
STUDI

KRISTU JYOTI COLLEGE, BANGALORE: THE HISTORY AND SIGNIFICANCE OF THE OPENING OF THE FIRST SALESIAN INSTITUTION IN THE ARCHDIOCESE OF BANGALORE¹ - Part III²

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The second part of this study published in the previous issue of this journal³ had situated Kristu Jyoti College in its wider historical context. It had also dwelt at some length on the construction, the inauguration and the orientation given to both staff and students by the Rector Major, the Archbishop, the Rector and other Superiors responsible for the priestly formation of the Salesians in India. Remaining faithful to the directives received and keeping in mind the need to be *with the times and with Don Bosco*, the staff paid particular attention to the signs of the times while preparing the academic syllabus and in organizing the life of the community. Quite unsurprisingly, the directives of the 19th General Chapter (GC XIX) held in the year 1965, which was itself influenced by the surge of ideas and movements evidenced in the 1960s, appear to have had an undeniable and decisive impact on Kristu Jyoti College itself.

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¹ The Roman Catholic Diocese of Bangalore was erected on 13th February 1940 by Pope Pius XII and elevated to the rank of Metropolitan See on 19th September 1953, with the suffragan sees of Belgaum, Bellary, Chikmagalur, Gulbarga, Karwar, Mangalore, Udupi, Mysore and Shimoga. The first bishop was Msgr. Maurice-Bernard-Benoit-Joseph Despartures, MEP (1940-1942). He was succeeded by Msgr. Thomas Pothacamury (1942-1968). The two other Archbishops whose administrative period will be referred to in the course of the elaboration of this paper are Msgr. Duraisamy Simon Lourdusamy (1968-1971) and Msgr. Packiam Arokiaswamy (1971-1986). https://en.wikipedia.org/wiki/Roman_Catholic_Archdiocese_of_Bangalore, (4.9.2018).

² Archives referred to and their abbreviations:

AAB = Archives of the Archdiocese of Bangalore

AJCB = Archives, Kristu Jyoti College, Bangalore

SAS = Sede Anagrafica Segreteria (Sede Centrale Salesiana – Roma).

³ Cf RSS 72 (2019) 9-60.

1. GC XIX on Theological Formation⁴

In its preliminary statement on theological formation, GC XIX spoke of the importance of this phase of formation as the *period which leaves the deepest impression on the mind and heart of the future priest, and has a significant impact on his personality in its natural and supernatural lineaments*⁵. Going a step further, it also stressed the importance of the studentates of theology for the future of the Congregation⁶.

GC XIX insisted also on the need to provide an adequately competent staff and pointed out that during the period of theological formation, the curriculum should include courses on Catholic sociology, as well as literary and scientific disciplines besides such others as would help open the minds of the future apostle to a sensitive awareness and understanding of the problems of the times. It further emphasised the need to avoid excessive isolation from the world, something, which could prove detrimental to personal discipline and apostolate and suggested that the studentates of theology be situated in a town or a city, where *there would be the desired level of cultural life and possibilities for engaging in a variety of apostolic experiences*. However, wanting to strike the right balance it also pointed out the need *to ensure a prudent separation from the world and of providing an atmosphere where the students could live in that atmosphere of peaceful recollection which is so much needed for serious and fruitful intellectual and formative activity*. Further, the students were to be prudently encouraged to take part in the apostolate among the young on Sundays and Feast days (oratories, parishes, youth clubs)⁷.

Anyone going through the chronicles of the College during its formative years⁸ will be surprised to see how those responsible strove to be faithful to the above indicated capitular orientations.

⁴ Cf *Acts of the Superior Council*, (ACS) 244 (1966). The GC dealt with the question of theological formation in Chapter IV of the First Part of the Chapter documents (pp. 61-62).

⁵ *Ibid.*, p. 61.

⁶ *Ibid.*

⁷ *Ibid.*, pp. 61-62.

⁸ By the term “formative years” is meant the 9 years from the foundation of Kristu Jyoti College in 1967 to the reopening of the theologate at Mawlai in 1976. During this period the institution established itself as a studentate of theology with its own typical identity in keeping with the spirit of the Second Vatican Council, as exhorted by the XIX and XX General Chapters and taking into account the typical socio-cultural and politico-religious reality of India.

2. Juridical Situation

Juridically Kristu Jyoti College, which was to serve as the Salesian theologate for the whole of India, was under the responsibility of the Rector and Council of the Sacred Heart Community of the Salesians. The Rector and his council were in turn immediately responsible to the Provincial of the Province of Madras under whose jurisdiction the community found itself. However, when dealing with certain issues of a significant nature and taking into account the Inter-Provincial character of the institution, the Provincial of Madras took the required decisions in consultation with the other two provincials of India viz., Calcutta and Guwahati, in the beginning and later also with that of Bombay.



The Façade of Kristu Jyoti College (Archives, Kristu Jyoti College, Bangalore).

3. Ambience of the College

Indeed, in its early years, Kristu Jyoti College with its magnificent and much envied concrete structures and convenient single-room accommodation for the students, was criticised for its “un-seminary-like appearance” and likewise, its apparently “unconventional” approach to formation. Yet down the years, it has shown itself to be an institution with a heart that beats for the Church and for the country. With insight, study and zeal it has striven for the cultural, socio-economic, intellectual and spiritual upliftment of its people besides making significant efforts to promote inter-religious and inter-caste harmony. Further, it was to prove itself an institution, which loved the Church and her traditions and was by all accounts a true Salesian house, which welcomed all, especially the poor and the needy into its vast spaces and made them feel that they belonged. Indeed, it was a familiar and heart-warming

sight – quite unusual for any seminary of the time – to see the poor rural folk seated quietly in the college lobby from early morning waiting to meet someone from the College to share their problems and to seek help. Definitely, it goes to the credit of the confreres who were formators, and those others who were students, to have created just such an ambience where the poor and the needy felt confident enough to walk in assured that they were welcome and that they would be listened to.

4. Name and the Structure

The name of the institution appeared quite *secular* as it did not have any qualifying religious terms like “seminary” or “theological” to mark it out as a centre with a specifically religious scope – the formation of priests. In fact, *Kristu Jyoti College*, in its early years attracted many an uninformed visitor, who, unaware of its actual identity dropped in from time to time, seeking admission for their wards to various secular academic disciplines. However, with the passing of years, the College succeeded in establishing its credentials and to be known for what it was meant to be.

The general layout of the College – with the bust of Don Bosco in the well-designed front lawn, the statue of the Sacred Heart at the entrance, the spacious corridors, the benign statue of St. Joseph at the centre of the main quadrangle, the extensive flower and fruit gardens, the well-constructed and adequately equipped auditorium, the separate library-block, the spacious classrooms and the facilities for various games – all bespoke the Salesian concern to provide the right surroundings for the theologate meant to serve the students from all parts of the country.

Still the structure of all structures in the campus was the College Chapel with its illuminated cross reaching up to the dark blue skies and visible, in those early days, from miles away. The interior was planned with meticulous care. It had at its centre a Crucifix and a concrete artistic illustration symbolizing the heavenward tension that should mark the spiritually oriented and was flanked by a pipe organ to the left and the Blessed Sacrament Chapel to the right⁹. The two life-size statues – of Mary Help of Christians to the left

⁹ The pipe organ in those early years proved to be a special attraction. It was set up a couple of weeks before the consecration of the chapel. Cf AKJCB – Chronicles, vol. I, *From the Beginning up to June 1975*, p. 174. The entry of 11th February 1971 states: “A man comes from Madras to dismantle the pipe organ and to set it up in the new chapel”.

and of Don Bosco to the right – gave it the typical Salesian flavour while the *Kuthuvilakku* before the altar placed it clearly within the Indian context.

Nevertheless, it appeared to many a tad too early to make such a “display of extravagance” in priestly formation. Hence, it is considered pertinent to present the views of a cross-section of those who visited the College, to indicate that “KJC” was a much discussed topic in various circles not only in the city of Bangalore but also in the wider ecclesiastical circles in India.



The College Chapel (Archives, Kristu Jyoti College, Bangalore).

4.1. Positive Evaluation

Despite the criticism in different quarters, generally the structure and the ambience were viewed rather positively as will be evident from a study of the remarks of those who either visited the institution, or who stayed there as participants in seminars or conferences.

4.1.1. Mgr. Joseph Caprio, Pro-Nuncio¹⁰

The fact of Kristu Jyoti College being the subject of not so infrequent discussions prompted several eminent ecclesiastics coming to Bangalore to pay it a visit, in order to see for themselves what was spoken of then as a *showpiece ecclesiastical structure*. On 23rd September 1968, which day was declared a holiday, Mgr. Joseph Caprio, the Pro-Nuncio, paid the College a short visit. At 11.45 a.m. when he reached the house accompanied by the Archbishop, he was given an enthusiastic welcome. Towards the end of the grand lunch served on the occasion, responding to the words of the Provincial cordially welcoming the representative of the Holy Father to the community, Mgr. Caprio said:

“I am not scandalised at this beautiful institution; nay, on the contrary, it evokes surprise and admiration; religious always find a way, especially the Salesians! During my life as a missionary I have had contact with the Salesians. I remember blessing the scholasticate of Hong Kong. Again, I blessed a Salesian school in Thailand.

I am glad to hear of your sentiments of admiration, affection and loyalty to the Pope. It is worth reporting to the Holy Father...

I wish the students all success in their formation. I am consoled to see so many of them ready to help in the Assam missions where troubles are unending. I bring you the blessing of the Holy Father”¹¹.

4.1.2. Cardinal Valerian Gracias

About a fortnight later, at 3.30 p.m. on 5th October 1968, Cardinal Valerian Gracias of Bombay paid a visit to the College. At the end of a guided tour, the Cardinal had tea with the community. Responding to the welcome of the Rector, he said:

“It is a privilege for me to visit this institution. I asked His Grace to try his best and include this institution too in my programme of visits. His Grace has done it; ... The house is fine. The students have much facility to study. I have (seen) your rooms. A certain amount of convenience and comfort is legitimate... The Salesians certainly know how to get money, but they also know how to use it well. [...]

¹⁰ Mgr. Joseph Caprio was appointed Apostolic Pro-Nuncio to India on 24th Dec. 1967 and remained in office until he was appointed Secretary of the Administration of the Patrimony of the Apostolic See on 19th April 1969. www.catholic-hierarchy.org/bishop/bcaprio.html (4.5.2019).

¹¹ AKJCB – Chronicles, vol. I, p. 55.

I am happy to see so many students who are preparing to serve the Church in India. You have a fine set of professors. We are facing difficult times, winds of change are blowing strong, if we are not careful we will be blown off our feet. Progress there must be, but progress with sobriety”¹².



A view of the College Campus (Archives, Kristu Jyoti College, Bangalore).

Evidently, the words of both these eminent ecclesiastics are indicative, not only of what they thought of the structure of the institution, but also of what they actually thought of the Salesians themselves as well as the challenges the Church in India was being asked to confront in a world in transition.

4.1.3. Organizers and Participants of Courses

It is also pertinent to add in this context that the facilities available at the College would, in fact, bring to its premises people from various walks of life and from different parts of India and even abroad for organizing and attending meetings and courses. Such events contributed handsomely to enhancing the cultural and academic atmosphere of the College. The participants, in general, would later express themselves to have been happy and grateful for the experience.

¹² *Ibid.*, pp. 58-59.

4.1.3.1. The Bible Translation Course

The report of an inter-denominational group of sixty, with six Catholics among them, which conducted a *Bible Translation Course* in the College, showed itself to be highly appreciative of the facilities and location of the institution as will be borne out by the following extract from the *Bible Society of India – Annual Report 1971*:

“The third U.B.S. Translators’ Institute for India and for Ceylon was held at Kristu Jyoti College, Bangalore, from 4th to 28th. Kristu Jyoti, a Salesian Seminary, graciously offered its facilities. The Fathers Prefects¹³ sacrificed their summer vacation in order to play host to us. To them, to the Rector and the Provincial Superior our deepest thanks. The facilities were ideal: a room to each translator, lecture-halls, auditorium, library, sports equipment, the whole lot. The place was sufficiently removed from the attractions of the city as to make for study and work without distractions”¹⁴.

4.1.3.2. National Vocation Service Centre, Poona

The same appreciation of the facilities in the College is evidenced in the letter of Fr. Peter Lourdes, Assistant Director, National Vocation Service Centre, Poona - 14, dated 7th April 1972. In this letter Fr. Peter Lourdes requests the Archbishop to be present for a day with the participants of the one-month *Training Course for Vocation Promoters* (10th April - 10th May 1972) and informs him that the venue is Kristu Jyoti College and adds:

“We are somewhat out of town here but the facilities are good. We hope your Grace will be able to be with us all one day. We would appreciate a visit”¹⁵.

It would seem that the Salesians were in effect imitating Don Bosco, their Father and Founder himself, who, reading the signs of the times always thought big and built big. In fact, he would also insist with his sons that they plan and build not merely to deal with immediate needs, but rather, keeping in mind the long-term requirements of 10, 20 or even a 100 years¹⁶!

¹³ “Prefect” was the term then used for the administrator.

¹⁴ AKJCB – Chronicles, vol. I, p. 183. Entry of 4.5.1971.

¹⁵ AAB – SDB, RF -37, File: Salesian Fathers (1963-1977). The letters have merely been collected and kept in chronological order without marking the page numbers and without any other designatory indications.

¹⁶ On 4th September 1983 during the course of the Third General Chapter Don Bosco had made the following statement: “Una delle cose dobbiamo avere di mira è che le cose che si trattano devono servire di norma di qui a 10, a 20 e a 100 anni. Dobbiamo fare come il pittore *aeternitate pingo*”. Jesús-Graciliano Miguel GONZÁLEZ, *I Quattro Primi Capitoli Generali Della Pia Società Salesiana Presieduti da Don Bosco*. Madrid, Editorial CCS 2016, p. 448.

4.2. *Negative Impressions*

There were also others, less eminent ecclesiastics and religious, who, given their own personal outlook and formation could not reconcile themselves to what they considered the opulence of the structures of a religious house. In fact, there was a group of ladies from a religious-run institution who had come to do some work in the parish. They came over to the College seeking accommodation for about 150 girls. But, they considered it to be “too good, too comfortable for the girls” and went off in search of a place more suited to their convictions¹⁷.

5. **Realizing the Scope of the Institution**

Apart from the facilities provided, the challenge facing the College would naturally be that of forming priests for a fast evolving world trained enough to keep their priestly and Salesian identity while being engaged in working for the total well-being of all people in the very typically diverse context of India. Seen from this perspective the formation imparted could be seen from two distinct but linked perspectives viz., priestly formation in its intellectual, liturgical and cultural aspects on the one hand; and on the other, the actual experiential training to make the students capable of dealing, and that to the extent possible, with the ecclesial and social reality in which they would be called upon to exercise their future priestly ministry.

The following pages, limiting themselves to the first of these two aspects, will deal primarily with the community ambience and dynamics as well as the programmes, which contributed to the intended kind of Salesian formation in its various aspects.

5.1. *Community Ambience and Dynamics*

The composition of the community reflected the changed and still evolving global, ecclesiastical and congregational situation. In 1967, of the 10 staff members and 64 students, there was only a single European - Bro. Toffoli¹⁸. It was, hence, a group of Indians – staff and students – from the various parts of the country speaking different languages and brought up in

¹⁷ AKJCB – Chronicles, vol. I, pp. 340-341. Entry of 13.11.1973.

¹⁸ Cf *ibid.*, pp. 5 & 6. The list of professors has already been given in section 12 of the second part of this paper. Cf RSS 72 (2019) 48.

varying backgrounds who made up the community. Under the circumstances, it was challenged to create an atmosphere of trust and communion through dialogue, which in the course of time, would turn out to be a monthly feature. The regular dialogues helped the College to plan out its programmes and to iron out differences which were bound to arise given the composition of a large adult community¹⁹. On occasions the Provincial himself was present at these dialogues as was the case with the one held on 8th June 1970 which treated of different matters of general interest to the community and discussed issues including card-playing, films and use of the cassock²⁰. In fact, a glance through some of the entries in the house chronicles gives one a better idea of the dynamics of these dialogue sessions.

An entry for 18th July 1970 reads “at 2.15 p.m. «Dialogue» held in the lecture hall where many points were cleared with the superiors in charge of the different activities”²¹. Understandably, such dialogues could at times, prove a bit knotty as may be seen from the entry of 1st July 1971: “*The first official dialogue of the new scholastic year. It went through two long and rather difficult sessions*”.

On occasions, such meetings could even prove to be quite stormy as was the case with the meeting of the S.S.G. on 8th June 1971, which the chronicler described in the following words:

“A stormy meeting of the Social Service Guild (S.S.G.), nearly brought the association to the verge of disintegration. The assembly dispersed for further consultation unofficially, to consider the future prospects of the S.S.G.”²².

These dialogues could prove to be short or could last for as long as three hours of involved exchange of views as was the case with the one held on 15th January 1970²³.

Still, despite the problems associated with open and free discussions, these community dialogues helped serve the better organization of the community especially in its initial years. The entry in the chronicles dated 6th July 1973 is a pointer in this regard as it says that *the dialogue session led to the setting up of the various committees – entertainment, sports and games, liturgy, exhibition, managing the kitchen etc.* – “about which much discussion

¹⁹*Ibid.*, p. 191. The entry of 1.9.1971 reads: “The new month started with the usual monthly dialogue”.

²⁰ *Ibid.*, p. 141.

²¹ *Ibid.*, p. 146.

²² *Ibid.*, p. 184.

²³ *Ibid.*, p. 127.

had taken place earlier and which now becoming a reality helped for the better running of the community”²⁴.

In the general climate viz., the post-Vatican and the post-contestations era, in which Kristu Jyoti College was born – where the students were all adults, capable and willing to express their views freely – at times the dialogues could prove quite challenging for those involved. This is evident in the entry of 15th March 1975:

“After night prayers, Rev. Fr. Rector meets the III year students to tell them that their proposals regarding the time-table for the coming scholastic year were not accepted by the staff. There was a heated discussion in this age of dialogue”²⁵.

Though at times this assertiveness on the part of the students was considered insubordination or disobedience, the College – both the formators and the formees – in an atmosphere of openness and adjustment, helped the process of human, intellectual and religious maturing of the students. This obviously made them capable of making personal decisions and taking initiatives once they passed out and were engaged in active apostolate elsewhere. In fact, one of the catch phrases of the time in the College was “Freedom with responsibility”.

5.2. Intellectual Formation

Already on 6th November 1967, during the Mass of the Holy Spirit, prior to the starting of the first ever classes at Kristu Jyoti College, the Provincial, Fr. Di Fiore, in his homily, had insisted on the need to take theological studies seriously. As a matter of fact, the priority to be given to theological studies appears to have been a regular point of exhortation with every superior who would subsequently make periodic visits to the institution.

As has already been pointed out, the talks of the Rector Major, given on various occasions during his stay in the College, insisted on the need for the intellectual preparation of the confreres. This was something which was insisted on also by Fr. Archimedes Pianazzi, the Prefect General of Studies and Member of the Superior Chapter, who paid a visit to the house on 12th February 1968, just a few days before the official inauguration of the College. During his goodnight, he stressed the importance of studying theology²⁶ and

²⁴ *Ibid.*, p. 313.

²⁵ *Ibid.*, p. 433.

²⁶ *Ibid.*, p. 25.

referred to the need for the students to have a critical approach which would allow for necessary changes without however losing out on the essentials²⁷.

The intellectual preparation of the students at Kristu Jyoti College will be carried out keeping in mind the above directives received from the interested authorities – be it in the drawing up of the syllabus of studies or in the selection of professors, which, given the presence of several other religious congregations in the city and its easy accessibility by road, rail or air proved to be comparatively easy.

5.2.1. Resident Staff and Visiting Professors

Apart from the carefully chosen syllabus and qualified professors on the resident staff²⁸, the College made sure that it would not be remiss in tapping into the intellectual resources available in the city and even elsewhere in the country. Qualified scholars – Indians and foreigners, Christians and non-Christians, men and women – were brought in as visiting professors or to give talks on a variety of relevant topics in keeping with the requirements of the times. The list of the visiting professors for the academic year 1970-71, given in the College Calendar is quite indicative of this very relevant eclectic choice of professors²⁹: Rev. Dr. William F. Clarke - “*Group Dynamics*”³⁰; Rev. Fr. Connolly Finbar, C.S.S.R. - “*Pastoral Theology*”; Miss Gaetan Gaskon - “*Community Development and Extension work*”³¹; Rev. Fr. Thomas Long, C.S.S.R. - “*Ecumenical Theology*”³²; Rev. Fr. Herve Morrisette, C.S.C. - “*Adolescent Catechesis*”; Rev. Fr. Joseph M. Stevens, S.J. - “*Church Art and Architecture*”³³; Rev. Fr. Jacob Vaniyapurayil S.D.B. - “*Indian Mysticism*”, “*Adaptation*”, “*Eastern Mysticism*”, “*Karma Yoga*”, “*Gnana Yoga*” and “*Bhakti Yoga*”³⁴; Rev. Fr. Varkey Vithayathil, C.S.S.R. - Canon Law³⁵; Rev. Fr. Henry Volken, S.J. - “*Sociology and the Pastoral side of Social Work*”³⁶.

²⁷ *Ibid.*, pp. 25-26.

²⁸ Cf RSS 72 (2019) 49, fn. No. 128 of part – II of this article.

²⁹ AKJCB, *Calendar, Kristu Jyoti College, Bangalore-36, 1970-71*, Madras, SIGA 1970, p. 2.

³⁰ *Ibid.*, Chronicles, vol. I, p. 148. Entry of 20.7.1970. Dr. William F. Clarke was from the Protestant Union Theological College (UTC), Bangalore.

³¹ *Ibid.*, p. 145. Entry of 27.6.1970.

³² *Ibid.*, p. 143. Entry of 12.6.1970.

³³ *Ibid.*, p. 148. Entry of 18th July 1970.

³⁴ *Ibid.*, p. 23. Entries of 4th to 8th February 1968.

³⁵ *Ibid.*, p. 143. Entry of 12.6.1970.

³⁶ *Ibid.*, p. 147. Entry of 8.7. 1970.

5.2.2. Seminars and Talks

The students were served further opportunities both with seminars organized in the community or which they were permitted to attend at various venues in the city. Often enough the College itself, given the conveniences it offered, became the preferred venue for a variety of international seminars, consultations, meetings and conferences, all of which contributed to create an ambience of reflection and discussion at different levels and exposed the students to the latest thinking in various fields at the local, national and international levels.

One of the more significant of such was *The Second Asian Monastic Congress* (14th-22nd October 1973)³⁷. The delegates included members from Vietnam, Cambodia, Korea, Ceylon, Formosa, Japan, Australia, England, New Zealand, Germany, Belgium, Canada and France, besides of course a sizeable number of participants from India. During the course of the seminar several of the participants – Catholics, Protestants, Hindus, Buddhists – were asked either to celebrate the Eucharist, preach the homily or merely to address the students at a time of their convenience³⁸.

Another significant event was the *Seminar on Prayer* with about 160 participants, conducted from 25th to 31st August 1974³⁹. This seminar gave the students a much-required exposure to the forms of prayer and approach to spirituality in the various religious traditions. One of the more impressive and appreciated of these presentations appears to have been the one of 27th August titled *A Comparative Study of Hinduism and Christian Spirituality* by Swami Bhajanananda from the Rama Krishna Mission, Bangalore⁴⁰.

Some of the more important National Seminars held at Kristu Jyoti College were the following: *Estrangement of the Worker from the Church* (23rd October 1969)⁴¹; “*National Seminar on Catechetical Pedagogy for Children*” (20th May - 31st May 1968)⁴²; *Seminar on Development* (28th July 1973)⁴³; Seminar on “*Christian Prayer in Modern India*” (30th March - 7th April 1973) organized by the National Vocation Service Centre, Poona, with more than

³⁷ *Ibid.*, pp. 331-335. A list of the participants with their provenience, qualifications and titles are given in pages 330 and 331 of the chronicles.

³⁸ *Ibid.*, pp. 332-336.

³⁹ *Ibid.*, vol. I, pp. 393-397.

⁴⁰ *Ibid.*, p. 394.

⁴¹ *Ibid.*, p. 108.

⁴² *Ibid.*, pp. 108-109.

⁴³ *Ibid.*, p. 316.

140 participants⁴⁴ and the Seminar on *Management Techniques for the Principals with over 26 participants (priests, sisters and laymen, including Hindus, Moslems, Protestants and Catholics)*, organized by the Indian Social Institute, Delhi (14th-26th May 1973)⁴⁵. The community was also quite involved in the preparatory seminars in view of the *All India Seminar on the Church in India Today* (May 15-25, 1969), as may be evidenced from the entries in the house chronicles of 12th and 13th February 1969⁴⁶.

Other seminars conducted in the College or in which it officially took part were: *Seminar on Liberation* organized by the Inter-Sem⁴⁷, Bangalore, and inaugurated by Archbishop Arokiasamy at the *Christian Ecumenical Centre (sic)*, Whitefield, and for which the representatives of the College had earlier presented a much appreciated paper on “*Liberation of Rural India*” (23rd Nov. 1974)⁴⁸; *Seminar on Salvation in Non-Christian religions* directed by Fr. Paul Puthanangady (9th September 1969)⁴⁹; *Seminar on Mahatma Gandhi, the Father of the Nation* under the direction of Rev. Fr. Paviotti which concluded with a 90-minute film on the Life of Gandhiji (27th November 1969)⁵⁰; and a week-long seminar on *Film Appreciation* by Fr. De Gama from Bombay (9th October 1972)⁵¹.

There were also a number of talks each year by experts on relevant topics like “*Bible and Ecumenism*” by Fr. Lucien Legrand M.E.P. on 23rd January 1968⁵²; “*Mentally-retarded Children*”, by Miss Mira Ziauddin M.A. on 11th August 1968⁵³; “*Social Activity and the Priest*” by Fr. Volken S.J. on 24th November 1968⁵⁴; “*Anthropological Evolution*” by Prof. M.P. Joseph, M.Sc., Head of the Department of Zoology, St. Joseph’s College, Bangalore, on 6th Dec. 1968⁵⁵; Study Session with talks on (a) *Exercise of Authority in the Church*, and (b) *Original Sin Today* on 7th December 1968⁵⁶; *Death of God – a*

⁴⁴ *Ibid.*, p. 303.

⁴⁵ *Ibid.*, p. 305.

⁴⁶ *Ibid.*, p. 173.

⁴⁷ The Inter-Sem was an inter-denominational organization of the Seminaries in Bangalore of which Kristu Jyoti College was a founding member. More about the organization and its activities is given in section 6.5.5 of this paper.

⁴⁸ *Ibid.*, vol. I, p. 414.

⁴⁹ *Ibid.*, p. 102.

⁵⁰ *Ibid.*, p. 114.

⁵¹ *Ibid.*, p. 253.

⁵² *Ibid.*, p. 20.

⁵³ *Ibid.*, p. 51.

⁵⁴ *Ibid.*, p. 63.

⁵⁵ *Ibid.*, p. 65.

⁵⁶ *Ibid.*, p. 65.

seminar on *Radical Theology* on 31st July 1969⁵⁷; *The Challenges of the Priest in India Today* by Mr. George, Director of the American Cultural Centre in Bangalore on 26th August 1969⁵⁸; “*The Role of the Priest in arousing Social Consciousness among students*”, by Fr. Balaguer S.J. on 29th October 1970⁵⁹; *Areas of Ecumenical Concern after Vatican II*, by Fr. Gerwin van Leeuwen O.F.M. on 22nd January 1971⁶⁰; *Conducting Retreats for non-Catholic boys* by Fr F. Zubeldia on 20th October 1971⁶¹; *Ministerial Priesthood* by Fr. Dupuis S.J. on 22nd-23rd October 1971⁶²; *Experience in the Hindu Ashram of “Rishi-Kesh”* by Fr. Sylvester C.M.I. on 29th November 1971⁶³; *Evangelization* by Fr. Leser S.J. on 1st December 1972⁶⁴; *Marian Theology* by Fr. Cassey C.S.S.R. on 7th December 1972⁶⁵; *Structure of the World Council of Churches and Current Theological Trends among Christians* by Rev. Lucas Fisher from the World Council of Churches on 14th January 1973⁶⁶; *Conflicts in Management and Dialogue* by Prof. Joseph Philip of the Tata Industrial Steels, Jamshedpur on 4th September 1973⁶⁷; *Harijan Christians* by Mr. Reddi (sic) and *The Karnataka Bill of Religious Institutions* by Mr. Alexander (sic) on 11th November 1974⁶⁸.

It was also a practice with the College to take advantage of the organization of seminars and retreats in its premises and to ask distinguished scholars to interact with the staff and students as was done in the case of Bernard Häring, who had come to preach a retreat to a group of bishops⁶⁹. The talks by distinguished theologians, although given in other centres in Bangalore, were also attended by a significant number of students from the College on various occasions. The two stand-out examples were the talks on *Christian Ministry* by Hans Küng at the U.T.C. on 28th and 29th July 1971 at the Cathedral Hall⁷⁰ and at the UTC respectively; and *Problems of a Hindu Christian Dialogue* by Dr. Raymond Panikkar on 13th July 1970 at the Union Theological College⁷¹.

⁵⁷ *Ibid.*, p. 94.

⁵⁸ *Ibid.*, p. 100.

⁵⁹ *Ibid.*, p. 60.

⁶⁰ *Ibid.*, p. 71.

⁶¹ *Ibid.*, p. 93.

⁶² *Ibid.*, p. 194.

⁶³ *Ibid.*, p. 196.

⁶⁴ *Ibid.*, p. 278.

⁶⁵ *Ibid.*, p. 280.

⁶⁶ *Ibid.*, p. 287.

⁶⁷ *Ibid.*, p. 323.

⁶⁸ *Ibid.*, p. 411.

⁶⁹ *Ibid.*, p. 179. Entry of 18th March.

⁷⁰ *Ibid.*, p. 188.

⁷¹ *Ibid.*, p. 147.

The variety of the topics dealt with by a wide spectrum of competent scholars belonging to various religious persuasions, with lay and clerical backgrounds – Indians and others – were clearly indicative of the post-Vatican II orientation of the College, and the advantages of its being in Bangalore with the immense possibilities offered for similar intellectual pursuits. The College lent itself to the holding of these events given the facilities available and the eagerness of the authorities to make it truly an intellectual hub reflecting especially the national and ecclesiastical situation.

5.3. *Priestly and Missionary Formation*

The College was never once remiss in its efforts to realize its primary scope, viz., the priestly and missionary formation of the students.

5.3.1. Priestly Formation

The priestly formation of the students was sought to be enhanced in those early years with the keeping of the first Thursday of the month as the *Sacerdotal Thursday* with a special liturgy and intellectual input on the priesthood. The entry of 4th July 1968 reads: “*Sacerdotal Thursday – a welcome novelty for every first Thursday of the month*”⁷². Likewise the entry of 3rd August 1972 reads:

“Sacerdotal Thursday: This year the IV course brothers have started the custom of having a special mass for themselves with a homily on the priesthood...”⁷³.

The involvement of the students in the parishes where they organised catechism classes, ran clubs/oratories, distributed Holy Communion and preached sermons gave them a feel of the parish and youth ministry awaiting them in the future.

5.3.2. Missionary Formation

The missionary aspect of formation, with a special reference to the missions of Assam, was stressed by the Rector Major during his farewell discourse at the end of the Regional Congress of the Salesians of Asia held at the College from 20th to 26th February 1968⁷⁴.

⁷² *Ibid.*, p. 49.

⁷³ *Ibid.*, p. 221.

⁷⁴ *Ibid.*, p. 38.

A similar reference was made by Fr. George Williams⁷⁵, the Regional Councillor, during his visit on 24th September 1972 when, in his conference to the community he insisted on “*A special orientation to the missions of Assam*”⁷⁶.

In pursuance of the goal of missionary and pastoral formation insisted on by the superiors, the College tried to impart a truly missionary orientation both at the intellectual level and through pastoral involvement in the lives of the people of the Archdiocese in general and in particular through their various engagements in the lives of those in the immediate neighbourhood.

The academic syllabus of the College, the seminars and the courses, which have already been referred to in the preceding pages, albeit in a cursory manner, are indicative of the approach to the future mission of the students in the typical context of India. Specific inputs were given by some of the staff members like Fr. Sylvanus Lyngdoh and Fr. Orestes Paviotti, who made regular trips to the missions or took part in seminars on the subject and who on their return shared their experiences with the community. Thus, the chronicle of 5th October 1971 reads:

“Fr. Sylvanus leaves for Nagpur to attend a seminar of many eminent world theologians on the missions”⁷⁷.

Similarly the entry dated 14th July 1971 states:

“Fr. Paviotti gives us a nice conference speaking about his missionary tour and experiences with a special reference to the Bangla Refugee camps and the efforts of the fathers and sisters in helping the refugees”⁷⁸.

Visits by frontline missionaries to the College also helped to contribute to the missionary orientation in the formation of the brothers. Thus one reads in the chronicle that on 13th January 1972 “Fr. Michael, a missionary Salesian from Assam, and four Naga boys spent a few days with us in Bangalore”⁷⁹.

⁷⁵ Fr. George Williams was born at Wallasey, Cheshire - Great Britain, in the Diocese of Shrewsbury, on 26.5.1916. He did his novitiate at Beckford (30.8.1946 - 8.9.1947) and made his first profession there on 8.9.1947. Three years later, on 8.9.1950, he made his perpetual profession and after having completed his theological formation at the Crocetta, Turin, was ordained priest at Beckford on 18.7.1954. He was the Provincial of Great Britain for a term (1.7.1964 - 17.9.1970) and Regional Councillor for two terms (10.12.1971 - 1.5.1984). He died at Manchester, Great Britain, on 6.6.2017 at the age of 101 – SAS.

⁷⁶ *Ibid.*, p. 245.

⁷⁷ *Ibid.*, p. 193.

⁷⁸ *Ibid.*, p. 187.

⁷⁹ *Ibid.*, p. 199.

The College took an active part in the diocesan level Missionary Exhibition to mark the *St. Thomas Centenary Celebrations* which was inaugurated on 12th November 1972 by the Archbishop himself. The students of the college put up a stall highlighting the specifically Salesian areas of apostolate⁸⁰.

The College will also be closely associated with a number of parishes in the Archdiocese especially in the area of youth choir animation as will be detailed in the next part of this presentation⁸¹.

5.4. *Inculturation and Adaptation*

Although the students were all Indians, the fact that they hailed from different parts of a country with marked cultural and linguistic differences necessitated that they too be incultured and adapt to the actual situation in which they found themselves. Besides, given the fact that the Church in India was also “westernised”, it called for efforts to train the students in such a way as to make them feel that there was a new way of being Church in India.

5.4.1. Cultural Adaptation

Though during the period under study the members of the community were almost cent percent Indian, with the exception of a couple of Europeans on the staff for a time, given its actual composition, there was the need for the members to inculturate themselves in the particular context of Bangalore and the state of Karnataka. Aware of this fact, on 1st December 1967, less than a month after the unofficial inauguration in November, the community organized the first course in the Kannada language offered by a lay person, with 45 brothers initially registering themselves for it along with some staff members⁸². There were also attempts to familiarise themselves with the local culture, as may be seen from the efforts of the brothers involved in the oratories and the villages to stage cultural shows in the local language, as evidenced from the staging of the Kannada play *Thyaga* on 7th February 1971⁸³. Screening of Tamil films in the community and for the people of the neighbouring villages and in the parishes was also done quite regularly especially

⁸⁰ *Ibid.*, p. 269.

⁸¹ The next part which will be the last of this presentation will deal primarily with the College in its involvement and collaboration with the local Church and the wider civil society.

⁸² *Ibid.*, p. 10. However the chronicles states also that some of them “drop off gradually”.

⁸³ *Ibid.*, p. 173. The entry for the day reads: “The parish oratory, chiefly due to the initiative of the brothers put up a fine Kannada play *THYAGA*, from 7 p.m. to 9.30 p.m.”.

in those years when the area had a very significant Tamil population⁸⁴. Some of these films served more than one purpose – to entertain the people of the locality at a time when they had but few options in this regard, to remain in touch and to nurture the relationship with the people in the neighbourhood, as well as, on occasions, to make collections to help fund social service projects in the villages and projects on behalf of the young whom the institution was serving especially in the city parishes. Thus, the film *Enga Mama* which was screened on 1st September 1972 was sponsored by the Provincial as his contribution towards the expenses of the Youth Rally which the College was planning to organize in the city⁸⁵.

National festivals like the *Ayudha Pooja* or the veneration of the implements used for work and especially *Deepavali*, the festival of lights, which had a special significance for the College named after Christ the Light, were also celebrated on a regular basis. These adaptations were particularly important since until some time earlier they were considered to be “Hindu festivals” and hence looked askance at by the Church.

5.4.2. Liturgical Adaptation

Fr. Paul Puthanangady who was a recognized authority in the area of liturgical adaptation and inculturation was quite regular in celebrating the Indian Rite Mass, not only for the students but also for the participants of the various meetings organized in the College. The entry in the chronicle of the College dated 6th November 1972 reads:

“Deepavali – In the evening the community Mass was celebrated by Fr. Paul in the Indian style. The celebration took place in front of the statue of the Sacred Heart. The parish priest and a good group of people from the parish came to attend the function. After the Mass the facade of the building was illuminated using earthen lamps”⁸⁶.

Similarly on the concluding day of the Asian Monastic Congress, Fr. Paul Puthanangady celebrated an Indian Rite Mass for the participants⁸⁷.

⁸⁴ On 6th March 1971: A Tamil film: “*Kanneer Papa*” shown first to the brothers at 1.30 p.m. and later in the parish at 7.00 p.m.; 31st July, 1971: We are having the Tamil film: “*Alayamani*” brought by Fr. K.M. Augustine of Katpadi; *Enga Mama* on 1st September 1972 sponsored by the Provincial. *Ibid.*, pp. 177, 188, 231.

⁸⁵ *Ibid.*, p. 231.

⁸⁶ *Ibid.*, pp. 266-267.

⁸⁷ *Ibid.*, p. 335. Entry of 22nd October 1973.

Likewise on 30th October 1974 Fr. Egidio Viganò, the General Councillor for Formation, during his visit to the house witnessed an *Indian Rite Mass* in the Indian Chapel – the chapel set apart for the celebration of Indian Rite Masses, Bhajan Services etc.⁸⁸.

The *Indian Academy* of the College was officially inaugurated on 8th September 1971 and the first function was a short *celebration of the Word in the Indian Style*⁸⁹. The Indian Rite Mass which became a regular feature on national festivals like the Independence and Republic Day celebrations and the celebration of the Eucharist in the other liturgical rites like the Syro-Malabar⁹⁰ and the Syro-Malankara⁹¹ on special occasions, based also on the availability of competent persons, were clear indications that the College, right from its beginnings, wanted to be a part of the social, cultural and ecclesial milieu in which it found itself.

5.5. *Cultural and Recreational Activities*

In keeping with the Salesian tradition, the College engaged itself in promoting cultural and recreational activities in the villages, parishes and clubs with which its students were involved. Such activities also had their own formative value since most of them, after their ordination were to be involved with the youth in schools, colleges, youth centres as well as in rural settings around the country.

5.5.1. Movies and Cultural Events

The college authorities, in a very broad-minded gesture permitted the students to go for some of the relevant cultural activities in the city including cinemas – in cassock in the beginning but later without it – when films of a certain cultural and educational value were screened⁹². Seminarians going by

⁸⁸ *Ibid.*, p. 407. Fr. Viganò had reached the house on 28th October and left for Bombay on 31st; cf *ibid.*, pp. 406 & 408 for the entries of the two days indicated.

⁸⁹ *Ibid.*, p. 191. *The Indian Academy* was also invited to give demonstrative celebrations to other institutions. On 14th November 1973 it was invited to St. Martha's Hospital for a Eucharistic Celebration in the Indian rite.

⁹⁰ *Ibid.*, p. 71. Entry of 23rd January 1969.

⁹¹ *Ibid.*, p. 158. Entry of 12th October 1970.

⁹² AKJCB – Chronicles, vol. I, p. 75. Entry of 18th February 1969, which speaks of the whole community going to the *Lido Theatre* in the city for the film: "Man for all Seasons"; cf also *ibid.*, p. 101. Entry of 31st March 1969: "We are very lucky to be permitted to see another very instructive and enjoyable film: «The Cardinal». It was a morning show at the *Plaza The-*

themselves to watch movies in the theatres was considered at best a novelty at the time and a sign of the *liberal atmosphere* which reigned in the campus⁹³. The community becoming aware of some of the controversies given rise to by this *new approach to seminary formation* would discuss it in a mature manner as seen in the entry in the chronicle of 8th June 1970:

“At 6.30 p.m. the community assembled and Very Rev. Fr. Provincial presided over a Dialogue treating mainly on points that had appeared in his latest circular i.e., card-playing, films, cassock etc. and other matters of general interest to the community”⁹⁴.

Besides going out to watch movies in theatres in the city, there were regular films screened in the College itself⁹⁵. The films screened in the College were not restricted only to English but included also those in other languages like Tamil, Malayalam and Hindi⁹⁶. Seminars were also held to critically understand and to help appreciate better this new and very effective medium.

Thus the Pastoral course which began on 9th May 1968 had *Apostolate of the Film* as one of the topics⁹⁷, and on 14th November 1968, in the context of the Inter-Sem Seminar on youth-related issues the topic *Influence of Films on Modern Youth*” was also included⁹⁸. The entry in the chronicles for 9th October 1972 refers to a week-long course on film appreciation by Fr. De Gama from Bombay⁹⁹.

atre”; *ibid.*, p. 107 the entry of 11th October 1969: “A full-day picnic. We break new ground since we are permitted to go out in «mufti» and even to see one of three films that were suggested” and *ibid.*, p. 111, where the entry for 30th November reads: “Some brothers go to Rex, to see the film, «To Sir with Love»”.

⁹³ There is an entry in the chronicles of the College which reads: P.S. “Earlier in the month, Fr. McFerran sent a long letter addressed to all the brothers. The contents of it were the rumours circulating around Madras, to the dissatisfaction of all, that the brothers, when out for a picnic, go to see films, and that some even saw two films on the same day. A reply was sent placing facts in their right perspective”. AKJCB – Chronicles, vol. I, pp. 115-116.

⁹⁴ *Ibid.*, p. 142.

⁹⁵ *Ibid.*, p. 32. Entry of 22nd February 1968 speaks of a film on the Nagas, screened after night prayers and commented on by Bishop Hubert Rozario of Tezpur; *ibid.*, p. 52, the entry of 31st August reads: “After compline, documentary film on Community Development”; *ibid.*, entry of 27th November 1969 which speaks of a film on the life of Gandhiji being screened; *ibid.*, p. 118, entry of 8th December 1969 which reads: “After supper we saw the film «Walk on the Wild Side»”.

⁹⁶ *Ibid.*, p. 254. Entry of 12th October 1972, speaks of the Tamil film “*Thangaiakagha*” being screened; *ibid.*, p. 127, on 17th January at 8 p.m. Hindi film “*De Aaken Barah Hath*” was screened; and on 24th July 1970, a Malayalam film was screened in the community. Cf *ibid.*, p. 148.

⁹⁷ Cf *ibid.*, p. 45.

⁹⁸ *Ibid.*; p. 62.

⁹⁹ *Ibid.*, p. 253.

On occasions, well-known groups from the city were invited over to the College itself for cultural performances. The entry in the house chronicles for 26th January 1971 reads:

“The Bartley Family, well-known in Bangalore for their musical evenings came over and gave us a show, accompanied by three guitarists – *the Gay Caballeros*. The show started at 6.15 p.m. and got over at 7.45 p.m.”¹⁰⁰.

The new auditorium of the College was, in fact, one of the hubs of cultural activities in Bangalore especially in the 1970's, and the programmes held there were eagerly looked forward to by the friends and well-wishers of the institution.

The auditorium also served to hold regular functions for the youth from the parishes and the villages, the religious in the locality, the Inter-Sem, etc. As a matter of fact, it was first used, even before it was fully ready, for a cultural programme on 30th January 1970 in which the greater part of the audience was made up of the youth from the neighbouring parishes who also got an opportunity to perform on the stage¹⁰¹. The following year too a variety entertainment was held on the eve of the feast of St. John Bosco, with the children and youth of H.A.L., St. Patrick's, I.T.I., Catholic Centre and Michaelpalayam giving items which were interspersed with those by the students of Kristu Jyoti themselves¹⁰².

5.5.2. Entertainment at the Service of the Apostolate

Regular films in Tamil were screened either in the campus itself or in the playground which also helped to gain the good will of the people in the neighbourhood at a time when they did not have many entertainment options. Thus on 3rd August 1969 the Tamil film *Ramu* was screened for a group of 350 children from the nearby oratories¹⁰³. Film shows were also sometimes used to gather funds for some of the requirements of the oratories/S.S.G. Thus on 28th October 1970 the film *En Thambi* was sent from Sagayathottam at the request of the brothers so that shows could be held with a nominal fee in order to buy a 16 mm projector which could serve to project films in the various oratories and villages¹⁰⁴. The next day at 6.30 p.m. this film was

¹⁰⁰ *Ibid.*, p. 171.

¹⁰¹ *Ibid.*, pp. 129-130.

¹⁰² *Ibid.*, p. 172.

¹⁰³ *Ibid.*, p. 94.

¹⁰⁴ *Ibid.*, p. 160.

screened in the College premises for the people of the parish with tickets priced at 50 and 25 paise¹⁰⁵.

On 29th November 1970, the brothers going to the Sunday Oratories, organized a Benefit Show *Lilies of the Field* at the REX Theatre. The tickets were priced at Rs. 5/-, Rs. 3/- and Rs. 2/-. The project met with great success as it proved to be more than a full house at the REX and additional chairs had to be provided by a friendly and benevolent theatre management. The collection, after deducting the various expenses incurred, came to Rs. 2067/-¹⁰⁶. With the money thus collected, the brothers were able to buy a projector on trial on 15th January 1971 and project a German documentary for the community¹⁰⁷. Satisfied with the trial the projector was purchased definitively and this proved to be a great help in screening films in the oratories and villages. In fact, for several years the film shows in the College campus proved to be one of the major attractions for the youth of the area and they looked forward to them with great eagerness. Such events also helped to establish a better rapport between the institution and its immediate neighbourhood.

5.5.3. Youth Rally, Athletic Meet and Tournaments

A Youth Rally, the first to be held in Bangalore, for which long and painstaking preparations were made, was held at the St. Francis Xavier's Cathedral on 8th October 1972. An excerpt from the house chronicles reads:

"Nearly a thousand boys and girls from I.T.I. Colony, Ulsoor Church, Catholic Centre and Cathedral took part in the rally. The brothers in-charge, after an early Mass and breakfast, went to the various centres to gather their members before two state transport buses, that were hired for the occasion, arrived to take the participants to the Cathedral. The function started with the Holy Mass celebrated by the Archbishop. The entire church was packed to capacity. After Mass, a march past and different friendly games followed. The members were left to themselves for the lunch though some very poor children were helped by some brothers to buy something for their lunch. The fete games after lunch added to the serene atmosphere of the gathering and this serenity knew no bounds when tea packets and cool drinks were distributed to all. The cultural programme presided over by Mgr. D'Mello, brought the rally to a happy conclusion and by 8 O'Clock in the evening the buses were able to transport even the last group of boys and girls to their homes"¹⁰⁸.

¹⁰⁵ *Ibid.*, p. 161.

¹⁰⁶ *Ibid.*, p. 165.

¹⁰⁷ *Ibid.*, p. 170.

¹⁰⁸ *Ibid.*, p. 251.

The chronicler also points out that though the Youth Rally was a success, yet being the very first to be conducted by the College, there were a few points to be kept in mind for the future. He pointed out especially the inconvenience of having too small children, which caused problems of order and discipline; the inability to keep to the timings in conducting the cultural programme, which resulted in it being too drawn out and making the audience restive, etc. Yet he concluded stating:

“Nonetheless, we are richer for the experience and the time involved were [sic] well spent for a crying need of the day – the good of the young”¹⁰⁹.

Similar functions were held also for the children and youth in the villages. The entry in the house chronicle for 9th February 1974, reads:

“The S.S.G. arranged a variety entertainment for the villagers, in the football ground. All the seven villages were represented and displayed many latent talents... the show began at 6.30 p.m. and ended at 9 p.m. There were over 1500 people present for the same. The children received food packets prepared by the brothers. The Panchayat Member, Mr. Narayana was the chief guest”¹¹⁰.

Other activities of a cultural nature organised by the brothers for the youth were the outings to places of cultural and historical interest which was had for the first time on 18th November 1973¹¹¹, and which eventually became a yearly feature for the villages with which the S.S.G. came to be associated.

5.5.4. Games and Sports

The students of the College, given the fact of their being introduced to various games and athletic activities already during their aspirantate days and the availability of the various facilities for sports in the campus itself, excelled in different games and proved themselves competent in organizing various competitions for the village and parish youth with whom they were involved.

The College was provided with a football ground already from the beginning and the first football game at Kristu Jyoti College was played on 17th November 1967, less than three weeks after the opening of the College¹¹². Eventually other facilities were added like the Basketball Court, inaugurated on 5th February 1968¹¹³ and the “swimming pool” – actually a water

¹⁰⁹ *Ibid.*, pp. 252-253.

¹¹⁰ *Ibid.*, p. 360.

¹¹¹ *Ibid.*, p. 341.

¹¹² *Ibid.*, p. 9.

¹¹³ *Ibid.*, p. 23.

tank which was originally built to provide water to the rather extensive farm – inaugurated on 18th January 1971¹¹⁴. The work on the hockey-pitch started the next day with a bulldozer from the Madras Engineering Group (MEG) coming in to level the grounds for the purpose¹¹⁵. That the College had concern also for the recreational requirements of the senior professors is evident in the entry in the chronicles for 11th February 1968:

“8.45 saw the inauguration of the bocce pitch with a match played by Rev. Fr. Rector and Rev. Fr. P.T. Thomas Vs. Rev. Fr. Prefect and Rev. Fr. Longinus”¹¹⁶!

Slowly but steadily, facilities for other games like volleyball and ball-badminton will also be made available in the campus and put at the disposal of both the staff and students, the oratory boys, the villagers and for conducting the Inter-Sem tournaments.

Making use of the facilities available, the brothers soon felt themselves confident enough to challenge some of the professional clubs in the city. A few of the more important matches played during the first years were the following: On 21st June 1971 the College played its first hockey match with an outside team (ITI colony) and won it convincingly with a score of 4-1¹¹⁷; on 31st August 1972, a hockey match between the College XI and the Indian Gymkhana Club of Fraser Town at the I.T.I. Colony Grounds again ended in victory for the College and that too with an identical score¹¹⁸; on 2nd September 1973 a football match was played between the College and the Norton and Grindwell Company which the former won 7-0¹¹⁹; and on 24th September 1970, Kristu Jyoti played a football match against MEG-A, one of the strongest professional teams in Bangalore, and came out unscathed drawing the game 1-1¹²⁰.

Besides the matches played by the students themselves they also organized athletics and sports programmes for the youth centres and the villages. Thus on 2nd February 1975, the students organized “A Sports Meet” which is reported in the chronicles as follows:

“The oratories conduct “A Sports Meet” on the ITI grounds. In the morning, Rev. Fr. Rector presided over the flag-hoisting ceremony and the March Past. Next

¹¹⁴ *Ibid.*, p. 170. The chronicle records: “The swimming pool inaugurated. Though its actual purpose is (sic) a reservoir of water for the fields, it fulfills the secondary aim well”.

¹¹⁵ *Ibid.*, p. 170. The entry of 19th January 1971.

¹¹⁶ *Ibid.*, p. 24.

¹¹⁷ *Ibid.*, p. 21. The entry in the chronicle on that day reads: “Our first hockey match with an outside team (the I.T.I. Colony) brings us a grand victory with a score of 4-1”.

¹¹⁸ *Ibid.*, p. 230.

¹¹⁹ *Ibid.*, p. 323.

¹²⁰ *Ibid.*, p. 155.

followed the heats of the various items. There were five contingents in all: ITI, Marathahalli, Thambuchetty, H.A.L., Michaelpalayam. There was a bit of confusion in the morning regarding the classification of boys into the respective age groups. At 2.30 p.m., the finals of all the events commenced. Mr. Korah, Engineer-in-Chief of ITI presided while Mrs. Korah gave away the prizes. Cheers to the ITI brothers who organized the Sports Meet”¹²¹.

5.5.5. Inter-Sem and Collaboration with Other Ecclesiastical Institutions

One of the more evident advantages of having a studentate of Theology in Bangalore was the possibility of having close and beneficial contacts with the members of the diocesan seminary (St. Peters) and those of the many other religious congregations, besides the Protestant seminaries like the United Theological College (UTC) and the Southern Asia Bible College (SABC) to share ideas, recreate together and together to organise events of an educational, social, cultural and recreational nature. Such interactions naturally helped all to gain a better understanding of one’s own specific identity – protestant or catholic, diocesan or religious – and brought with it an additional value to their regular phase of formation. For the religious themselves such interactions provided an opportunity to have a better understanding and appreciation of their own specific religious charisms besides ensuring their formation in the field of ecumenism and dialogue through friendly interactions and joint ventures.

Kristu Jyoti College, which from the very beginning was intimately linked to the seminary life in Bangalore and was one of the founding members of the Inter-Sem along with UTC, Dharmaram, St. Peter’s Seminary, St. Anthony’s Friary and Mount St. Alphonsus (Redemptorist Theologate), benefitted much from its involvement in the cultural competitions and games, as well as the study circles and discussions on relevant topics which were shaping the theology circles of India in the 1960s and ‘70s.

Thus as early as on 14th November 1968 at the Inter-Sem meeting held at Kristu Jyoti College with an attendance of more than 250 from the Union Theological College, Dharmaram College, St. Peter’s Seminary, St. Anthony’s Friary, Mount St. Alphonsus and Kristu Jyoti College, presided over by Rev. Mother Yvonne Marie, Principal of Jyothi Nivas College, the participants engaged themselves in serious discussions on two well-prepared papers: “*The Character of Modern Youth, The Crisis of Faith of Modern Youth*” and “*The Influence of Films on Modern Youth*”. The discussions which followed focussed on the question: “*Our present seminary training: Is it sufficient to face the*

¹²¹ *Ibid.*, p. 426.

youth”¹²²? Similar presentations and subsequent discussions on relevant themes like *Gandhi and Communalism* (St. Anthony’s Friary, 21st August 1969)¹²³; “*The Worker and the Priest*” (St. Peter’s Seminary, 27th November 1969)¹²⁴; and on “*Liberation!*” organized by the Inter-Sem in collaboration with the Ecumenical Christian Centre (ECC), Whitefield, as the venue on 23rd November 1974, at which the students of the College contributed a much appreciated paper titled “*Liberation of Rural India*”¹²⁵, and others are pointers to the aspirations of the Inter-Sem and also the lived orientations of Kristu Jyoti College itself.

5.6. Manual Work

The gradual transformation of the Kristu Jyoti College campus from a barren, treeless land into one with orchards and gardens was the result of the hard manual work engaged in by both the staff and the students. Further they took various other initiatives which were formative and at the same time beneficial to both the College and the society in general.

The chronicle of the College has an entry for 14th October 1970 which reads:

“at 1.30 p.m. quite a number of brothers volunteered on their own initiative to repair the mud road, linking us to the main road. The recent rains had badly damaged it”¹²⁶.

That they viewed living with and working with the villagers as being beneficial both to the villagers and for themselves is evident from the entry in the chronicles of 27th December 1968:

“A group of about 6 brothers start a social service camp near Vasanthapura Village. The camp lasted for about 10 days during which period the volunteers lived and worked with the local people. Besides goading them on to healthy habits and hygienic living, the brothers succeeded in impressing upon the minds of the villagers the why and the how of hard labour. Their words moved, but their example stirred the villagers to action and they were not slow in manifesting their admiration and appreciation for the work the brothers did on their behalf”¹²⁷.

¹²² *Ibid.*, p. 62. “14th Nov. 1968: 3 p.m. Inter-Sem Meeting attended by 250 consisting of representatives from UTC, Dharmaram, St. Peter’s, St. Anthony’s Friary, Redemptorists, and the students of Kristu Jyoti”. A xeroxed copy of the entire programme of this meeting is given in the chronicles after page 64.

¹²³ *Ibid.*, p. 99.

¹²⁴ *Ibid.*, p. 114.

¹²⁵ *Ibid.*, p. 414.

¹²⁶ *Ibid.*, p. 158.

¹²⁷ *Ibid.*, p. 68.

For the benefit of the community, a dairy farm was started and the formal inauguration of the cowshed took place on 11th May 1969 with five cows and three calves as its first residents¹²⁸. The starting of the piggery is recorded in the chronicles of 25th November 1970 in the following words: “Our livestock increased with the three piglings which Bro. Chacko brought back from Madras”¹²⁹. The students also tried out a poultry farm as a possible source of income for the various social service projects with the first batch of 600 new chicks arriving on 7th July 1971¹³⁰.

Apart from the financial benefits accruing from these new ventures, they provided the students opportunities to engage in manual work and a hands on training for those who would be engaged in missions spread in the remote regions of rural India.

The adequate structures, the immediate surroundings, the programme of formation and above all, the community dynamics characterised by openness, freedom and dialogue, provided the required setting for imparting a comprehensive Salesian formation to the students of the College. The next part of this paper will deal at some length on what may be referred to as the “hands on training” which they were provided with outside the campus as they moved out to the parishes, factories and villages and involved themselves in collaborative pastoral and social ministries. The experience gained from them would go a long way in making their future ministry the more effective and efficacious.

To be continued...

¹²⁸ *Ibid.*, p. 81. The community appears to have been quite anxious about the growth of this new venture as seen from the entries in the chronicles: August 15th 1969: “Our new cow gives birth to a male calf” (p.97); April 17th 1971: “Br. (sic) P.T. Chacko announced the good news that finally we had the first she-calf born in our farm”. (p. 182).

¹²⁹ *Ibid.*, p. 165.

¹³⁰ *Ibid.*, p. 188.