of Jesuit activities in Nepal. Recently, for six months, he was in America for raising funds for the new library and school hall block for St. Xavier's Jawalakhel. His cousin, Thomas J. Donnelly, died in 1994, had been a major contributor for Catholic Church of Nepal as well as for the Jesuits. The top floor of this three-story building is to be named *Donnelly Hall*.

His most popular activity that has served hundreds of people, including the younger Jesuits to understand Nepal, is his own hobby of showing slides. The large collection of slides features the development of Nepal at various chronological intervals, the growth of the Jesuits in Nepal, the marvelous mountain scenes of Nepal, and his own family history.

When he was asked to share about his vision of the Nepal Jesuit Society at the dawn of her golden jubilee, he clearly struck on certain points that could be summarized as follows.

He considers the schools are the chief apostolate in the Region, which actually pave the way for all the other areas of ministry for the Jesuits and for the Church in Nepal. It is through the schools that we get rooted in the Kingdom of Nepal. Educating

the younger generation foreseeing the growth of the Kingdom of Nepal as well as the kingdom of God is probably the best ministry that one could undertake if one feels a call towards it. He says, "Rooted in the Ignatian Pedagogical Paradigm, which distinguishes us from all the other private educational institutions, we can do marvels to promote a value system which will create a sense of spiritual life, academic excellence, and social justice among the students as they grow in our educational institutions."

He proposes that we should reach up to the level of entering into public service such as government organized development offices, so that we as Jesuits of South Asia could be called to run them or to be partners in them.

He expects that there will be a special commission for full-time vocation promotion. He hopes that our new vocation promotion policies should also bring in people who are research oriented to continue to develop the activities in the institutions like the Human Resources Research Development Centre.

He also hopes for a Nepal Region Development Office to come into place soon, modeled on the ones in the Chicago and Detroit Provinces. The big difference is Asians will run Nepal's for Asian needs.

We should keep up the spirit of availability, as well as we should all be firm in our spiritual life and personal prayer such as the Rosary, Examines, etc.

He suggests that all the Jesuits in Nepal should have at least a Master's degree. He reaffirms that our study should not end with a degree alone, but it should be taken as a life-long process. He warns all the young Jesuits that they should have a regular pattern of physical exercise, at least 5 or 6 days a week, which would keep them going further in their life.

He says that the younger Jesuits should also be interested in activities such as retreat preaching, writing books, and propagating devotion to the Sacred Heart.

We should be in touch with the remote areas of Nepal and be ready to open up mission stations there.

Our developmental interests should include education of remote areas, social work, and environmental development. He points out the need of constant personal communication between us in order to



Fr. Donnelly with the first Everester, Tenzing Norgay Sherpa

encourage one another in our areas of missionary activities. He foresees the need of all the individuals to be skilled in handling transportation means (such as bikes, Jeeps, etc.) which would mobilize us faster in our ministries. We should be warm hearted, outgoing, generous, cheerful, optimistic, and forgiving.

One of the areas, according to him, which we need to develop is media education. We need to create, analyze, and philosophize about movies, dramas, newspapers, etc.

He also emphasizes the importance of catechetical and pastoral experiences and training in these for all the scholastics. We should also be good managers. Basic skills of management, building maintenance, money handling, bookkeeping, and accounting should be expected of every Jesuit. Equally important for all of us is to become fundraisers from among our family members and friends. Right from their earliest days as Jesuits,

St. Ignatius, St. Peter Canisius, and other early Jesuits set a splendid example for Jesuits of all times of apostolic fundraising for our works.

Finally he concluded with his own word of wisdom for the growth of the Nepal Jesuit Society and her effective ministry. "As Jesuits, let us be

available in our given ministry and put 100% effort into each of our apostolates." This word of wisdom, emphasizing giving full-hearted effort into our apostolates, can be seen as a logical premise that leads into the ideology expressed in the motto of his

own ancestral family, which is *Spectamur agendo*, meaning "By our deeds you will know us."

Looking back at the marvelous work done by Fr. Jim in various fields, one has to admit the fact that the Nepal Region would not have been in the same pace of development unless someone like him had done that part well. And we are sure that the fire of gratitude in all our hearts towards him will never be extinguished.

The quiz master asked the last question, "Which month and year did Thisby give birth to her first puppy?" All the scholastics looked at each other for a moment, and then one got up and said, "Hold on, I will get the answer in a second," and walked out of the room. The quiz master was puzzled, "Where has he gone?" Another scholastic replied, "I guess he is making a phone call to Fr. Jim, and will be back soon!"

## Fr. Larry The One Whom All Should Look Up To



Even though he is the youngest among the American Fathers, he is the most noticed one among all the Jesuits in Nepal. If you are standing on the ground, regardless of your age and experience, you have to “look up to him.” Yet there is someone who constantly complains, “Larry gives me a sort of pain in the neck even after having a pleasant chat with him.” Now, Fr. Larry passes the same complaint when he has to chat with the same person whom he has to “look down upon,” as he puts it humorously. However, the problem is rather physical and can easily be settled if both agree to “sit down” and talk. Well, we can’t blame any of them for all these complications. Fr. Larry is about seven and a half feet tall, and his friend is only about five feet, that’s where all these differences begin. Being very friendly, humorous, and a fantastic counsellor, Larry is one of the most loved persons by the students whom he works with.

His full name is Fr. Lawrence Virgil Brooks. He was born on 22 October, 1938, together with his twin brother, George, in Chicago, Illinois. He also has an elder sister, Barbara, and two younger sisters, Susan and Dorothy.

He studied for his Bachelors degree at Loyola University, Chicago. There he came across many Jesuits who were on the staff, especially in his own Department of Classical Languages. He was

impressed by their way of life. He also had the chance to live for over a year in a house with a Jesuit doing a prefect’s job. He made an eight-day retreat for three years continuously, and at the end he decided to apply for the Society. He was accepted for the 1 September, 1963, batch. There were 34 of them in the class, seventeen from high school, seventeen from college, including himself. He was just short of 24 years by then.

Since he was older than most of the rest, and perhaps for other reasons, he was selected along with a lawyer who was his classmate to be sent ahead in his second year of novitiate to the juniorate. Both of them then went to philosophy after two years, skipping some of the usual two years of juniorate.

After two years of philosophy at North Aurora, Illinois, he went to Georgetown University, Washington D.C., to do his Masters in Linguistics. Prior to that, he had applied for the missions, while he was in philosophy, and was accepted right away. In 1968, he had to wait for a visa that never came. So he taught for a year at Brebeuf Preparatory School in Indianapolis, Indiana, before being sent to Nepal at the end of December, 1969.

He arrived in Nepal, after a long journey, on Thursday, 12 February, 1970, and in Kathmandu

itself on Friday, 13 February, driving in from India with Fr. Ed Kaciur, S.J.

He did his regency for a year and half in Jawalakhel as an assistant hostel prefect while waiting for his visa to go to India for theology. He began theology in Pune from June, 1971, and completed two years in 1973. He then requested a transfer to Vidyajyoti, Delhi, so that he could meet more Jesuits as well as be closer to Nepal. Thus, he finished theology in 1974 and was ordained in Kathmandu on 21 October the same year. He was the first one in the region to be ordained in Nepal. He did tertianship in Bangalore (1975 - 76).

He spent three months in language study before became assistant to the principal at Jawalakhel for about six months then principal in February, 1977. He was the principal for four years, after which he remained in the school in various activities until 1987, when he became the rector of Godavari. He finished two years there, then fell ill from burnout. He went to America for treatment and a rest, for two years. He returned to Nepal in January, 1991, and was assigned to the Campus where he worked until 1997. After that, he was assigned to Godavari as principal for three years. Now he is re-assigned to St. Xavier's College.

In between, he was director of the Godavari Alumni Association for three years and a member of the first Kamal Niwas formation team in the mid-eighties.



*Fr. Larry with students*

When he reached Nepal in 1970, he was the only young Jesuit regent around the place for several years. Talking to the young Jesuits in formation he said, "You are very privileged because you are so many. You can get together and share your feelings, likes and dislikes with one another." He remembered that, in his time as a regent, he would feel very lonely at times, and had no other companion to understand and share himself at the same wave length. However, he said, "I kept on going and doing all that I could."

Larry was born a leader. People around him recognized this extraordinary gift in him and benefited by letting him play the role of the leader. No sooner had he joined the novitiate than he was given all kinds of responsibilities. He even taught Greek to his co-novices. Such responsibilities carried on all throughout his formative years as a Jesuit. Even today he is actively involved in leadership training programs and other administrative tasks. He also counsels people in different walks of life. Even though such activities demand a heavy investment of time and energy, he seems to enjoy his work. He

says, "I seem to be good at it, and people seem to appreciate what I am doing".

"My vocation to the Jesuit life is the best thing that has happened in my life, and I am very grateful to God for giving me this opportunity," he says. Larry joined the Jesuits when he was 24 years old, and once he joined the Society his perspective on life was never the same again. He said that he could do so much for the people as a Jesuit and reach out to them whenever they needed him. He began to open himself up, which made him accept people and their situations. Knowledge about the diversity of culture and people had a reciprocal effect on him, which

made him rich intellectually as well as spiritually. He realized that joining the Jesuit Society was the right thing that happened to him at the right time. He also adds, "Of course, there were times when I

had to experience difficulties and challenges, but such experiences have made me more mature. They made me look deeper into myself and acknowledge my humanness. Reflecting and accepting my human nature was a liberating experience. Such were the graces of God for me, and I accept them wholeheartedly."

Talking about his high points in Nepal, he says, "High points were many. Being the principal at St. Xavier's Jawalakhel. Starting the Leadership

Training for Service Movement in 1982. Giving many retreats to our kids and others. Spending five years at Godavari and seven years at the Campus, etc. Of course, being the first to be ordained in Nepal was also a big thing, especially because my parents were able to be present. Moreover knowing and caring for so many of the youth of Nepal, meeting and interacting with so many parents, meeting so many others through workshops, seminars, Education Testing Service director for 24 years etc., were also enriching experiences. Another high point was earning a B. Ed. in Nepali medium."

"There were not that many low points. The most



*Fr. Larry at the farewell party for Fr. Bill Schock*

prominent one was being subject to burnout in 1988 and having to take two years off to recover. It was worth it, but it was hard being away from Nepal for so long."

"Being present at the death of Tom Downing, as well as the death of Tom Gafney, were also very low points."

"What I cherish most, I think, is the people of Nepal, their willingness to believe in us, their spirit of spontaneity and their openness to what we have to offer them. I love the mountains, the climate, and, up to recently, the atmosphere in Kathmandu (now quite polluted)."

Sharing his expectations of the young Jesuits he said, "Be as educated as you can. Education is not just accumulating degrees, it means much more. Primarily what it means is to be open to the world. Education comes from opening yourselves to people, their culture, and their situations. It will earn you more acceptance and respect than many of the degrees you hold, and you will be much happier. Being a 'professional' has its place (indeed a very important place) in the life of a Jesuit, but being 'personal' always involves deeper human relationships."

He also suggested that we, the young Jesuits, be what we are rather than pretend to be what we are not. Living in the world of reality is much more easy and healthy than living in the world of pretense.

Commenting on the future perspective of the Nepal Jesuit Society he says, "As I enter into the era of change in society, it is important for the older Fathers to step back and give the younger ones a chance to learn. We need to give them our support in every way we can."

"At the same time, it is crucial that we consciously make the effort to support, encourage, and affirm one another in our efforts. We are like people in a submarine, constantly rubbing against each other; so there is a real need for care and affirmation. We also need to expand outside the Valley and try newer, more radical types of work if we can. We do not want to get stuck in the Valley doing only a few traditional things."

"We also need to educate our men to their furthest ability, for only then will most people

respect us. Many have also stressed the need to identify more with the people and learn from them. I agree. Language is a start, but spending time with them is also important. The people have many faults, of which we are all aware, but they are basically good people and deserve our respect."

Fr. Larry stays at Maitigarh and is busy with the L. T. S, counseling, Dean of the B. Sc. of Environment Department, and other managerial tasks. He aims to work with the people of a high educational and intellectual level, because he believes that if these people are given proper motivation, they can move the wheels of change in this century. One of his dreams is to start an institution in which he could combine management, psychology, sociology, leadership training, etc., as a two year course, so that when students finish their academic courses they will be able to go into the field not just to work in the field but to be leaders.

Larry has a gift, and surely he is using it to produce men and women with quality for the good of the country of Nepal and her people.

Two friends were watching a play at the Campus. One said to the other, "Look at that poor lady on the right. She is struggling to see what is on the stage. That gentleman in front of her seems to be wanting to stand all throughout."

His friend replied, "Oh! No, it's that lady's mistake. She shouldn't have chosen that seat behind Fr. Larry. He is actually sitting."

## Fr. Ooki

### The Compassionate Pastor of Pokhara



All of a sudden, there was a big sound! ... An earthquake? The impact of it was very great. The captain fell down to the ground. The tremour went right through the bones of the young man of 19 years of age. All his colleagues on the field were on the verge of great panic when a heat wave surrounded them. But nobody moved from the assembly, and nobody uttered a word. The young man in the suicide wing of the Human Torpedo Operation of the Japanese Imperial Navy stood still as he saw the mushroom cloud rising about 20 k.m. away in the sky. It was moments later, he and his colleagues realized that the first atom bomb exploded right in front of them. It was August 6th, Monday, at 8.15 a.m., 1945, in Hiroshima, a key turning point in the history of humanity. It was also a turning point in the life of that young trainee as a Naval Officer. Akijiro saw "the value of life" diminishing in the far horizon. He wanted to run after it, grab it, and bring it back to the world where it belonged, before it would disappear from sight. So he ran after it. He never noticed how far he ran, but he never gave up. Finally, he got hold of it, clasped it close to his heart, and gently looked at what he had got. A tiny, slightly disfigured dumb boy in his embrace smiled back at him! But, by then, the would-be Naval Officer, far from his homeland, found himself standing in a small village near Pokhara, in West Nepal.

Fr. Akijiro T. Ooki was born on January 3rd, 1926, in Tokyo, the capital of Japan, as the seventh child among ten children in the family. He had only one elder brother and no younger brothers.

His father, Yoshiaki Ooki, had studied in a Marianist school in Tokyo, where he became a Catholic. His father learned Italian at a government university, and later on he became a trader between Japan and Italy. He died at the age of 95 a few years back. Pope Pius XI had granted him the title of the "Knight of the Holy Sepulchre of Jerusalem" because of his service for the Holy See and the Church in Japan.

His mother, Tsuruko Ooki, offered her life mainly for the sake of her children at home and was involved in regular household work. She was not a Catholic when she was married; but a year after her marriage, she was baptized. Ever since, she has lived as a marvelous example to everybody of her faith. She died on July 31<sup>st</sup> on the feast day of St. Ignatius, in 1943.

In the family, among the children, only his brother, Mr. Yoshitarou Joseph, got married. He has six daughters and two sons, all of them are married now and all are leading very good Catholic lives. His eldest sister, Sr. Monica, Ancilla de Sacrado Corazon de Jesus, and his second eldest sister, Sr. Margarita, A.C.I., belong to the same congregation. The third one, Sr. Teresa, F.M.I., is a Marianist. Sr. Maria, F.M.M., his 4<sup>th</sup> sister, became a member of the Congregation of the Franciscan Missionaries. She worked as Professor of Japanese Language in Fu Jen, a Jesuit University in Taipei, Taiwan, for twenty years; and now she is helping at a parish church in Utsunomiya City, Japan. His fifth elder sister, Ms. Anna, has died. Tsurusaburou Vianney, his younger brother, died as a baby. Sr. Agnes, A.A.S.C.



(Adoratrices of the Holy Sacrament) died a few years back. And Sr. Josefina, A.A.S.C., the tenth one, is now in Bolivia as a missionary.

After his primary and high school education in Hommoku Chugakko, Yokohama, Fr. Ooki went to Sophia University, a Jesuit University in Tokyo. As a Catholic student there, he was once invited to attend a retreat held in the Jesuit novitiate in Hiroshima. There he had the chance to meet Fr. Arrupe, the then novice master, who later became the 28th general of the Society of Jesus. During and after World War II, he stayed in St. Aloysius Hostel for Catholic students attached to the same university. The hostel director, Fr. Geppert, took good care of the students, for both their physical and spiritual life. So among about 30 students, 20 of them eventually became priests or brothers for the Church.

Though from the time of his First Communion in his boyhood, he had the dream of becoming a priest, in those days as a student of the university, he had no idea of becoming a Jesuit. However, one of his friends in the hostel once invited him to go to the novitiate with him saying, "Let's become novices."

A week after that, they both got into a train for Hiroshima. His friend was going to be a novice, but Akijiro's destination was to be an officer of the Japanese Imperial Navy. The naval base he was going to enter was located near Hiroshima. During his training in the navy he applied to become a suicide member of the Human Torpedo Operation. But in the meantime the atomic bomb was dropped on the people of Hiroshima City. Of that tragedy he was an eyewitness, and the war ended.

After having a change of mind, in 1946, Fr. Ooki entered the Jesuit novitiate in Hiroshima. And of course, Fr. Arrupe was his novice master. In the novitiate, Fr. Ooki was in charge of kitchen activities. One of the things he is still proud of from his novitiate experience is that he taught driving to Fr. Arrupe - a great thing to do to a great person.

He did his juniorate in Hiroshima from 1948-50, and then went for his philosophy in Tokyo. He began his theology in 1954, and Cardinal Petrus Doi ordained him a priest in 1956. He returned to Hiroshima in 1958 for his tertianship.

After tertianship, he worked in Eiko Jesuit High School for about six years as a teacher. In 1967, he was appointed to work in Hiroshima Jesuit High School.

He worked there for about ten years.

He tells about his experience while teaching in the schools in Japan, "Our Jesuit high schools in Japan have always achieved the highest esteem in the country



*Fr. Ooki at New Year's Mass, Sarankot.*

because of the good results of the students' entrance examination to the best universities. So as an ethics teacher in these schools, I repeatedly insisted that our schools should not only be prep schools, sending boys to good universities, but also, as Catholic schools, should inculcate the spirit of the Gospel into the students. Our alumni should have the idea of charity and service towards people and society. They should not only look out for the prosperity of themselves or their families, but they should also try to realize the idea of service for people in need. We had good examples for such ideas; for instance, Dr. Miyazaki who offered his life for a project against leprosy based in Agra, India, and Dr. Iwamura who worked in Tansen and Okhaldunga,

Nepal, for twenty years. I also insisted that our alumni should open their eyes to other countries in need of our assistance or help. Sometimes I used to tell them, 'If you are going to be doctors, always be ready to respond to requests from countries like Nepal, and be open to follow the example of such doctors.'"

In 1975, all of a sudden, a request came from the Nepal Jesuits to the Japanese Province asking for members of the Province to share in the work in Nepal. As he used to speak about Nepal quite openly in his classes, for him to be an honest teacher in front of his boys, he could not ignore the chance, and he applied to the Nepal Jesuits, expressing his willingness to work in Nepal. Since he still had duties for two more years, he prepared for his journey only in the spring of 1977.

On his arrival in Nepal, he first joined the St. Xavier's community at Jawalakhel. There while helping the hostel boys and doing some teaching, he ventured into learning Nepali. Being a very simple personality, he had a mild way of approaching the students. For instance, during the cold months of December and January, the boys used to refrain from taking baths. But Fr. Ooki solved the problem very tactfully by offering free Japanese towels and soap for those who took regular baths, and the boys used to rush for baths regardless of the cold weather.

Fr. Ooki's heart has always been moved toward the poor and the needy. So in 1979, when Fr. Adam Gudalefski, a Maryknoll priest, was leaving Nepal, Fr. Ooki immediately offered to take up the project for handicapped children run by Fr. Adam in Pokhara. Thus in February, 1979, he became the director of "Shishu Bikas Kendra." Initially there were only five children. Now the number has gone up to nearly 20. His work is mainly for the poor, deaf and dumb, and mentally retarded children from the neighbouring villages around Pokhara. Though he is still a member of the Jawalakhel community, he stays permanently in "Shishu Bikas Kendra." Before Fr. Ooki, there were no Jesuits staying permanently outside the Kathmandu Valley. So he is considered to be

the first full-time Jesuit missionary outside the Kathmandu Valley.

Besides his Centre in Pokhara, he also helps Jyoti Kendra in Simal Chaur. This is a day-care centre for under-five-year-old children. He also helped the handicapped centre in Baglung before it was taken over by the government. In 1993, Msgr. Sharma requested him to take care of Amar Jyoti Kendra in Bhairawa. So he often visits and directs the Holy Cross Sisters who do the work there.

Another project that has been directed by Fr. Ooki is the Japanese aided "Kukura Kendra." This was started for the purpose of providing eggs to the poor boys and girls of the public schools in Pokhara as an effort to give better nourishment to the children. Daily, hundreds of eggs are being produced and given out from there.

Fr. Ooki is also the first parish priest in Pokhara, sure enough a compassionate pastor. When he landed there, no Catholics were around the area. Now there are about a hundred Catholics and a good number of catechumens. One of the astonishing features of his parish is that it seems to be mobile at times. On New Year's Day, he takes the whole parish up to Sarankot, where he celebrates the New Year Mass, within the panoramic view of Annapurna and Machapuchhare.

After having worked for twenty years there, he is much loved and widely appreciated by all the people. Though in his younger days he was interested in activities like playing the flute, drawing, photography and photo printing, and trekking, he hardly finds time for these now.

When he was asked to leave a message for the youngsters in the Region, he said, "We should get into the shoes of the people of Nepal, through inculturation and a thorough mastery of the Nepali language. It seems to be lacking in our Region to some extent. The youngsters should take the challenge of learning Nepali well. We should always keep the poor people as our priority and target, and give ourselves to them whole heartedly."

## Fr. Bill

### The Limited Stop by Pass Rider



He is faster than you think! If you can catch up with him, that will be quite an achievement. His goals are always clear to him. Once he knows what he wants, he immediately throws his heart into it. Then the rat race begins till he gets what he wants, and nothing stands in the way. People often think that he is a workaholic. It is not quite true, because he is also one who enjoys a lot of fun besides the serious work. If you want to meet him on holidays, you better make an appointment with him on one of the mountains around the Valley or somewhere in the jungle out there. Ask him what his weekly schedule is like. He will say, "Well, this week I got this... this...this...and this." Every minute is filled with something. However, ask him if he has time to help you for "this" something else. "Oh, sure, when do you want it?" He finds time and is always ready. But, mind you, if you are late for an appointment, "Bad luck for you guys, get lost, I have my 'this' waiting for me, see you later," and off he goes. Well, that's what Bill is like.

Fr. G. William Robins was born on 10 August, 1943, in Canada. He was the only son and the second youngest out of six kids in the family. Though his father was a convert from the Anglican Church, Bill grew up in a very Catholic atmosphere. His mother was a Catholic. His father wanted to become a Catholic before the marriage even though it was against the taste and desire of his own family.

Therefore he was a strong Catholic. Bill did all his studies in Catholic institutions. He was in the local parish school for Grades I to 8 and then he was transferred to St. Paul's High School, a Jesuit school, from Grades 9 to 11.

As a kid, he always had the idea of becoming a missionary but didn't know what kind of missionary he would become. He doesn't see any conversion experience or great change in his life that could be remarkable in his turning towards the missionary interests, but only as a natural vocation.

He joined the Society on 14 August, 1960, at Guelph and completed there his two years of novitiate and two years of juniorate. He went for his philosophy to Mount St. Michael's Spokane, and the following two years of regency were at Campion High School, Regina.

From 1967-71 he spent summers at Seattle U. doing a Masters in Science. He simultaneously completed his theology at Regis College, Toronto, and was ordained in 1971 at the age of 27. Though he had the desire to work in the missions, he didn't feel ready to come to the missions till he finished all his training in Canada as a scholastic.

Nepal was the second choice for Bill. He came to Nepal via Bhutan. Initially, he opted for and worked in Bhutan for five years. But things worked

out in such a way that he had to leave Bhutan and come to Nepal. He is happy to work in Nepal though he wasn't very happy to leave Bhutan at the time that he did.

He did his tertianship in Sitagarha. After tertianship while he was waiting for his papers to be cleared so that he could go back to Bhutan, Fr. Bill Mackey sent him a note that he will be picked up by someone at the Assam boarder on the 25<sup>th</sup> of

May 1976. But unfortunately the message reached Darjeeling on April 26<sup>th</sup>. They tried to make a phone call to Bill, there was no direct connection to reach him. So the message was passed on from person to person until it reached its destination, and it said that the Bhutan border was going to be closed, so he should leave

for Bhutan immediately. So Bill sneaked into Bhutan without the interline permit in his hand thinking that's what he was asked to do. Eventually the Indian officers found this out, and he had to leave Bhutan. The police accompanied him till he took off from Delhi. It was, by then, the end of 1976.

Having no more chance to get back into Bhutan, he came to Nepal in the middle of '77. The highlight of his apostolic life, according to Bill, was certainly his work in Bhutan. He finds the most inspiring years of his life were the time he

spent with Fr. Bill Mackey with whom he lived in Bhutan.

Coming to Nepal, he was overwhelmed by the differences he saw between the Nepalese and the Bhutanese people. He was surprised at the small, tiny Nepali kids compared to the strong, well-built Bhutanese kids. The major challenge he felt in Nepal was how to reach out to the poor in Nepal, because in Bhutan he was working with the ordinary



*"Can you catch me?" Fr. Bill's playful challenge.*

village kids and in St. Xavier's he had to work with middle class kids. As we know he always wanted to be with the poor ones. So he had to make a major adjustment in his approach to the mission work he had in his mind. Of course, he admits that the political situation in Nepal was different from Bhutan where all the salaries were paid by the Government, while in Nepal the Jesuits had to support themselves in educating the kids. So it left no option but to admit kids who could pay their fees to some extent.

In the meantime he acquired terrific fluency in the Nepali language, which has helped him to make good contacts with the people.

He taught for about twenty years in St. Xavier's. He was superior in between but always teaching at the same time. According to him, being superior is not very difficult. He doesn't see any need to put the superior on a pedestal because in his experience being superior was not a very hard job. The greatest challenge in being a superior is to be open to people and to get people to be open to one as a superior. It was great for him to work with people like Leo, Cap, and Jim Dressman because they were so much involved in getting the younger generation to be open.

He points out that there should be a trust between the subject and the superior to have a proper manifestation of consciousness. It does not mean that there should always be an agreement between the superior and the subject. He disagrees with G.C. 32 on the "Union of minds and hearts." According to him, there should certainly be "union of hearts," but "union of minds" is not really true because it is difficult for all to think the same thoughts. Rather, it will narrow down the perspective, and we may not even enter into new ideas. So it is fine to have lots of new ideas and to be open to the superior who knows everyone with

the differences one has and everyone knows the superior as well. Then it is easy to make decisions, because one knows the talents, the tastes, and the deep desires of the other. But as soon as there is a lack of trust, then one will have to go around and around to find the motivation of the other. So, it is important to have trust and openness between the superior and the subject.



*Fr. Bill confers awards on his Center boys.*

The worst day of Bill's life was the day when Fr. Tom Gafney was murdered. It will never go away, but he admits that we need to live with some bad memories too. Going through all that experience was tough. At first Bill was rather upset because he reflected that if this is the way they are going to react to the good work we are doing what is the use of helping them? But again he reflected on the other side, got over his angry mood, and wanted to have that project going.

After Tom's death, Bill was thinking that someone who knows Nepali well and has Nepali citizenship would continue the work Tom was doing. Though he didn't think that he was going to get that job, things worked in such a way that he had to take up that work. He is happy with the job and is working hard in those institutions. Through the new job he finds himself working with poor kids again, as he had desired in the past. So he takes it as a challenge and a grace. However Bill finds it, not a very difficult

job, except for fundraising, because he is supported by a group of very dedicated staff.

Answering the question whether he had any vocation crisis, regarding any pull from the opposite sex, Bill says, "Oh, vocation crisis in that way, ...ah... not really, I can think of all the young ladies I could have easily fallen in love with all the way through life. Ok... well... let's see the other side of the coin, whether they would have fallen in love with me or not. You know, one can dream about being a hero, but you never really check that out all the time! And if you do, just looking over your longer and shorter life, you see, the same thing you usually find that the ladies who really want to fall in love with you aren't in any way the ones whom you would want to fall in love with. So you are thinking of ways of running away from this. You can look into your own life for that experience. But I think it is pretty well universal."

Talking about his choice of the apostolate, if he were let free to choose it, he says that he would have gotten out of Kathmandu and would have worked in one of the public schools in a village.

When asked to share about his high points he paused for a moment and said, "I always enjoyed teaching, helping in the lab work, and conducting games at school. One of most remarkable experiences was my work in the village of Kaule. Dealing with great

Jesuits as their superior is another one. Now I am happy that I am able to work full time for the poor."

His advice to the younger generation is that it is important for one to distinguish between one's likes and one's wants. The deepest desires of ours are those which we really want. It is ultimately the question of our relationship between the individual and God. That is to discern the plan of God in our everyday life and to prioritize our desire to get to heaven. Our likes may be many, but our wants will be where our feet ultimately take us. So it is important for one to be honest with oneself for what one really wants to do.

He concluded by saying, "The Society of Jesus runs on TRUST in God and in one another. Let's work to EARN that trust!"

---

When the Superior returned from a trip he asked his Socius, "What, nobody volunteered for this job?"

The Socius replied, "To tell you the truth, you know, all are tied up with too many things. I couldn't force it on anybody either."

The Superior thought for a moment and said to himself, "I guess... 'Bill' wasn't there for the meeting."



Apostolates of  
The Nepal Jesuit Society

# St. Xavier's School, Godavari (SXG)

Live for God and Lead for Nepal



Upper Compound



July 2, 2000 Fr. Boni (Principal) at the inauguration of the Golden Jubilee Year

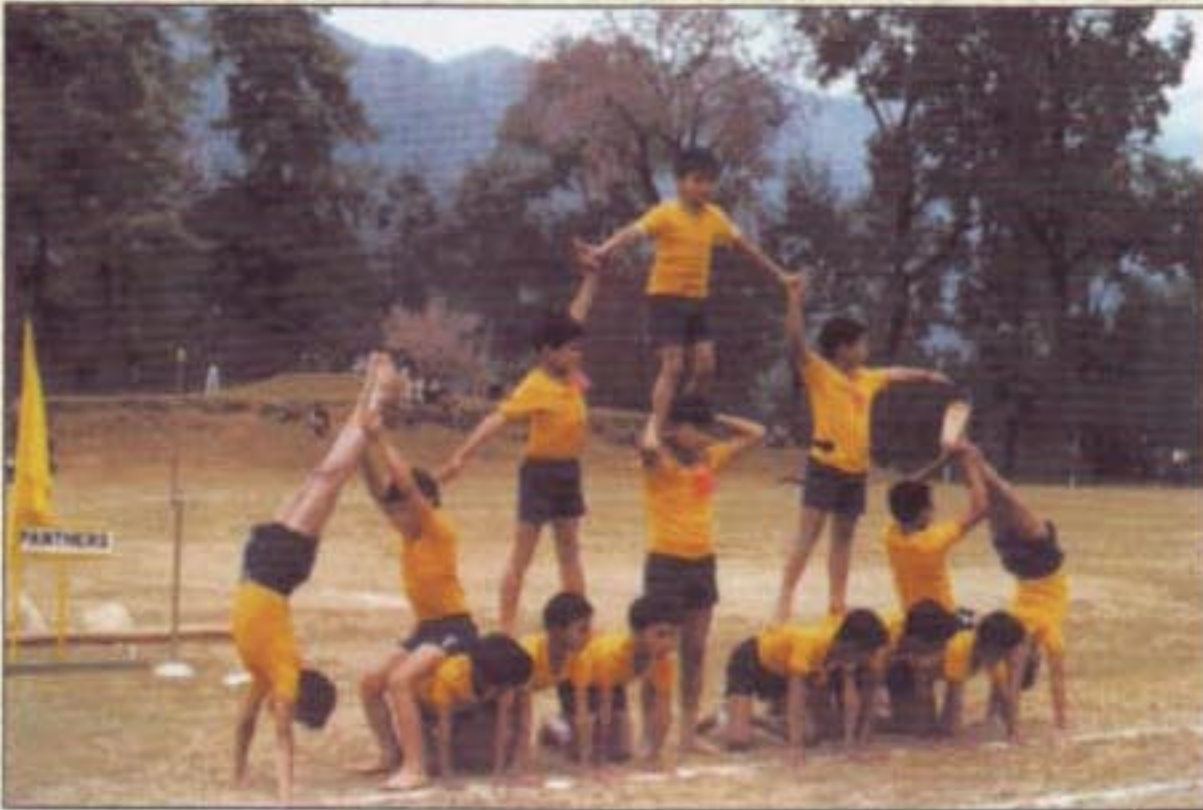


A cultural performance



The 2001 School Mela





Beautiful pyramids

Wrestling finals



Boys in Scout Mela activities

Breaking the pot



Aiming higher

Jesuit Volunteers International helping out in the school activities





Sports Day events



Victorious basketball team, Moran Memorial Tournament

A dance



Building high



Junior School, basketball practice.





Sports Day events



Victorious basketball team, Moran Memorial Tournament

A dance



Building high

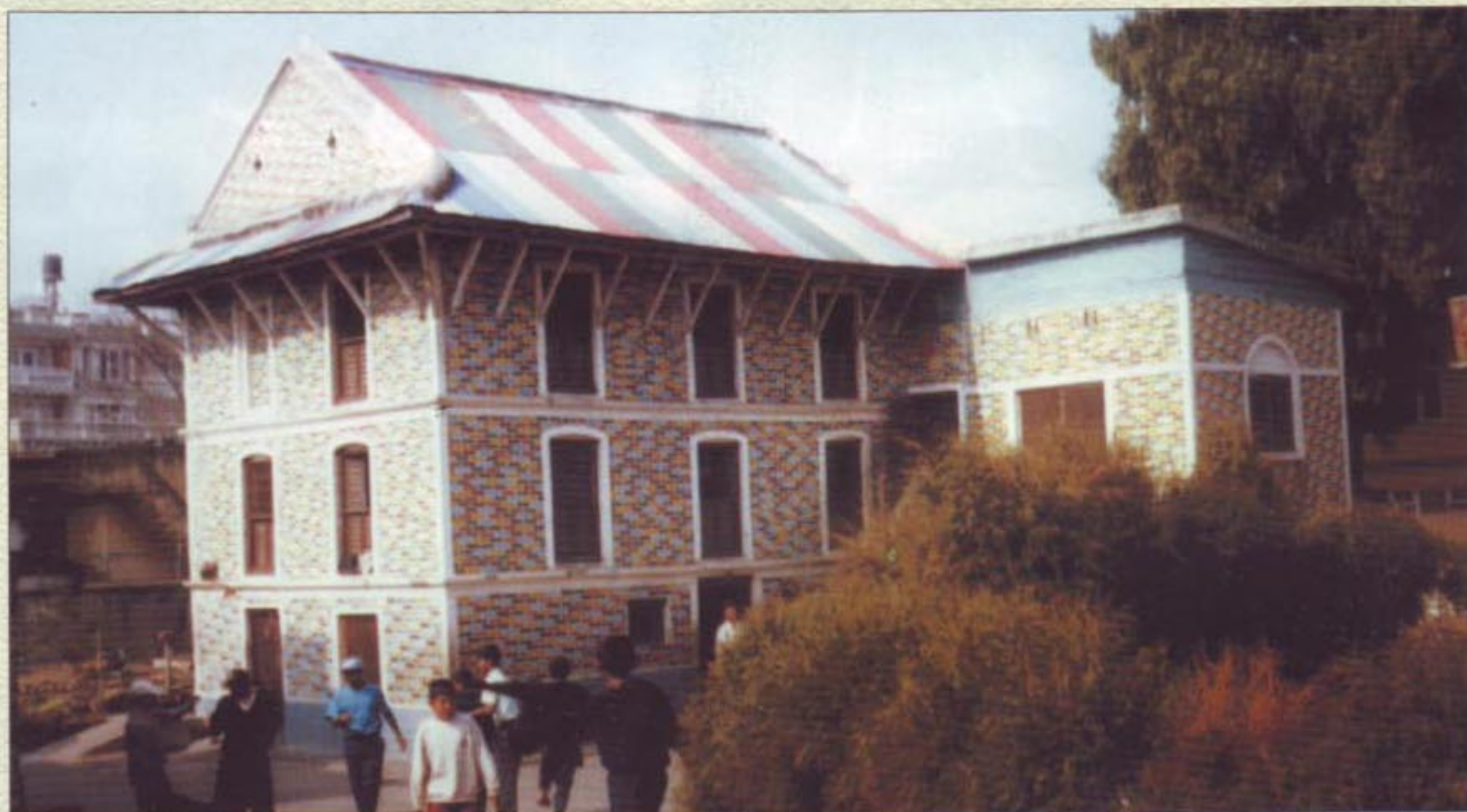


Junior School, basketball practice.



# St. Xavier's Social Service Centres (SXSSC)

To Love and Serve Christ in the Poor



Founder, Fr. Tom Gafney, conferring awards



Fr. Gafney at another award ceremony



Fr. Bill Robins, the present director, with all his SXSSC boys



## SXSSC Activities at a glance



Preparing lessons



Representing Nepal in Japan  
in a wheel-chair race



Recreation

Freedom Centre

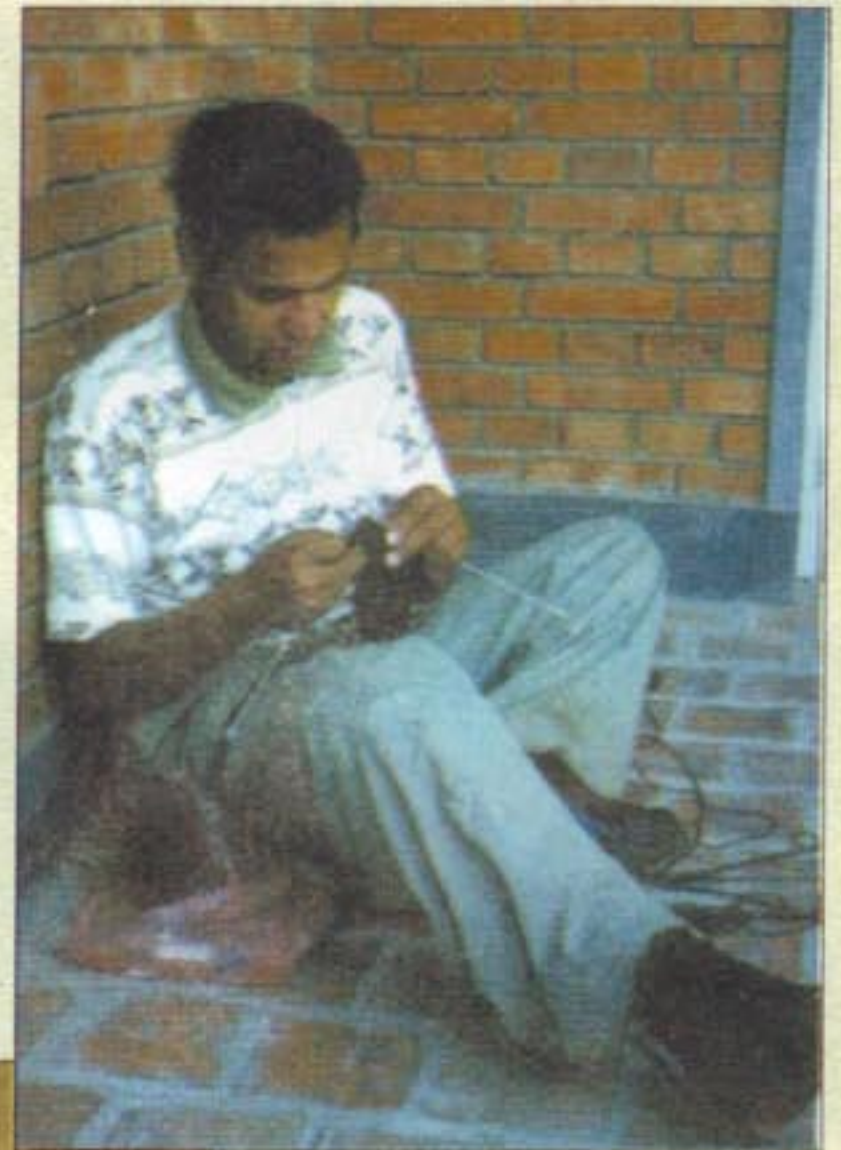




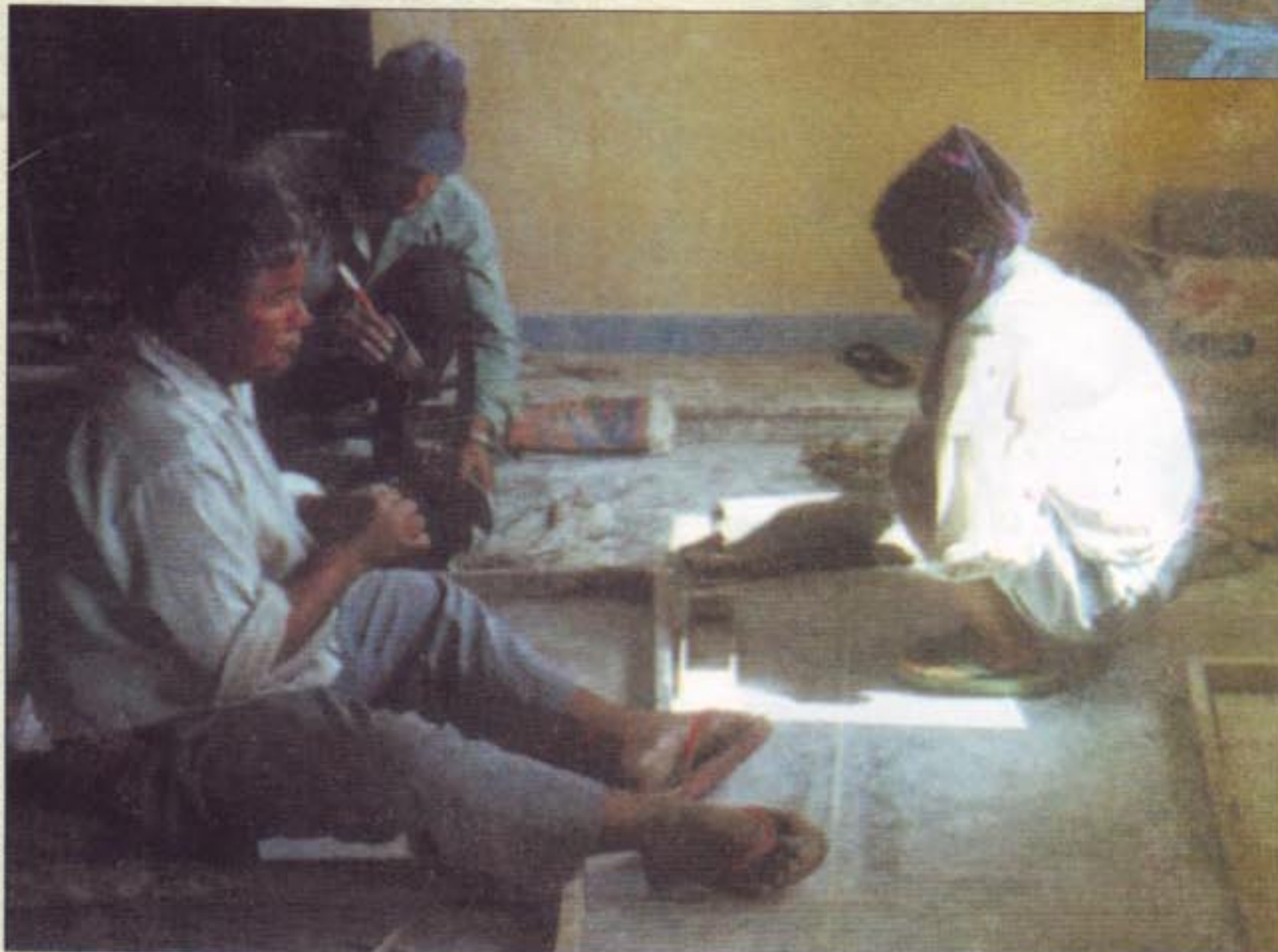
*SXSSC, Nakipot*



*Nakipot, caring for the sick*



*Nakipot, sweater weaving*



*Nakipot, producing chalk*

## Human Resources Development Research Centre (HRDRC)



*Fr. General visits HRDRC, 1989*



*Fr. General sees first-hand books produced at HRDRC up to 1989*

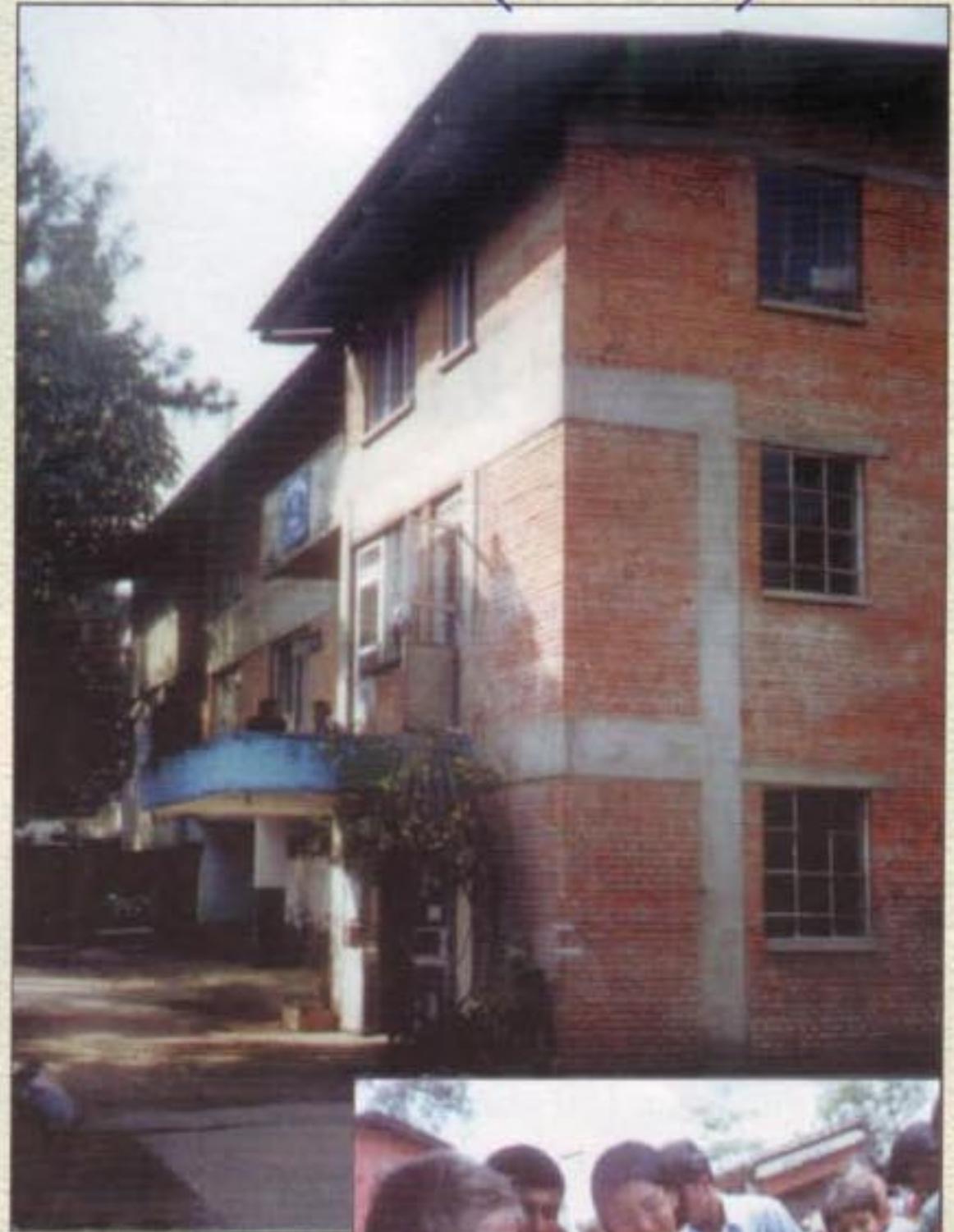


*Dhading - People making a water tank with the help of SFDP and Dhading Irrigation Project, (projects guided by Fr. Stiller)*

## Godavari Alumni Association (GAA)



Weekly village clinic, in a village school



Chief Guest Fr. Watrin addresses the Adult Literacy award gathering



Fr. Watrin presenting Adult Literacy awards



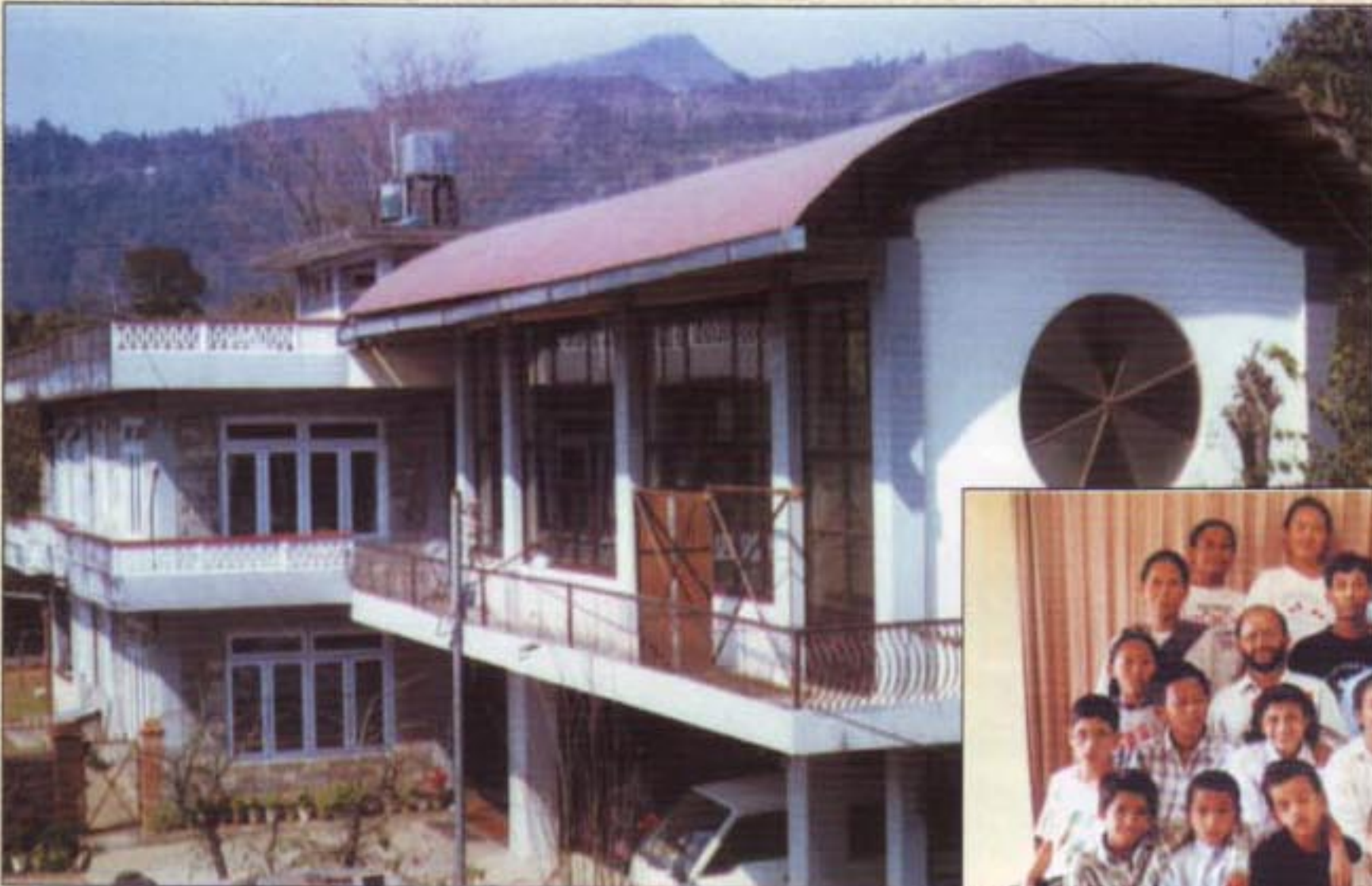
Fr. Watrin at the school graduation



Fr. Watrin at the SAV-sponsored school, Julapa, Baniyatar



## Shishu Bikas Kendra, Pokhara



Staff and students of SBK



Morning exercise



Gymnastics training



At prayer



Award Ceremony

## St. Xavier's College (SXC)



Fr. V. Francis (Ex-Principal) & Fr. Watrin with German Ambassador Dr. Barth inaugurating the second block, 1996



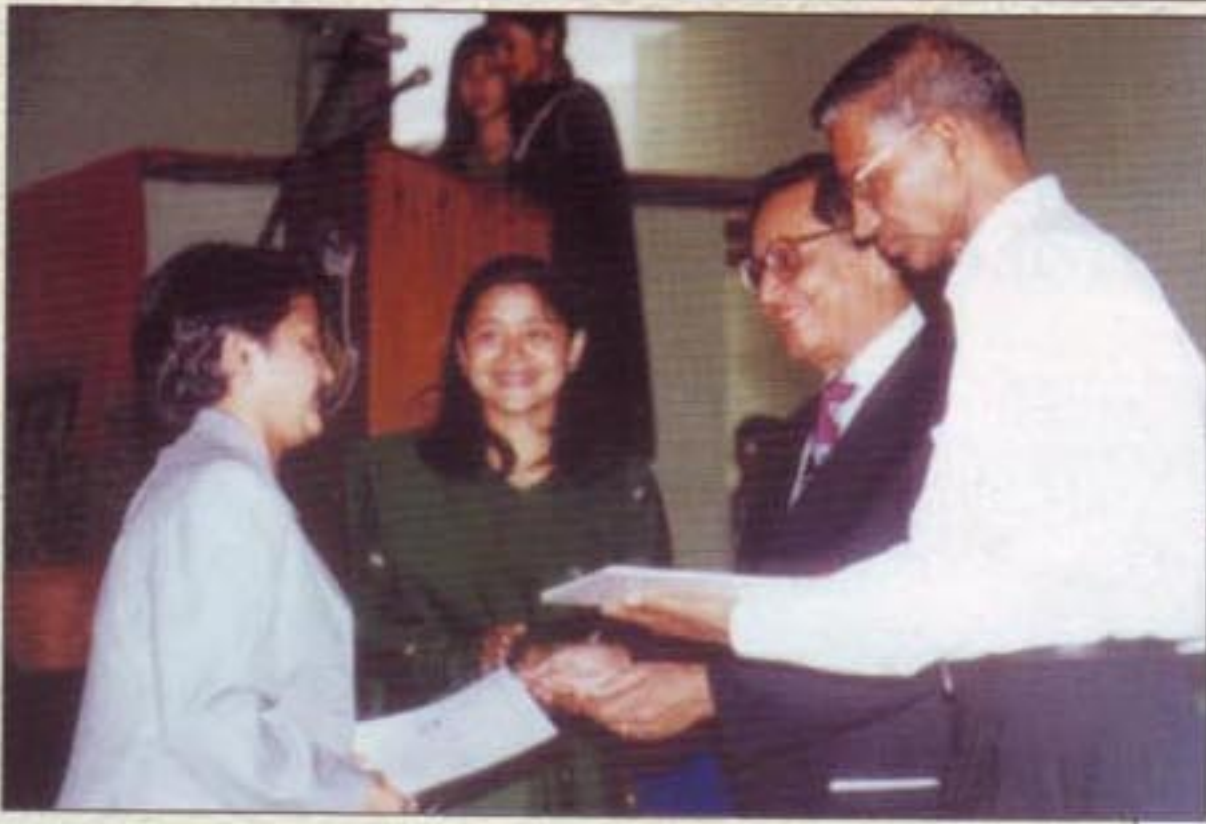
Fr. Watrin's family members at August 12, 2000, inauguration



Watrin Family Hall



Lighting the lamp by Vice-chancellor of TU, Navin Prakash Jung Shah on ISc graduation day



Mr. Devendra Raj and Fr. TM Joseph (Principal) at the graduation day of BSW and B. Sc.



Graduates of BSW



One-Act Play Contest



Dance Competition



SET Exhibition



Basketball

# St. Xavier's School, Deonia (SXD)

To be fully human and fully alive



Principal James with the students



A classroom scene



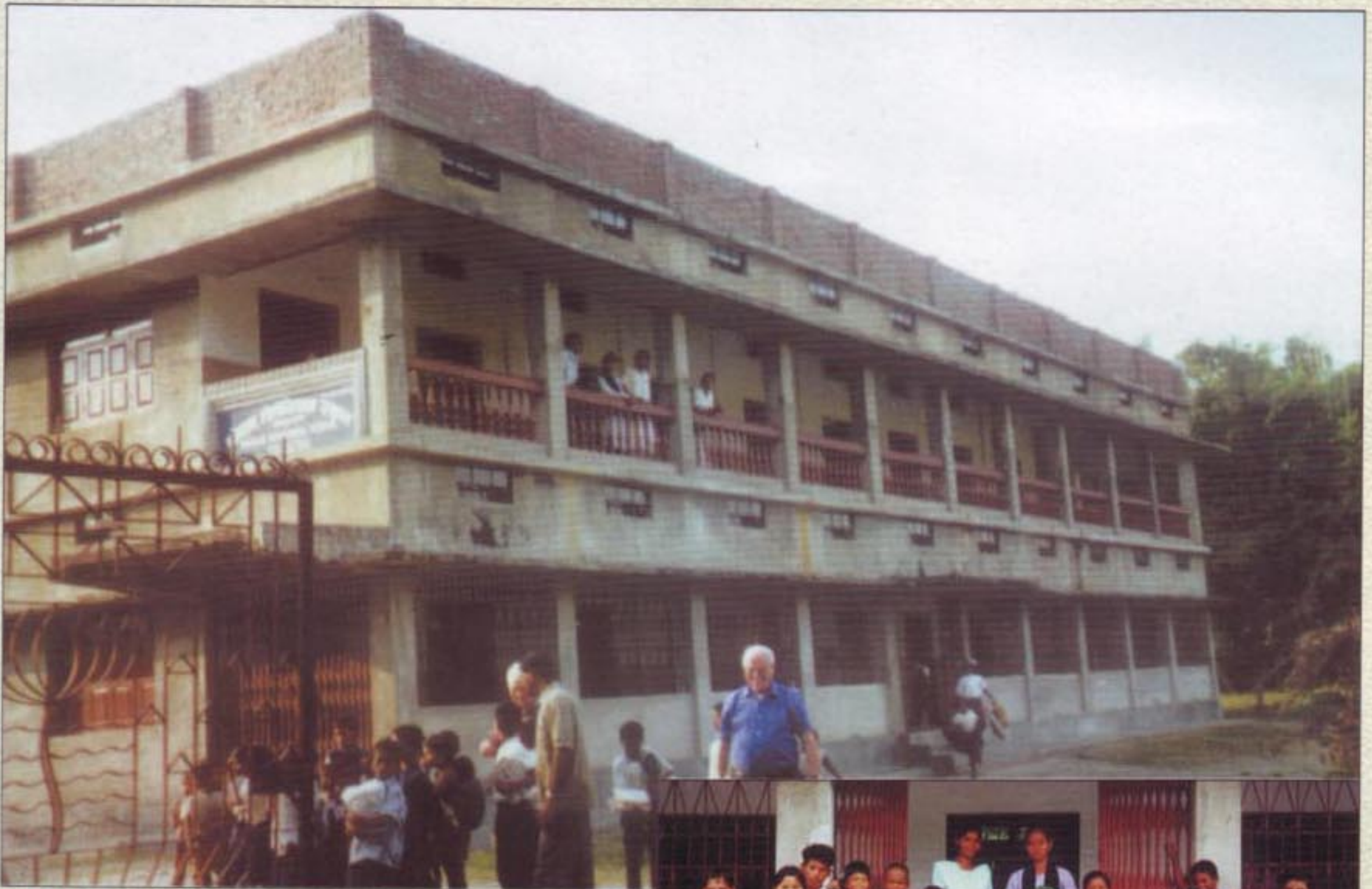
An action song by the children



At the morning assembly

# Moran Memorial School, Maheshpur (MMS)

To be fully human and fully alive



Principal Fr. Norbert, staff, and students.



Preparing for a class



Kids at morning prayer

# Kamal Niwas (KN)

Jesuit Training Centre



Candidates, Batch of 2000-2001

from left; Ashok, Anup, Vinay, Kishor, Bipin, Kosmos, Tobias, Arockia, Raja, Anil, Xavier, Tej



One-Act Play, the Fourth Wise Man, 2001



Off on a trek with Fr. Bill Robins



Apostolic ministry at Pashupati

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## Godavari Ashram



Ashram, established, 1981



A House of Prayer, the new block complex

## Jesuit Refugee Service Nepal (JRS)

Since 1991, around 97,000 Bhutanese refugees have been living in uncertainty in seven camps in eastern Nepal. In the Nepal camps, JRS is involved in the implementation of a Caritas Nepal education programme, funded by UNCHR, which serves nearly 36,000 refugees. Nearly 800 teachers benefit from regular teacher training education, and new programmes, including one geared towards special needs, have developed. With the help of World Food Programme, JRS has also launched a vocational education programme. The present team includes Fr. P. S. Amal Raj S.J. (Dir.), Fr. Devadas Muthiah S.J., and Fr. N. Kuruvila S.J.



Morning assembly at a JRS camp, East Nepal



Frs. Amal and Varkey and a few JRS students



Students of JRS at leisure time





NJS scholastics visit JRS, Damak, 1997

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## Crus Vir

*(Eucharistic Crusade)*

*Started more than 150 years ago in France, the Eucharistic Crusade is a special section of the Apostleship of Prayer for children. Its purpose is for the members to live the Morning Offering in union with the Eucharistic Celebration, the Sacrifice of the Mass, practicing devotion to the Sacred Heart of Jesus, devotion to Mother Mary, and practicing small sacrifices for others. Thus the members build a basic Catholic community for the future.*



Damak Rally, 1995



Br. Hermon, moderator, and members

## Pastoral Apostolate



Fr. James Britto celebrating Mass at Baniyatar



Catechumens at Teku



Instructing catechumens at Baniyatar

# Placed with the son in Nepal



Fr. Eugene L. Watrin  
(Moderator G.A.A.)



Fr. Ludwig F. Stiller  
(Director HRDRC)



Fr. Casper J. Miller  
(Superior SXJ community)



Fr. John K. Locke  
(Treasurer NJS)



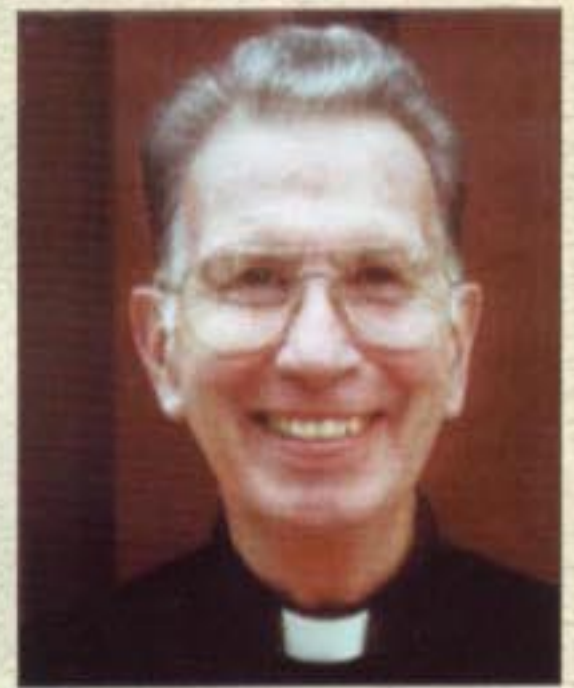
Fr. Charles A. Law  
(Superior Campion House)



Fr. Martin P. Coyne  
(Socius NJS)



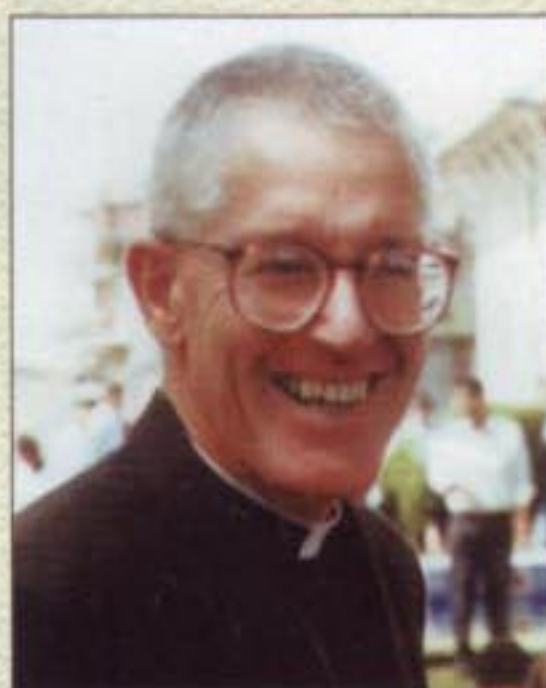
Fr. Leo P. Cachat  
(Missioned to Myanmar)



Fr. James J. Donnelly  
(Teacher SXJ)



Fr. Lawrence V. Brooks  
(Teacher SXC)



Fr. G. William Robins  
(Director SXSSC)



Fr. Akijiro Ooki  
(Dir. Shishu Bikas Kendra)



Msgr. Anthony F. Sharma  
(Apostolic Prefect Nepal)

Placed with the son in Nepal



Fr. Paul Chemparathy  
(Treasurer & Admin. SXC)



Fr. Lawrence Maniyar  
(Principal SXJ)



Fr. Mathew Assarikudy  
(Region Superior)



Fr. Paul Kizhakekala  
(Superior, KN)



Br. Hermon Anthony  
(Admin, SXG Community)



Fr. Mark Robson  
(Teacher SXJ)



Fr. Joseph M. Thalanany  
(Principal SXC)



Fr. James Britto M.  
(M.Ed yr 2)



Fr. Victor Beck  
(Superior SXD)



Fr. Ignatius Hemrom  
(Tertiaship)



Fr. Arulanandam S.  
(MSW yr 1)



Fr. Norbert D' Souza  
(Principal MMS)



Fr. Boniface Tigga  
(Principal SXG)



Sch. Amrit Rai  
(Theology yr 4)



Sch. Sanctius Beck  
(Theology yr 2)



Sch. Peter Lepcha  
(Theology yr 1)



Sch. Bobby Thadathil  
(Theology yr 1)



Sch. David Ekka  
(Communication yr 1)



Sch. Jiju Kevillil  
(Regency yr 2)



Sch. George Padingarakudiyil  
(Regency yr 2)



Sch. James Poovathumkal  
(Regency yr 2)



Sch. Salu Thannickal  
(Regency yr 2)



Sch. Mathew Das  
(Regency yr 1)



Sch. Sanjay Ekka  
(Regency yr 1)



Sch. Roy Nellipuzhayil  
(Regency yr 1)

Placed with the son in Nepal



Sch. Juel Kispotta  
(Philosophy yr 2)



Sch. Augustine Amakkatt  
(Philosophy yr 1)



Sch. Jomon Kanniattukunnel  
(Philosophy yr 1)



Sch. Joby Poovamnilkunnel  
(Philosophy yr 1)



Sch. Arul Selvam  
(Philosophy yr 1)



Sch. Vijay Toppo  
(B. A. yr 3)



Sch. Anil Beck  
(B. Sc. yr 2)



Sch. Dilip Toppo  
(BSW yr 2)



Sch. Joseph Clarence  
(B. A. yr 1)



Sch. Samuel Simick  
(Juniorate)



Nsj. Peter Chettri  
(Novitiate yr 1)



Nsj. Chandan Xalxo  
(Novitiate yr 1)

## We remember with gratitude

This contains short biographies of the Jesuits who worked in Nepal Jesuit Society for some time and went back to their own mother Provinces or elsewhere. All these short biographies and the following obituaries, except those indicated, are prepared by Fr. John Locke, S. J.

### Fr. John Blanchard

Born in 1916 Fr. Blanchard entered the Society in 1934. He completed his entire training in the U.S. After coming to India he joined the "Mission Band," a group of Patna Jesuits who went all over India preaching parish missions, a task he was eminently suited for with his booming voice and his skills as a speaker and story teller. In 1954 he came to Nepal. He immediately went to Godavari School where he taught English Literature and Scripture (which at that time was one of the Cambridge subjects). John was always a rather unorthodox teacher with a relaxed style. His classes were a sort of general education, not just English and Scripture. He ranged over all subjects and current events. But he was at the same time an effective teacher. Year after year, the boys attained the highest marks in his subjects. John left Nepal in 1967 to take up different works in a wide variety of places: he was a parish priest in Ohio, a parish priest in Australia, and in his later years one of the pioneers of the Jesuit Refugee Service working first among the Cambodian Refugees in Thailand and then among Latin American refugees in Florida where his skills as an English teacher were once again put to good use. Ill health forced him to retire to the Jesuit infirmary in Colombiere where he remains today, totally disabled by Lou Gehrig's disease.

### Fr. Joe Scharf

Born in 1921 Fr. Scharf entered the Society in 1938. He completed his entire course of studies in the U.S. which included a degree in science. After completing his course of studies he was asked to go to India to teach in the philosophate in Pune where he would have taken up the subjects then known as "Scientific Questions." Fortunately for Nepal, it proved impossible to get a visa for India at that time, and he came instead to Nepal where the school had reached the upper classes without a good science teacher. He arrived in 1956 and immediately took up the work of teaching all the science subjects to the senior students: physics, chemistry, and biology. Joe was a superb and demanding teacher. A rigorous science course was a novelty to Nepali boys, and a whole generation of Godavari students remain ever grateful for the demanding training in science they received from Fr. Scharf.

In 1967 Fr. Scharf left Nepal to teach at St. Xavier's in Patna. Again, visa problems made it impossible for him to remain there, and he returned to the U.S. later that year to take up the work of teaching mathematics at St. Ignatius School in Cleveland. After retiring from teaching he went to the Jesuit Retreat House in Cleveland where he remains today giving retreats and counselling.

## Fr. Bill Schock

Fr. Schock was born in Akron, Ohio, in 1930. He entered the Society in 1949 and, after novitiate, juniorate, and philosophy in the U.S. came to Godavari in 1956. A fine athlete and an accomplished math



teacher Bill fitted right into the atmosphere of a boarding school such as Godavari. He was a superb teacher, who seldom lectured, but would explain a few things and then set the students to work *doing* math, not just studying about it. Bill also had a gift for learning languages – the spoken language, not the higher language of literature. In theology he became a master of spoken Nepali. After theology and tertianship, Bill returned to Godavari to continue teaching math. At this time he also served as chaplain to the British military camp in Dharan. When the high school moved to Jawalakhel, he moved in there to continue his teaching.

About this time Bill became increasingly involved in giving retreats, a mission for which he had a special gift. He went to Godavari in 1981 as the rector of Godavari School, but spent much of his time giving retreats at the old Jesuit residence there which had become Godavari Ashram. He finished his term as rector in 1987 and became increasingly involved in giving retreats in Nepal, India, and the Philippines. He soon discovered that there was a real need in the Philippines for the kind of retreat he gives and was invited by the Philippine Province to take up this work on a more permanent basis. In 1988 he moved to the Philippines to take up this work full time. About this time he also discovered that he was suffering from Parkinson's Disease. For several years he was able to maintain a full schedule of retreats and writing on spiritual topics. Gradually he had

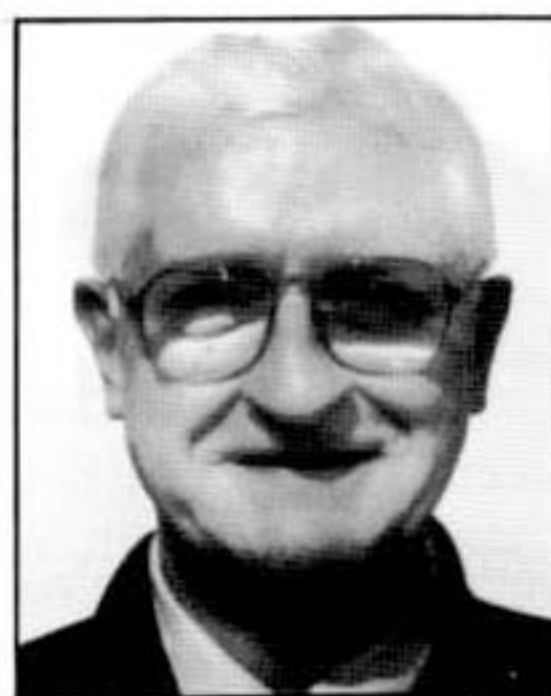
to curtail his activities and finally retired to the Jesuit Infirmary at the Ataneo in Manila, where he remains today totally disabled by the disease but with an active mind and an enduring interest in Nepal.

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## Fr. Jim Dressman

*Fr. Jim Donnelly, S.J.*

“Jack of all trades, and master of them all!” describes Jim Dressman’s forty-one productive years in Nepal. Availability to do whatever was asked of him, determination to get things done, and being a personable community man have been chief traits that others have seen at work in him.



He was born in 1930 in Covington, Kentucky. He was the fourth of five siblings: Fr. Bob, S.J., Dorothy, Ann, Jim, S.J., and Sue. In 1948 Jim entered the Society of Jesus. His appointment to Patna in 1955 came as he began regency at his alma mater, St. Xavier High School, Cincinnati. After his visa to India was refused in 1956, superiors missioned him to Godavari School, where he arrived in December, 1956, to complete his regency. He went to St. Mary’s Kurseong, for theology, 1958-62, and tertianship in 1962-63.

His priestly ministry back at Godavari School began quietly in 1963 with six months of Nepali language study privately. It was during those months that craft work as a hobby and counselling the boys as an avocation rounded out many hours of his days. The lovely school crest of both the St. Xavier’s Schools was one fine result of his craft work. From



1964 he became teacher in moral science, speech, and crafts, assistant scout master, moderator of the student council and the newly formed newspaper *the Godavarian*. He also assisted Fr. Saubolle in wine making. In 1967 he became Senior Cambridge Scripture teacher. All this time he was active in hostel activities: dorm prefecting, study and compound duties, games and walks assignments, seasonal Debate and One-Act Play coaching, among others, all carried out in the spirit of wanting in the most obvious way to train our boys to become LEADERS of our country.

On August 22, 1968, he moved to Jawalakhel to replace Fr. Ed Niesen. Jim quite effortlessly stepped into Fr. Niesen's role of minister, builder, and community treasurer. In 1970 he was sent to GAA, into the moderator's post. Ecumenical prayer meetings on Wednesdays, monthly Dharan Camp army chaplain's work, courses in counselling in Vellore, India, and in pastoral education in Cincinnati during 1974, a Life in the Spirit Seminar with Fr. Carl Krull, S.J., during 1975, the Adventures in Attitudes programme started from 1975, these were all apostolic activities of his in this period.

On Feb. 11, 1976, he became rector at St. Xavier's Jawalakhel, and on July 24, 1976, through December, 1981, he served as overall superior of the Nepal Mission of Patna Province, the first major superior in Nepal's history. He served on the UMN Education Committee from May 15, 1977, onward for the next 20 years. He became the first Nepal superior to introduce lay volunteers into Nepal, by inviting Ms. Rita Anton who worked for the Nepal Jesuits four years, 1978-82. He had one year as parish priest during this time. He spent fully ten years of very draining and often very frustrating court work over our "Moonlight" property. Jim, by this time a Nepali citizen, doggedly stuck to his very difficult court apostolate.

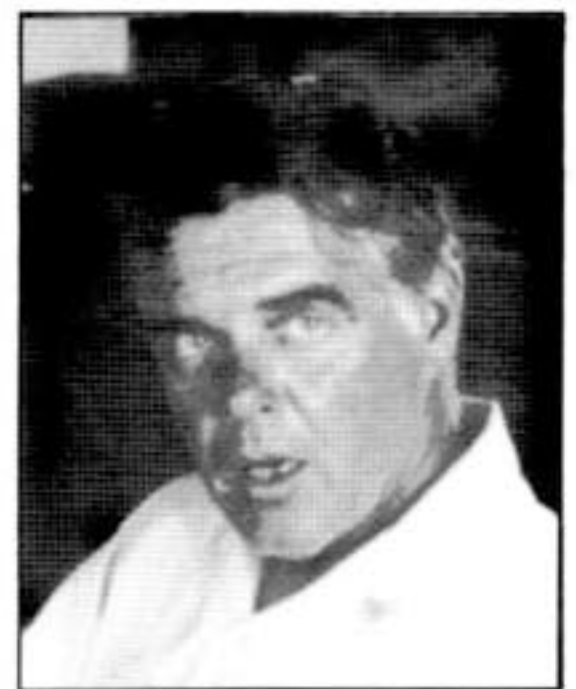
When it came time in 1985 to form a pre-novitiate community, Jim was the minister. In December, 1986, the pre-novitiate was moved to Pulchowk. Fr. Jim had to oversee the construction and development of the two buildings for Jesuit use there. From 1990-93 Fr. Jim served at Godavari as superior, treasurer, and director of the Ashram. After a sabbatical in USA in 1993-94, he returned to Nepal as director of the Apostleship of Prayer, the chaplain for the MC Sisters, director of construction, and director of directed and preached retreats. In 1997 he left Nepal for the New England Province.

There has not been a single apostolate in the Jesuits' work of Nepal that Jim has not engaged in himself or that he could not have done, such is the full range of talents and interests that he showed for his 41 years in Nepal.

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### Fr. Jim Chambers

Fr. Jim Chambers was born in Chicago in 1924. He finished his entire training in the U.S. and came to Nepal after tertianship. He took up residence at Jawalakhel where he remained for the rest of his days in Nepal.



He was a teacher in the primary school, hostel prefect for most of the junior boys, and their games prefect. When the primary boarders moved to Godavari at the end of 1969, Jim remained at Jawalakhel as vice principal for the primary section. Throughout most of this period he was active in the Boy Scouts, acting as the scout master for the boys at Jawalakhel and cooperating with the Nepal Boy Scout movement in its early days. His contribution to the Boy Scouts of Nepal was immense.

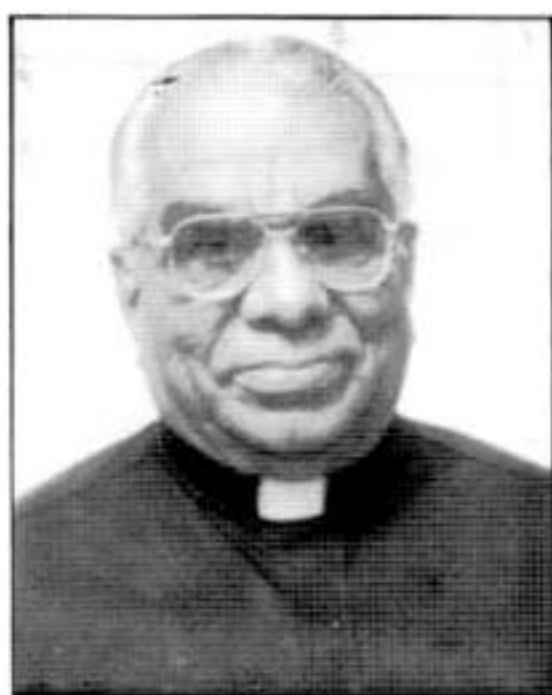
Generations of Jawalakhel students, both boarders and day scholars, were formed by Jim, and all remember him fondly. He returned to the U.S. in May of 1983 to assume pastoral work in a variety of places. He is now living at St. Ignatius Prep Jesuit Residence in Chicago and is a Cook County Hospital chaplain.

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### Fr. Alfred Poovattil

Born in Kerala in 1923 Fr. Poovattil entered the Society in 1948 and came to Nepal first as a regent in the early days of Godavari School. He returned to Nepal in 1961 after his theology to take over the minister's job from Fr. Saubolle, and became the "New Fr. Saubolle" to the servants who did not realise that Saubolle was a personal name and not a title. After a brief stint as minister he returned to Patna for a long and successful career in various mission stations. But the call of Nepal beckoned, and he returned to Nepal in 1995 to take up the task of chaplain to Sisters in Bhairahawa. He became a one-man centre of inter-religious dialogue as he moved about the town and mixed with a wide variety of people. In November of 1997 he was called back by the Patna Provincial to take up the job of superior of the Ara community; from there he moved to Hajipur where he is engaged in inter religious dialogue. We await his next call to Nepal.

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### Fr. Leo Cachat

Born in 1933 in Cleveland, Ohio, Fr. Leo Cachat entered the Society in 1954. After novitiate, juniorate, and philosophy in the U.S., he came to Nepal for regency at Godavari School. He did his first year of theology at Pune and the remaining three years at St. Mary's, Kurseong. After tertianship he returned to Godavari as superintendent of the hostel and teacher. After the move of the high school from Godavari to Jawalakhel, Leo served as principal of St. Xavier's School from 1970 through 1977. During these years he shepherded the school through a double transition—the transition from an all boarding school at Godavari to a largely day school at Jawalakhel and the transition from the original English medium Cambridge syllabus to the Nepali medium SLC syllabus mandated by the new educational plan of 1971. The schools of Nepal thus became the first schools of Patna Province to effectively implement the Patna Province policy of vernacularisation. In 1974 Leo was elected a delegate to G. C. 32 where he helped to shape the blueprint of a new direction for the Society with its emphasis on faith and justice in the famous Decree 4.



From 1979 to 1985 Leo devoted his time to what in many ways has been his most important and satisfying work: giving retreats and counselling a wide variety of people both inside and outside the Society. During this period he developed the Godavari Ashram into a true spiritual centre and was often called upon to give retreats in various places in South East Asia, including Myanmar. Leo was also one of the earliest directors of the Pre Ordination Programme (POP), two of which were

held at Godavari each year. In 1985 Leo moved to Kamal Niwas to become the first superior of the combined juniorate and candidate house. Here for the next six years he developed the juniorate programme and guided the young men of the Region and juniors from a number of provinces in the earliest days of their formation.

In 1991 Leo became the second regional superior of the Nepal Region. It was during this period that he was able to introduce and oversee several far reaching changes in the apostolate of the Region, including the development of St. Xavier's Campus and the transformation of Godavari School into a day school catering to the local people of the area. At the conclusion of his term as superior, Leo was asked by Fr. General to take up a mission in Myanmar where he would work with Jesuits of the Indonesian Province to develop the Society in Myanmar. For three years Leo has worked with the candidates and novices of Myanmar in addition to overseeing an English language programme for the general public and diocesan seminarians. Leo's assignment in Burma will come to an end in March, 2001, after which he will make a visit to the U.S. and return to Nepal where he is sorely missed.

### Br. Bruno Karpinski

Born in Pennsylvania in 1920 Br. Karpinski joined the Society in 1942. Early in his Jesuit life Bruno went to Patna where he began a long career as a printer, taking over the management of Sanjivan Press. For thirty years Sanjivan Press was Karp's life and the voice of the old Patna Mission. In 1974 superiors decided



to close Sanjivan Press, and Karp answered a call to come to Nepal. Karp was no stranger to Nepal. On several occasions he had come to help in times of special need, the most notable was at the time of the great move of the high school from Godavari to Jawalakhel, 1968-69. So for Karp it was something of a homecoming. He took up residence at Godavari School where he looked after maintenance, served as minister of the community at times, and took up the teaching of "craft" to the boys. A genius at making use of odds bits of wood he begged and coerced out of merchants, he taught the boys how to use their hands to make things they could present to their parents or make use of themselves, giving them a sense of confidence and accomplishment. With his Polish humour and his fund of stories Karp was always the life of the community. In 1991 he answered a call to go to his ancestral land when one of the Polish provinces asked for someone to help teach the novices English. After a year in Poland he returned to the U.S. where he now resides at Colombiere.

### Fr. Rufino Coutinho

Born in Burma in 1930 of Goan parents, Fr. Coutinho returned with his family to India to reside in Bombay and, at the relatively advanced age of 26, joined the Society for Patna Province. After his studies he spent several years in various mission stations in North Bihar. From there he went to St. Xavier's in Jaipur as treasurer and after that served as treasurer of Vidyajyoti in Delhi. In 1977, as Fr. Gafney, then the treasurer of the Jesuits in Nepal, became increasingly involved in social work, Nepal



was desperately in need of a treasurer. Fr. Rufie came to Nepal to take up this work and relieve Fr. Gafney of the burden. He guided the finances of the region through a period of transition from one Jesuit community in two places to several communities and finally a full-fledged region of the Society. In 1990 he passed this work on to others to take up teaching in the school and pastoral work. He moved to Godavari in 1991 to continue teaching and in 1993 became the superior of the Godavari community, guiding the community in a period of transition.

At Godavari he also served as pastor to the small Catholic community. A gentle and open religious Rufie is a person people can feel at ease with. He was always a joy to have in the community and a pastor that people could relate to and open their hearts to. Increasing bad health – arthritis, a heart bypass operation, a hernia operation, and several other minor ills – forced him to leave Nepal in 1999 for the warmer and healthier climate of Goa. He now resides in retirement at the Jesuit residence in Panjim.

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### Br. Aloysio Persch

Br. Louis, as he was known in Nepal, is another of those Jesuits destined to travel to various places. Born in 1928 in Porto Alegre in Brazil of a family of German immigrants, he joined the Society in Brazil in 1946. Louis has a gift for languages – his first language was German, he learned Portuguese only when he went to school. This gift and his cooking skills prompted his superiors to send him



to Italy where he spent over twenty years as cook for the Jesuit community at Castel Gondolfo, followed by a couple of years as porter at the Gregorian University. After that he returned to his province as secretary to the provincial. As he sorted the mail one day, he found an appeal from Nepal for Jesuits to work there and asked if he could come. His provincial agreed, and he arrived in Nepal in October of 1980. He devoted several months to the study of Nepali, which eventually he spoke surprisingly well. In 1981 he joined the community of the Research Centre to organise the library of the Centre and to assist in a variety of other ways. On the days the cook was absent he revived his cooking skills and turned out wonderful meals. Having completed his library work at the Research Centre, he returned to Brazil for a visit and came back to Nepal to go to Godavari where he continued his library work and assisted the community in a variety of other works. In 1992 the Jesuits of Nepal bade goodbye to Louis with a heavy heart as he left to take up the work of minister to the Jesuit Community at the Biblical Institute in Israel. After two years there he returned to Brazil where he continues his work at the College of Medianeira in Curitiba.

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### Br. Jim Gates

Born in 1943 Br. Jim Gates entered the Society in March of 1964. He came to Nepal in 1983, after training in social work and caring for disadvantaged children, to work with Fr. Gafney at St. Xavier's Social Service Centre. He worked for and with Fr. Gafney in his drug rehabilitation programme for two years when he had to return to the U.S. because of visa problems. He returned in 1986, this time residing at St. Xavier's School. He soon renovated the upper story of the old Seto

## Fr. Cornelius Curtin

Gurans building to inaugurate a programme to train social workers in Nepal, eventually known as the Social Work Institute. At the end of 1987 the first class of nine social workers graduated, and the certificates were distributed by the minister of state for Labour and Social Welfare. At the same time he inaugurated a half-way house for youth recovering from drug addition or other traumatic troubles, enabling them to have a safe and secure environment until they were able to stand on their own feet. Over the next several years he guided and developed the Social Work Institute getting professional training for those who would eventually take over the work. He was recalled to his own province in 1993 and today continues his social work among the youth of Columbus, Ohio. The Social Work Institute, now totally managed by those Jim trained, continues to grow and develop. Over the years it has trained a large number of social workers who are now active all over Nepal.

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Fr. Curtin was born in Chicago in 1925 and entered the Society in 1943. After a long career in Patna where he served for many years in mission stations such as Darbhanga, he took up a teaching post in Khrist



Raja High School in Bettiah. Deteriorating health dictated a climate that was less severe than the heat of the Bihar plains, and Fr. Curtin came to Nepal in 1987 to take up the teaching of English at St. Xavier's School. It was a new career for a senior citizen, and he coined himself a new name. He used to be called "Cornie," but he insisted now that his name was to be "Neil." Neil did yeoman service in Nepal for twelve years teaching English, giving the occasional retreat, and writing interesting articles for a variety of publications. He retired to Colombiere in 1999 where he still keeps his interest in Nepal and writes the occasional article.

## With Christ in Glory

### Fr. Frank Murphy

Fr. Frank Murphy was born in Wilmington, Ohio, in 1908, and joined the Society in 1927. After completing his entire course of studies in the U.S., he was vice principal of Loyola Academy in Chicago in



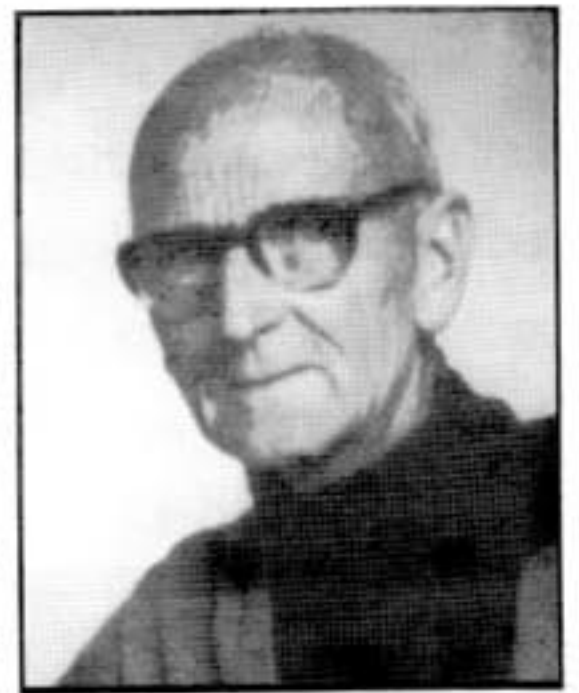
1943 when the provincial stopped him in the corridor one evening and announced, "I am sending you to India. Get ready." It was the height of World War II, and the small group that set off for Patna that year had to take a circuitous route down toward South America, across the southern Atlantic, and round the Cape of Africa to avoid German U Boats. He finally arrived safely and immediately took up teaching at St. Xavier's, Patna.

In 1951 Fr. Murphy was assigned to Nepal as the first superior of the Jesuit Community in Nepal, arriving with Fr. Moran and Fr. Saxton in July to open Godavari School. A Jesuit humanist of the old school, Fr. Murphy taught English as well as serving as superior until 1954. After that he continued as a full-time teacher and hostel prefect. A musician and a great raconteur, Frank was a wonderful addition to any community and a

favourite with the boys. In May of 1961 cardiovascular problems dictated a return to a warmer climate and a lower altitude. He returned to Patna where he took up the task of teaching Latin and English at the new juniorate in Patna. Increasing health problems caused him to return to the U.S. where he took up teaching at St. Xavier High School in Cincinnati where he died in March 1971.

### Fr. Bertrand Saubolle

Fr. Saubolle was born in 1904 in Orissa of French and Irish parents. After attending the Christian Brothers schools in Kurseong and Shillong, he went for his college studies to St. Xavier's College in



Calcutta. From there he entered the Society in 1924. After novitiate and juniorate in Shambagenur he went to Louvain for his philosophy. He returned after three years to regency at North Point in Darjeeling and theology at Kurseong. After theology he served as parish priest in Hazaribag and then at St. John's in Kurseong. From there he went to North Point College as minister and parish priest.

## Fr. Tom Downing

When the Nepal venture began in 1951, Fr. Saubolle volunteered for work in Nepal. With his knowledge of Nepali and his multiple skills, he was God's gift to the Nepal mission. In 1952 he went to Godavari where he 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. A master of many trades, his teaching extended far beyond the classroom. He was a master photographer and a gardener. Mass wine was impossible to get in Nepal, so he took up the task of making it and produced a book on the subject. He was a pioneer in the use of *gobar* gas and built the first 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. To this day people around Godavari say, "Since Fr. Saubolle died nobody cares for us." What they mean is that nobody will take the time just to be with them, listen to their troubles, and share life with them. When he died in 1982 virtually the whole village came to pay their last respects.

Born in 1915, Fr. Tom Downing entered the Society in 1933 and came to India in 1942 where he completed his studies at St. Mary's, Kurseong. He returned to Patna after tertianship to take up of the task of assistant parish priest in Buxar under Fr. Ed Burke. 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 took on the added burden of minister 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.



Tom 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 Tom it was never boring. Each year was an ever-new challenge that brought him continual satisfaction. He was the hostel prefect of the boys, their class teacher, their games prefect, and an organiser of an endless round of interesting activities: Cub Scouts, dramas (*Hansel and Gretel* which remained until his death an annual event in the school calendar), 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.

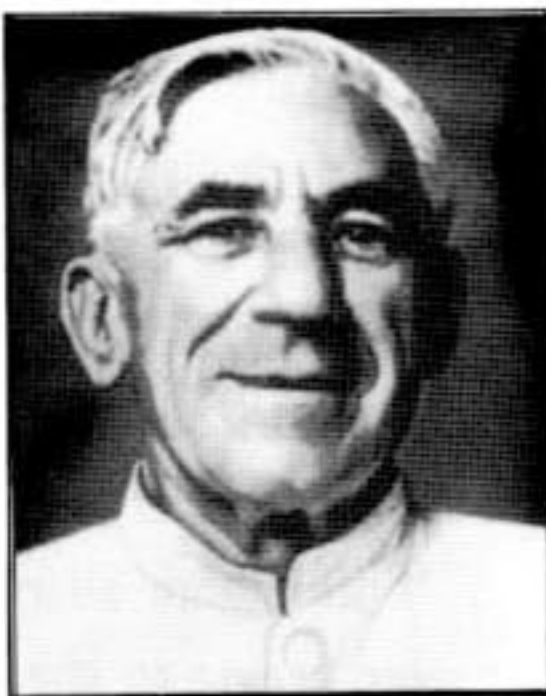
By the time he moved to Jawalakhel in 1954, there were an increasing number of Indian Catholics and, as the sixties progressed, Nepali Catholics from Darjeeling, living in Kathmandu. For all of them he was their parish priest providing the consolation of the sacraments, visiting the families, and encouraging 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, often going off in the winter, to give retreats to Sisters.

In his later years he was a valued Spiritual Father to a large number of the Jesuits living in Nepal, and he went each week to St. Mary's School to teach Moral Science and to counsel the senior boarding girls. Tom's very last day was typical of his non-nonsense approach to life: after the parish Sunday Mass, and seeing to the minister's duties in the morning, he took his Class Five boys on a morning walk. Then he set off for town to shop, get a check up at Patan Hospital from his doctor (the news she gave him was bad), and counsel the girls at St. Mary's. He returned home 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.

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### Fr. Edward Niesen

Born in 1908 in Chicago, Fr. Niesen joined the Society in 1926. He came to India in 1933 and, after regency, completed his studies at St. Mary's, Kurseong. After tertianship he joined Fr. Moran in the founding of St. Xavier's School in



Patna, becoming first the vice principal and then principal when Fr. Moran went 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 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 master builder, remodelling and reshaping the odd 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 Shamsheer conducted the entire sports programme in Nepal that was organised to celebrate the coronation of King Mahendra in 1956. When Fr. Watrin became the principal at Godavari, Fr. Niesen moved to Jawalakhel to take over the junior school and built the "new" building at Jawalakhel, one of the first structures in Nepal using the then novel reinforced concrete pillars and slabs.

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

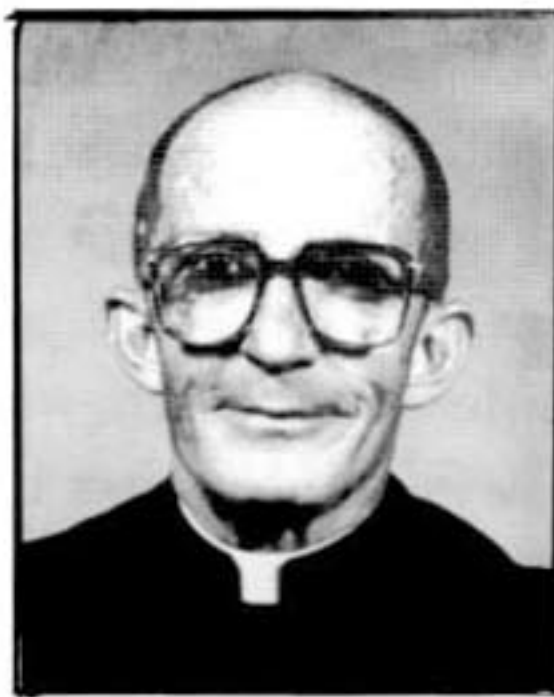
Despite his return to India, Nepal remained his first love, and he paid one last visit to Nepal a few years before his death. It was at that time that his greatest gift became obvious as the teachers of the two schools, the carpenters, masons, and workers gathered round to greet him and recall the "old days."



He always surrounded himself with people who were loyal and generous to the school and who emulated him in their labours. It was always easy to take over after Fr. Niesen because of the staff he had trained and left behind. With the 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. “A school,” he used to say, “is not judged by the number of First Divisions. The best students will do well, because of, or in spite of the school. A school is judged by whether or not it can get *all* the students through the exam with good results, especially the poorer and the middling students.”

### Fr. Thomas Gafney

Fr. Tom Gafney was born in Cleveland, Ohio, on November 28, 1932. He joined the Jesuits in September, 1952, and came to Nepal in 1959 after doing his philosophy studies at West Baden, Indiana. He



had regency at St. Xavier's Godavari, and then went to India for theology and tertianship. Fr. Tom returned to Kathmandu in 1967 after his Jesuit training, and he 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 to 1976. In the meantime, he became director of the Social Service Centre for the region, and this became his full-time job from 1976.

Fr. Tom began his Social Service Centre in a house close to St. Xavier's School, Jawalakhel. He used to go into 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 the building with multi-coloured bricks, and the place had a really cheerful look. He also took care of their physical growth by introducing various sports activities such as *Taekondo*, a form of martial art, for the boys. They were very happy and full of fun.

Gradually Fr. Tom expanded his work, and established other centres in the city. Somehow Tom managed to do all the good things most of us would like to do. He saw the effects of drug-addiction on the youth of Nepal, and as he began detoxification programmes, he founded 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 Nakipot. Many a time he would take a child, or even 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 no consideration. Fr. Tom would somehow find enough money to help those who needed it for the treatment. He attended international conferences on drug addiction, and took handicapped children for special “Olympics” in Nepal or 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 of IBMV sisters. Underlying all his social action was a deep spirituality and the Jesuit charism. Though he resided outside a Jesuit community, he was frequently present for meals at Jawalakhel or HRDRC (where he had his last supper on the night of Dec. 13, 1997).

Fr. Tom 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 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 where he lived alone, by one of the workers. There were deep knife wounds on his neck, and much blood all around his body. The door was closed, but not locked, and did not seem to have been forced open. His death came as a terrible shock to the Nepal Jesuits, and to all who knew him.

Fr. Tom was a sociable person, with a wry sense of humour, a ready smile and an amusing joke or story. He, like most of us, was faced with the choice of keeping quiet and going along with a system, or speaking against the evils of society. He chose the latter. We will miss his smile, his jokes, his companionship; but most of all we will miss his witnessing to the value of the Gospel, the values of Christ.

Note: This essay was framed from the article by Jerry Drinane, in *Jivan*, Feb, 1998.

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### Fr. Allan Starr

*Fr. Casper J. Miller, S. J.*

Fr. Allan Starr was born in Hubli, India, on May 27, 1937. Whenever asked about his own family and relatives, Allan used to be silent. So we don't have much data about his family. However, we know that he has a sister, Caroline (Jenny), who is still living



in Australia, and his only brother passed away years ago. Sometimes he used to speak fondly about his childhood experiences in Zimbabwe.

In August, 1955, when he was about 18 years old, he came to Nepal to teach in Godavari School, as he was preparing to enter the Patna Province at that time. He was a Pre-novice for Patna Province. In 1956 he went to Bombay Province for the novitiate. In 1976, Allan came to Nepal and replaced Fr. Donnelly who went for home leave. Then onwards he remained in Nepal Region till the end of his life. In 1980 he had a major accident by motorcycle tangling with a one-eyed bus that was on the wrong side, and he was hospitalized for three months. Between 1985 and 1992, he worked with the Godavari Alumni Association. The following six years, he was the superior at Kamal Niwas Jesuit Training Centre. A few months before his death on October 20, 1999, he took charge as the superior of the Godavari community.

Those who had a chance to be his students always speak about him as the best educator they ever had, though Allan was not really interested in teaching. He wanted to lead a poor and simple Nepali life style. He, once, along with Casey Bailey S.J., and St. Xavier's teacher Mark Lodico, had actually moved out from St. Xavier's to Dobhighat to run a “hospitality home,” in order to welcome anybody who needed to chat and would like to have a sort of free dialogue. The typical attitude of Allan towards pastoral ministry, when he was the parish priest, was that he always looked for the “lost sheep.” Thus he was a great counsellor for many broken marriages and people who had lost their faith. After his teaching career in the school, he went to Jajarkot District in West Nepal with the mission of spreading the kingdom of God. There he took up the aspect of reconciliation as his goal. However the C.D.O of that area couldn't find a reason for him to remain there, when Allan refused the invitation to teach in some campus there. One of his interests was to study

and write how liturgy and sacraments could be molded into Nepali culture. He was a great preacher of the Examen and also wanted to teach ordinary people how to do it. He was very outspoken with radical statements which would often confuse or even upset his listeners, but he always had a clear logic and rationality. His ability to make good judgements was outstanding. He was a fantastic spiritual director and also nurtured a very good spiritual life within himself. He would read the gospels in Greek and say all the 15 decades of rosary every day. When he was in Kamal Niwas, he generated a terrific love and understanding towards youngsters, and all the younger Jesuits had a special love towards him.

However, his health was not good. Along with his night blindness, he developed something called "Systemic failure" - i.e., his whole body system was deteriorating - for which there was no cure. He couldn't perspire and would suffer from heat stroke rather quickly. So he always preferred a cold climate. Allan will always remain as a man who made a difference in the heart of the people who knew him well.

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### Br. Michael Quinn

Born in Canada in 1908 Mike joined the Society in Canada in 1936 after trying his hand at three different occupations: a printer, a nurse, and finally a policeman as a member of the Royal Canadian Mounted Police where he served in the arctic conditions of northern Canada. Mike went to Darjeeling as one of the first Canadians there and served for many years at North Point College as infirmarian. When the Canadian Jesuits opened a school in Bhutan, Mike was one of the first to join Fr. Mackey where again his skills as a trained nurse became invaluable in a country where there are few doctors or nurses. By 1979 the rigorous life of

Bhutan became a bit too much for a man of his age, and his residential permit for Darjeeling had long since lapsed, so he opted for Nepal. He took up residence at St. Xavier's School where again his skills as an infirmarian kept the community and the boys in good health. More than his skills as an infirmarian and his other talents Mike was a joy to be with. This genial Mountie was ever a sign of God's healing presence in our midst and His love for each of us. Increasing bad health and deteriorating memory forced Mike to return to Canada in 1991 where the kind of care he needed was available. He passed away quietly in 1998 after a long illness.

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### Fr. John Dahlheimer

Fr. Dahlheimer was a giant of a man—well over six feet tall, an enormous physique with an equally large beard which earned him the nickname "Fr. Christmas." He was the epitome of the Jesuit ideal of a man ready to go anywhere. Born in 1924 and raised in Milwaukee, Wisconsin, he joined the Missouri Province of the Society with the hope of working in China. Since only the California province had a mission in China, he transferred to the California province which sent him to China for regency and theology. Before he finished theology he was forced to leave China, and after completing his studies he worked for many years among the Chinese in Taiwan and Manila. Somewhere in the middle of all this he served as a chaplain for the U.S. Navy. Finally returning to the U.S. he took up work in Blessed Sacrament Parish in Hollywood, where he hosted a weekly radio programme fielding all sorts of questions about the Catholic Church.

In 1978 John came to Nepal in response to a call for a Jesuit to assist Fr. Watrin in the alumni work in Nepal. He worked with Fr. Watrin for two

years and then moved to take up a teaching assignment at St. Xavier's. In the off season he would often give retreats for Sisters and spent one winter holiday season as chaplain to a U.S. naval expedition to Antarctica. It was during this time that he made the acquaintance of the Tibetans in Jawalakhel and this awakened an old desire to work among the Tibetans. He began to assist them in various ways, and in 1982 the authorities at Mahendra Bhrikuti School, the school founded for the Tibetan refugees many years ago by Fr. Moran, asked him to become a full-time teacher at the school. This earned him a new name "The Dahlheim Lama," and he continued to work with his beloved Tibetans until 1988 when it became no longer possible for the authorities there to get him a visa. About this time he fell ill, and a large tumour surrounding one kidney was diagnosed. Dr. Baidya removed the tumour – over 2 kgs – everything about John was outsized. The doctor advised further treatment and John left soon for the U.S. where he received further treatment, and an apparent cure. He then took up work with the native Americans in Montana, and from there went to a parish in North Dakota. Late in 1992 he fell ill again with a recurrence of the cancer and passed away in the hospital on Christmas Eve thus completing the life of a colourful and unforgettable Jesuit.

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### Fr. Bernard Bruneau

Fr. Ben Bruneau was a latecomer to Nepal, but not to Nepalis. Born in Canada in 1921 Ben entered the Society there in 1941 and was one of the first Canadians to come to Darjeeling when they took up that work in 1947. After completing his theology in Kurseong



Ben took up pastoral work which occupied his entire career in Darjeeling. He was parish priest of St. John's in Kurseong for many years and was known all over the area as "Kancha Father." Short of stature but big of heart, he was a master of Nepali and a friend and benefactor to people all over the area, tramping up and down the hills to bring the people the word of the Gospel and his skills as a healer. In the mid-eighties Ben fell ill with cancer and returned to Canada for treatment. The doctors insisted he remain for two full years to make sure the cancer was gone. At the end of that time he was pronounced cured, but his residential permit in Darjeeling had lapsed, so he took up work among the native Americans in Canada.

In 1987 Msgr. Sharma asked him if he would be interested in coming to Nepal. He jumped at the idea and came to Pokhara to serve as chaplain to the Sisters at St. Mary's School and to once again take up work among the people – providing them assistance in a variety of ways and putting his medical skills to good use. He continued until 1996 when fading eyesight forced him to return once again to Canada for medical treatment. His eyes were operated on for cataracts, and once again he asked to return to Nepal. It took over a year to find a replacement for his work among the native Americans which he had once again taken up. His second stay in Nepal was brief. He returned late in 1999 and went as chaplain to the Sisters at Bandipur. It soon became clear that Bandipur was perhaps not the best place for a man pushing eighty. So late in 1999 he went to Godavari to take up the work of the parish priest. In his short stay there he endeared himself to the people as he had done in Darjeeling. In March of 2000 Ben suffered a stroke at Godavari and passed away after about two weeks in the hospital, thus dying among his beloved Nepalis as was his wish.

## Fifty years of Jesuits in Nepal

This list includes all the Jesuits who have worked in Nepal between 1951 and 2000.

Asterix (\*) denotes those who are currently working in Nepal and those who are studying in India for Nepal Region. The list includes priests, scholastics and brothers. Some people listed are no longer members of the Society of Jesus. Prepared by Fr. John Locke for the Nepal Jesuit Society.

Name	Assignment in Nepal	Name	Assignment in Nepal
Acker, Thomas S.	1972-73 and 1974-75	Dahlheimer, John L.	1980-88
*Amakkatt, Augustine T.	1994-	*Das, Mathew	1992-
Ambrose, Augustine	1966-68	David, Kevin	1992-93
Anthony, David	1991-01	D'Cunha, Patrick	1980-81
*Anthony, Hermon	1989-	Dent, Paul E.	1975-79
Arockiam, Xavier Raj	1980	*Donnelly, James J.	1961-
*Arulanandam, S.	1987-	Downing, Thomas M.	1952-87
*Assarikudy, Mathew	1980-	Dressman, James J.	1956-97
Bailey, Casey G.	1978-89	*D'Souza Norbert	1987-
Ballard, Kevin	1997-00	Dukpa, Stan	1995-99
Baxla, Florence	1986-90	*Ekka David Kumar	1989-
Beamish, Edward	1961-63	*Ekka, Sanjay Boniface	1994-
*Beck, Anil Kumar	1996-	Ferguson, John C.	1971-72
*Beck, Sanctius	1989-	Gafney, Thomas E.	1959-97
*Beck, Victor	1986-	Gates, James Faye	1983-94
Bilung, Jeremias	1986-99	Gerwe, Gary	1965-70
Blanchard, John L.	1954-67	Gnanapragasm, Vincent	1983-84
*Brooks, Lawrence V.	1970-	Griffin, Robert	1979-80
Brugger, Donald E.	1967-74	Guria, Irenius	1988-99
Bruneau, Bernard H.	1987-00	Gurung, Britius I.	1977-79
*Cachat, Leo P.	1961-	Harvey, Laurier	1983-89
Carri, Sebastian J.	1963-64	Hattie, Eugene	1970-71
Chambers, James E.	1957-83	*Hemrom, Ignatius	1986-
Charles, Bernard	1979-81	Henry, Patrick	1958-59
*Chemparathy, Paul	1977-	Hillebrand, Francis V.	1961-74
Cheruparambil, George	1977-79	Hyde, Gregory	1992-95
Chettri Ignatius	1979-91	Johnson, Lawrence	1956-57
Chettri, Binod G.	1987-95	*Joseph, Clarence	1997-
Chettri, Cenen Swarna	1999-00	Kaciur, Edward J.	1958-76
*Chettri, Peter	2000-	Kallaraputhanpurayil, Jose M.	1990-92
Clooney, Francis X.	1973-75	*Kanniattukunnel, Jomon J.	1994-
Coutinho, Rufino A.	1978-00	Kappammootil, Wargis A.	1976-77
*Coyne, Martin P.	1961-	Karithadathil, Santan S.	1987-88
Curry, Richard C.	1960 and 1962-63	Karpinski, Bruno W.	1974-90
Curtin, Cornelius L.	1987-99	*Kevillil, Jiju Varghese	1990-

## Fifty years of Jesuits in Nepal

Name	Assignment in Nepal	Name	Assignment in Nepal
*Kispota, Juel	1993-	*PS., Amalraj	1996-
*Kizhakekala, Paul	1984-	Pullolil, Chacko J.	1981-89
Kolb, Joseph E.	1976-78	Puthiyadathu, Baby Thomas	1989-90
Lakra, Isaac	1992-98	Quinn, Michael P.	1979-90
Lane, John H.	1958-59	*Rai, Amrit	1990-
*Law, Charles A.	1958-	Rai, David	1955-57
Lawless, J. Timothy	1975-77	*Robins, G. William	1977-
Lenaghan, Charles C.	1954-55	*Robson, Mark	1993-
*Lepcha, Peter	1991-	Rosemeyer, Peter	1956-57
Leurck, William	1969-70	Rutledge, Arthur F.	1974-76
*Locke, John K.	1958-	Sah, Joseph P.	1956-57
Lucas, Claudius	1955-56	Sah, Sunil M.	1985-95
*M, James Britto	1989-	Saubolle, Bertrand	1952-82
Manimala, Mani	1993-95	Saxton, Edwin R.	1951-52
*Maniyar, Lawrence	1976-	Scharf, Joseph F.	1956-67
Mannaparambil, Mathew V.	1965-68	*Selvam, Arul	1997-
Mannaravelil, Joseph	1965-67	Serva, Donald M.	1973-74
Mario, Jimmy	1997-99	Sevanand, M.	1984-85
Matheikal, Joseph	1956	Sharkey, Gregory C.	1984-85
Mayer, Robert J.	1952-54	*Sharma, Anthony F.	1984-
McGough, Frank C.	1969-70	Schock, William A.	1956-88
*Miller, Casper J.	1958-	*Simick, Samuel	1998-
Miranda, Daryl	1992	Starr, Allan B.	1976-99
Monnipallil, Mathew M.	1964-66	*Stiller, Ludwig F.	1956-
Monteville, Edmund	1970-71	Swaminathan, C.	1983-85
Moodey, Richard	1961-63	*Thadathil, Boby Joseph	1994-
Moore, Frederick	1953-55	*Thalanany, Joseph M.	1998-
Moran, Marshall D.	1951-92	Thanappanal, George	1962-65
Murphy, Francis B.	1951-59	*Thannickal, Salu George	1991-
*Muthiah, Devadas	1999-	Thannikapara, Abraham	1955-57
*Nampathamkalamala, Kuruvila	2000-	Theckayil, Jijimon Jose	1987-90
*Nellipuzhayil, Roy S.	1992-	*Tigga, Boniface	1989-
Niesen, Edward H.	1954-68	Tigga, Cyprian	1991-93
Niraula, Josh	1985-93	*Toppo, Dilip Kumar	1996-
Njarakulam, Joseph J.	1965-67	*Toppo, Vijay	1995-
*Ooki Akijiro	1977-	Vazapillil, Francis	1993-98
*Padingarakudiyil, George M.	1991-	Velamkunnel, Joseph	1965-67
Pereira, Oscar	1997-99	Vettikadan, Joseph	1981-83
Perekkat, Varkey	1999-00	Vilangpara, Thomas	1961-62
Persch, Aloysio M.	1980-92	Walter, Donald C.	1962-67
Pinto, Osmund A	1950s	*Watrin, Eugene L.	1955-
Poovakattil, Mathew	1984-85	*Xalxo, Chandan	2000-
*Poovamnilkunnel, Joby T.	1994-	Xavier, John	1987-88
*Poovathumkal, James A.	1990-	Zimmer, Eric	1990-92
Poovattil, Alfred T.	1955-56, 1960-62, 1995		



## St. Francis Xavier

The First Jesuit Missionary to Asia  
(1506~1552)



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