Chapter - III

THE ESTABLISHMENT OF CATHOLIC MISSIONARY INSTITUTIONS IN MARATAWADA REGION.
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The Diocese of Aurangabad was erected by the Decree 'Qui Arcano' (No.1139/78) dated December 1977. It comprises of seven civil districts, namely, Aurangabad, Jalna, Parbhani, Nanded, Beed, Osmanabad and Latur. This entire region constitutes a political unit named Marathwada in Maharashtra. The Patrons of the diocese are St. Gonsalo Garcia and St. Theresa of Child Jesus. The area of the diocese of Aurangabad is 64,525 sq.kms. There is a catholic population of 14,200 in the whole diocese.

The first Bishop of Aurangabad diocese was appointed by the decree 'Cum Episcopale' dated December 17, 1977 by Pope Paul VI, in the person of Rt.Rev. Dr. Dominic Abreo. He was ordained as the first Bishop of Aurangabad on April 9, 1978 by His Eminence Valerian Cardinal Gracias, the then Archbishop of Mumbai. St. Francis de Sales High School Compound was venue for the grand episcopal ordination ceremony.

Prior to the existence of Aurangabad Diocese, Aurangabad, Parbhani and Nanded districts were under care of Amravati Diocese whose Prelate was
Rt.Rev.Dr.Joseph Rosario, msfs. Earlier the whole region of both Amravati and Aurangabad dioceses were a part of Nagpur Archdiocese.¹

The earliest missionary activities in Amravati and Aurangabad regions began from the Archdiocese of Nagpur. The Bishop and later on the Archbishop of Nagpur were taking care or guiding the mission institutions and various other mission oriented activities. There are a number of Catholic missionaries who are responsible is sowing the seed of the Catholic faith in these regions. The pioneering and hard work done by these missionaries speaks in volumes. I have tried my best to highlight some of the oldest Catholic missionaries and the institutions established by them in this chapter. I have given more stress to the work of the missionaries in Marathwada in every field and their humble, sincere and dedicated work in this region. I believe that every beginning is hard so it is with the missionary task. Certain great personalities have been mentioned who came from a distant country in spread of catholic christianism in our area. The pitiable political and social condition of the poor and above all their love for the less fortunate brethren made them to undergo hardships, not even knowing the language, culture and customs of the place properly. All this adjustability was made by the Catholic missionaries in Aurangabad,
Jalna, Hingoli, Malighogargaon, Borsar, Purna and various other places of Marathwada in Maharashtra. I have made an attempt in recalling to mind all these missionary activities and missionary institutions in our region. I have also made a study of the establishment of other institutions after the erection of the diocese of Aurangabad after 1977.²

Fr. Thevenet in Aurangabad 1846:

In mid-July 1846, Fr. Thevenet bid good-bye to his companions at Kamptee and took the road to Aurangabad. His plan was to reach his spot before the breaking of the monsoon. He refused politely the servants and the horses and other goods Mr. Mottet had offered him. He meant to travel in the missionary way, without grown-up servants and without provisions. He had a bullock cart carrying his luggage and two young boys who were his driver and cook, and with whom he shared his food. However fast his progress, the rains burst out after a few days, and the monsoon of 1846 was particularly abundant, the best after 12 years. Within a few days his cart broke down and got stuck in the mud. The three travellers had to abandon it and proceed on foot, carrying their luggage. It was a sad plight for young missionary who could not speak the local language. Just then arrived a young man, who seemed open in his ways.
and obliging. He offered his services, joined the group, obtained coolies to carry the heavier luggage. He seemed to be very edified by the self sacrificing zeal of the missionary and offered himself to carry Fr. Thevenet's personal luggage. But, on a fine morning, they found with dismay that the too obliging guide had disappeared during the night with Father's luggage and all that he could rob. Finally, the travellers reached Jalna in the first week of August.

Fr. Thevenet was welcomed by Fr. O'Driscoll, an Irish priest sent as military chaplain to Jalna. After a few days rest Fr. Thevenet proceeded to Aurangabad where he arrived on 14th August.³

Fr. Thevenet at pioneering work:

In Aurangabad, Fr. Thevenet found himself stranded, as the chapel of St. Francis Xavier and the presbytery were occupied by a Goan priest of the Padroade, who had received orders from his Superiors in Goa to hold the post against the Propaganda priest who was looked upon as an intruder. The Goan priest in charge was Fr. Joao Castane de Sa from Aldona, Goa, appointed in March 1845 Vicar Vara of Aurangabad and its sub-stations. He was a zealous priest and a strong man and did all in his power, by means fair and foul, to prevent the establishment of the new priest. Fr. Thevenet went to
meet him and made several proposals to his advantage, trying to come to an amicable settlement of the dispute, but to no avail.

The Catholics were divided, and few dared to side with Fr. Thevenet who wrote to his superior: I have 60 Catholics here, but only four made their Easter duties. "He felt lonely, helpless, with a poor knowledge of English. He managed with difficulty to rent in a city a miserable hut which became both his chapel and his living quarters."

His trials were not over. He noticed to his griefs that he was closely watched by the British Commanding Officer of the station who suspected him of being a spy and threatened to expel him from the Cantonment.

Things became to a head when Fr. Thevenet moved to the Cantonment, a few months after his arrival. We shall hear him telling the story. "After remaining for some time in the city, I went to reside in the Cantonment where I found most of the Catholics. The Brigadier Major was much alarmed by my presence, and addressed severe reprimands to the man who had lent his house to me. He went straight to him to complain of his vacations. He asked me: "Who sent you to this country?" I answered respectfully that I had been sent
by my superiors and my duty was to remain in this country forever. He replied that he was a protestant and did not acknowledge my superiors and protested against all of them. To this I rejoined that if he did not want to grant me his protection as a European and a christian, I expected him to grant me and my people the same freedom given to Hindus and Muslims. After several other vacations I made known all this to Captain Mottet, a French Officer at the service of Nizam, at Secunderabad. His wife, Mrs. Mottet is also a French, a lady remarkable by her knowledge, her piety and her zeal for religion. She took upon herself to hand over my letter to the General-in-Chief of Nizam army, and pleased my cause. She obtained from the General an order sent to the Brigadier Major of Aurangabad, ordering him not to trouble me in anything, but grant me his protection in all reasonable matters. From that time, I enjoyed, peace if not protection".5

Another trouble arose. Fr. Thevenet had brought with him Rs.1,800 which he entrusted to a man whom he thought absolutely trustworthy. When the time came to get the money back, in order to build a church, the man denied everything, and nobody believed that a missionary who lived so poorly could be in possession of such a sum. He found himself penniless and on the verge of being declared a liar. God came to his help. Somehow,
the theft was discovered, the culprit asked for pardon and returned half the amount which was still with him. People admired Fr. Thevenet for his patience in adversity.  

Now that he lived in the Cantonment, he had a small chapel to celebrate mass. The chapel of St. Anne, built in 1840 in the Military Cantonment at the expenses of several Catholics, Mr. J. D'Souza and others, was handed over to him by the chapel Committee in 1846.

The beginning was hard. Fr. De Sa, the Goan priest of the Padroade, troubled me and protested against my visits to Mannar village, 40 miles west of Aurangabad.

Hostiles went on between Fr. Thevenet and the followers of the Padroade. They died down progressively after the departure of Fr. De Sa for Poona in 1848. Other Padroade priests succeeded him. The last Goan priest residing at Aurangabad was Fr. Narciso Lobo from Covale, who left in 1854. From then on, there was peace.

The chapel of St. Xaviers and the presbytery, built in 1816 by Major Freeman were handed over to Fr. Thevenet in 1854 by Dr. Freeman, the son of the founder.
Development in Aurangabad:

In 1848, Fr. Thevenet obtained from the Cantonment authorities land for a cemetery and built a compound wall for it.

In the same year, he received the grant of a large plot of land, well situated in the Cantonment, in which he could build a church and a temporary presbytery in 1849. Later on, in 1858, he built a big wall around the Mission compound.⁸

In 1848, he went on a long mission tour visiting the Catholic communities of Hingoli and Ellichpur.

On May 29th, 1849, he had the joy of welcoming as assistant, Fr. John Baptist Nenistrand, a new priest who had landed at Pondichery at the end of November 1848, and had travelled towards Hyderabad with Fr. Larive, before taking the road to Aurangabad. In 1851, Mgr. Neyret transferred Fr. O'Driscoll to Kamptee and Fr. Thevenet replaced him as military chaplain in Jalna. Soon after, Fr. Benistrand went to reside in Jalna, from where he visited Aurangabad.⁹

Soon after his arrival in Aurangabad on May 29th, 1849, Fr. Benistrand had taken charge of the station from Fr. Thevenet who was transferred to Jalna. Although parish priest of Aurangabad, from 1851, he ordinarily
resided at Jalna and visited his station several times a month. Work was cut out for him by his senior companion. The native christians were numerous in the military cantonment of Jalna, at times over a thousand, and Fr. Thevenet could not find time to instruct them and administer the sacrament. Moreover by putting up together, both missionaries had an opportunity of living community life and of sparing the cost of the two separate establishments. The Indian Christians in Jalna and other places had been ministered by the previous military chaplain who did not know their language practically left to themselves, abuses crept in among them in their christian way of living.\textsuperscript{10}

Each community was governed by a kind of association presided over by members of the leading families. The Chief of the "Sabha" was assisted by a sacristian, and an President. They kept the community together, managed the finances, collected money from the members, supervised prayer meetings and liturgical services, kept watch over the conduct of christians with a right to punish the culprits. It was very useful lay management. The priest, it is true had a right of "vote" in their deliberations, but the right had not been exercised and the elders had gradually acquired the practice of deciding all questions independently of the Father incharge. Each Regiment or locality had a small
chapel or prayer room, where the Catholics gathered and prayed on Sundays. In the absence of the priest, the catechist read the Mass prayers, preached and directed the singing. In the long run, people came to believe that the Sunday precept was thus fulfilled without having to go to the Central Chapel, where the Priest was officiating. The Sunday collection were made for the Chapel's expenses and for the poor and distributed and kept without the sanction of the chaplain. On first day, the expenses incurred were in excess of the parishioners' means.11

Fr. Benistrand tried to remedy these evils and repeatedly appealed to his Christians to submit to authority. His soft and mild ways having failed to bring any change, Fr. Thevenet stepped on and took strong measures. Though his intentions were good, he went too fast and asked too much from these uneducated people, came into conflict with the leaders and found opposition growing against him.12

The Bishop's visit came fortunately in time to defuse the conflict. All were happy to meet the bishop and gave him a warm welcome. Most of them were happy as they had never seen a Bishop before, even if they had heard that such kind of people existed. Msr. Neyret
listened to the complaints and settled matters to the satisfaction of all.

He gave the sacrament of confirmation to a number of Catholics and made a visit to Aurangabad community which also welcomed him with a great joy.

The supporters of the Padroade were favourably impressed by the Bishop's presence and kindness, and began to realize their mistakes in keeping away from the legitimate authority appointed by the Pope. Within two years, Padroade quarrel was over and there was only one catholic community in Aurangabad under Fr.Benistrand.

The 5th June 1852 was a great day for Jalna, the day of Fr.Domenge's ordination. It was celebrated with all the possible solemnity, before all the christians of the place, the European soldiers attending in their best uniform, led by their officers. Fr.Thevenet preached a sermon on the Catholic priesthood.

Father Maurice Domenge, reviving memories of that day, writes in the "History of the Visak Mission" : "It was not only the first priestly ordination held in Jalna. It will probably be the only one for centuries to come, as it's not likely that Jalna will ever be an Episcopal See".13

151
Aurangabad-Jalna - 1853-1864:

In 1851, Fr. J. Thevenet, military chaplain at Jalna, enlarged the Chapel and presbytery. Called in December 1852 to Kamptee to build the convent, he left the station in charge of Fr. Benistrand, officiating Chaplain.

Groups of Christians lived in far distant places, Hingoli, Vassim, Akola, Ellichpur, Amravati and others. Fr. Thevenet had visited them in 1848, now Fr. Benistrand went on with the work. Fr. Domenege was his assistant from December 1952 to October 1953. Fr. Thevenet returned in 1856 but was often travelling and building chapels and residences in various parts of the mission.

Fr. Benistrand describes his apostolate in a letter to Fr. Clavel of November 29, 1853: "Even though I have a thousand Catholics here, I spend entire weeks without any visitor. I do not go out to visit people, except in the exercise of my ministry. I have no other consolation but faith. Besides the chapels for Europeans where I am staying now, there are three other chapels, one for each regiment. Morning and evening, Christian men and women meet there for prayers. If these people could be instructed, I think, they will soon become fervent. But their Tamil language is an
obstacle. I hope, Bishop Neyret will send here a priest who knows Tamil well. There is much good to be done".14

Fr.O'Driscoll was in Jalna again up to 1862. Fr.Benistrand was transferred to Kamptee in 1861. Fr.Thevenet resumed his work in Jalna till 1864, when the British Cantonment was closed down and the European troops left the place. Only remained a few Catholics of the Hyderabad Regiment.

In 1864, Jalna and Aurangabad ceased to be residential stations, and were visited several times a year from Kamptee or Akola by Fr.Benistrand and later by Fr.Mangagnoux.15

The Ghogargaon Mission – 1892:

First Step:

A Mission among the Mahars had been opened by the Jesuits at Ahemadnagar in 1878. Mission centres followed at Kendal, 1879-Valan, 1889-Sangamner. By that time, the number of Catholic Mahars had risen to 1,000 under Fr.Marcel D'Souza, Fr.Weishaupt, S.J. and Fr.Kraelig, S.J. 16 miles from Kendal lay a small village of Ghogargaon, on the left side of Godavari river, an obscure village with half-a-dozen stone and brick houses, a hundred of mud houses, just outside the
village lived Mahars, the Harijan servants of the village. 16

A young Mahar from Ghogargaon married a girl from Valan. There, he saw the Jesuit Mission, became a Catholic and a Catechist of Fr. Weishaupt. On his return to Ghogargaon in 1982, Natoo Raphael gave such a glorious account of the Mission that his neighbours were impressed and sent a delegation to Valan. As Ghogargaon was situated in then Nagpur diocese, the Valan priest, Fr. Kraeig, paid a visit to the village and informed the Chaplain of Aurangabad, Fr. Montagnoux, who forwarded the request to Nagpur. Thus in October 1892, Fr. Pelvat, Diocesan Administrator, received a letter telling him that several people from the village of Ghogargaon were asking for a school, desiring to become Christians. 17

This was the answer to an unfulfilled desire of Bishop Riccaz to open a mission centre among non-christians. Fr. Pelvat welcomed the proposal and appointed Fr. Marian Thomas who, after becoming a priest in 1886, had for six years continued the work of Fr. Benistrand, visiting scattered christians. In November 1892; Fr. Marian left Nagpur. From Nandgaon, a station on the G.I.P., the missionary travelled by Mail tonga to Aurangabad and covered on a bullockcart the 32 miles to Ghogargaon. 18

154
The first meeting with the petitioners was encouraging and Fr. Marian fixed his tent near their village. He obtained later from the Patel the permission to put up a small hut with two rooms where he remained four years. Humble and respectful towards those in authority, his arrival and stay did not create any umbrage and no one paid much attention to him, except the poor who had kind heart for him. He opened a school and engaged as Head-Catechist Natoo Raphael. The people who had invited him were Mahars, Harijans, ranking low in the social scale, and quite numerous in the whole region.

The Mahars:

The Mahars form the largest of all scheduled caste in Maharashtra numbering 10% of the population. Their origin is uncertain. They are probably the descendants of local tribes conquered by the Aryans when they came to India about 2000 B.C. and reduced to semi-slavery. Inter-caste marriages in the beginning were the cause of a mixed race as found today.

In the village organisation, the Mahars were the servants of the Kunbis (land owners). Their duties included those of village watchman, policeman, messenger and guide. They had to clean the stables, break wood,
beat the drums, carry the post, repairs the roads, remove the carcasses of dead animals. Like the serfs of old, they were attached to the lands they cultivated for the Kunbis, and received in return, at harvest time, a remuneration in grains sufficient for their maintenance. They had scavenging rights and received at times cash and lands. This `watendari' (right to share in the harvest) was their only patrimony of which no one could deprive them. As a result, Mahar men could not move to another village, lest they be deprived of their watendari. Some had acquired lands, but in many villages were not allowed to cultivate their own fields. ¹⁹

They lived in huts outside the village, in a quarter allotted to them towards the East, so as to contaminate the prevailing Western breeze. Men were practically compelled to live in their native village, but had to take their wives for some other village. They had to bear many humiliations from the caste Hindus, were forbidden to ride horses, to learn reading and writing, to wear clean cloths. They could not enter the house of the Kunbis nor draw water from the village well.

Many of the previous restrictions were abolished by the establishment of British rule. Mahars received
the freedom to buy land and to cultivate it, to do business and go to school, but many obstacles to their emancipation remained. Oppressed for so long, they could not easily improve their lot and continued to feel the weight of quite a few injustices and ill treatments.

That's why the acceptance of the christian religion appeared to some of them the only means of liberation from their servitude. They found in the Missionary a protector who would defend them from injustice and open schools for them, who brought solace and help when they felt abandoned by all in times of famine and epidemics. They discovered also a religion of love in which they saw God as their father, Jesus as their Saviour, and which made it possible for them to recover their human dignity. With all that conversions were not easy, often prevented by the opposition of the high castes, by the strict demands of christian morality and their preoccupation for material survival. They were of course exceptions, people who were moved by a real spiritual experience. Bundu Stephen a carpenter from a village 15 miles from Ghogargaon, learned catechism on his own, asked for baptism with his wife and became a zealous catechist of Fr. Jacquier. He was a man of deep faith and prayer, sharing whatever he had with the poor.
It's among these down trodden people that our fathers opened missions and schools in Moghulai and Berar.

In later years, Mahars migrated to towns and provided labour to factories and to building sites. Others were educated and found better jobs and situations. Many joined the Neo-Buddhist movements found by Dr. Ambedkar in Nagpur in October 1956.20

Fr. Marian Thomas at Ghogargaon - 1892-1897:

Fr. Marian was the son of a soldier stationed at Hingoli. Taken to Kamptee at the age of 11 by Fr. Benistrand to whom he expressed his desire of becoming a priest, he studied in Kamptee, Nagpur and Visak and was ordained priest in September 1886. For six years, he had been a travelling missionary in Berar and Moghulai. His appointment to Ghogargaon in November 1892, was prompted by the fact that he knew marathi well, was a zealous priest and being a native of Aurangabad district and a subject of the Nizam, could more easily purchase land to obtain a footing in the place. He was then 41 years old.

Living in the midst of the poor, he shared their life, visiting on foot the surrounding villages, making contacts and preaching the Gospel to all those who would
CHRIST THE KING CHURCH, MALIGHOGAONA.
BUILT IN 1892

CENTENARY MEMORIAL
CATHOLIC CHURCH
MALI GHOGARGAON
1892-1992
listen to him. Children came to school, were taught and their parents gave consent to their Baptism. A few adults, won over by Fr. Marian's kindness and patience, were baptized and the small flock of believers grew to about 200 within four years. Alone with unreliable helpers, he struggled courageously to build up the faith of his christians. 21

People came to him for help. He readily shared with the poor the little he had. Lies and immorality were common, even among the masters, and it was difficult to find trustworthy people. Natoo Raphael was not very dependable and deceived Fr. Marian in making him believe that Fr. Weishaupt, S.J. was lending money to his christian. Fr. Marian lent money to some parents of christian and could not get his loans repaid.

The plot of land on which stood Father's hut was too small and badly situated. It was only a temporary shelter and Fr. Marian began negotiations for the acquisition of a large field suitable for the mission's development. It took him three years of repeated visits to Government Officers in Vaijapur and Aurangabad till November 1896 when he finally obtained the Government permission to buy the plot. The sale's deed was registered in December.
Now, the Mission was firmly established, the pioneer could hand it over to his successor, Fr. Jacquier. Fr. Marian had been the man chosen by Divine Providence to open the way to the Gospel. His work done, he could now start elsewhere. The tiny sapling would grow into a big tree. Fr. Marian was transferred in 1897 to Nagpur were his services were required to help in the care of the Famine orphans. He was to lead a batch of these orphans to Passan three year later.

When Fr. Jacquier arrived at Ghogargaon in November 1896, he found there is small house, a staff of six school masters with Natoo Raphael as head Catechist and 210 christians.22

Father Guerin Jacquier - 1896 :

Born at Bernex, upper savoy, on February 14, 1867, Fr. Guerin Jacquier belonged to a family of farmers, giants all over six feet. Ordained priest at Bourg-en-Bresse on December 21, 1890, he offered next day his first Mass in the basilica of our Lady of Fourviere at Lyons. After working for 3 years in Belley diocese, he decided to become a religious, entered in July 1894 the Novitiate of the Missionaries of St. Francis de Sales and left for India in November 1895.
He arrived in Bombay on 3rd December. After a few months at SFS High School, Nagpur, he was appointed to the new Marathi missions and first in June 1896, sent for training in Sangamner, under Fr. Weishaupt, S.J. He was initiated to mission work, starting Marathi lessons with a master, giving his first baptism. The whole region was desolate with famine at the time. Jawar was 2 sheers for a Rupee at Sangamner. He visited several mission stations, Kendal, Valan and went on studying Marathi which he found difficult. In his diary, he complains of his hard head and slow progress. 23

In the beginning of November, he had started enough progress to launch on his own. On November 19th, Fr. Kraeig, S.J. takes Fr. Jacquier to Ghogargaon in a tonga. Arrival at 11.00 a.m. Fr. Marian who had gone to Aurangabad, returns in the evening, happy as he at last obtained permission to buy a plot of land for the mission.

On 22nd November, the two missionaries started a Novena to St. Joseph for help against the famine that threatens everywhere. Next day, visit of Fr. Dunoyer, the Aurangabad district Superior, tired after 12 hours on horseback. There are rumours that a gang of dacoits is operating in the neighbourhood. The Patel comes to ask the Fathers to lend him a gun. On December, 9th
Brother Joseph D'Santos arrives and begins work on the mission bungalow. Soon came up a bungalow with a hall as a chapel and two rooms. Close by was built a school for catechists, filled with a score of boys 12 to 17 years old, who were given a sound training in Marathi grammar, Maths, Geography, History and Religion. Fr. Jacquier had learned from the Jesuits in Ahmednagar that there is no solid Mission without good catechists, and the formation of catechists was his first goal. Soon, these new catechists, after their marriage, would be posted in various villages as school teachers and teachers of religion. Every month, on their pay day, they would be given a refresher course to keep them active and zealous.24

A Portrait of Fr. Jacquier:

Reminiscences of Msgr. Reginald Gonsalves, Vicar General of Poona, who had been Fr. Jacquier's assistant at Rahata, gives us a vivid picture of the new missionary.

"Fr. Guerin Jacquier was a giant, big, tall, strong, with a flowing beard reaching to his waist, piercing eyes under bushy eyebrows. He could undergo the greatest hardships, travelling in his tonga twenty, thirty miles a day over the rough dusty roads, sleeping in the open, eating a few dry chapaties and ground-nuts."
REV. FR. JACQUIER'S 50 YEARS MISSIONARY WORK
MALIGHOGARGAON 1896-1947
He could be on tour of this kind for weeks together and return home quite fresh and fit, for fifty years. He was clever, knew his theology and Canon law, well kept up his knowledge. He applied himself to the study of both English and Marathi, and within a few months could speak these languages fluently. But he continued studying them and improving himself right till his old age. He spent hours at his desk, with pen paper, dictionaries and grammars, studying and revising the Catechisms and hymn books. He was a great musician and taught the simple hymns and Masses to generations after generations of his people. He was an eloquent preacher and when he raised his voice, it was like thunder. He was a good chess, card and billiards player. And even those accomplishments stood him in good stead, not only for his own recreation well deserved, but also for the good of his people. Once, the missionary had to ride 20 miles to stop an illegal marriage between a christian and non-christian woman without proper preparations. He narrates another incident: "some time ago, in May 1902, a Protestant had arranged to marry a young catholic widow, without informing me or his own pastor. A catechist gave me the news. I jumped on my horse for a ride of 26 miles and reached the village in the evening. The two parties did not welcome me and planned to cross the Godavari to escape my jurisdiction. I kept
the intended bridegroom under guard the whole night so that the marriage could not take place, as a widow can only marry a widower, and that too at night according to prevailing customs. Finally, we come to an agreement. The marriage was stopped by a signed renunciation before the Panchayat, and I had to pay for the wedding garments and other expenses incurred. It cost me 15 rupees, and I returned to Ghogargaon with the wedding garments and a widow more to get married. This hitherto unheard of happening is said to have brought courage to some of the neighbouring pastors".25

Another problem was the famine that desolated the districts from 1897 to 1900, together with epidemics of plague and cholera. The mission became a refuge for the famine-stricken and the sick who were drawn to the missionary who showed such devotedness and charity to the poor. Father wrote in 1901: "I had to go through several years of famine which were also years of spiritual fertility. During the year 1900, we gave 1200 Baptisms, mostly of adults."26

On December 3, 1901, the first stone of the chapel Varkad was blessed. Fr. Coppell came from Nagpur with Catechist Sisters help for Christmas. We had a successful show of silent 'tableaux' depicting scenes of the Gospel: the Annunciation, the Shepherds and Magi at
Bethlehem, the killing of the Innocents. The scenes were explained with songs, dialogues and commentaries given by the masters. In our long verandah closed with cloth hangings, 500 christians who had come from the villages looked at the show and listened with wonder. The feast was concluded at the chapel with a "Te Deum" and a solemn High Mass at Mid-night. More than 250 received Holy Communion.

When they saw Fr.Jacquier, the first European in their midst, with his eyebrows bigger than their biggest moustachess, arms as thick as their thighs, and a voice like the Godavari in flood, they were afraid. None dare to approach him. The women hide in their huts and the children start shrieking. The men hang sheepishly back. Some who are playing cards hastily hide the pack. But Fr.Jacquier has seen them. He strides up to them and demands the pack. He sits on a stone and shuffles. He learns their game, he beats them. He teaches them the higher calculations. Some years afterwards, when he visits the same village and sits on the same stone, the women will proudly lift up their babies to show him the children will come and pull the hairs of his two-foot-lone beard. He is their own Jacquier Baba now.27
Once, a big Moghulai Officer was camping near Ghogargaon. Fr. Jacquier went to pay his respects. After a stiff formal interview, Fr. Jacquier was leaving when he noticed a chess board in the corner of the tent. Fr. Jacquier played chess with the official, every day he was here, and whenever he came within twenty miles of Ghogargaon. He must have been a clever officer if he ever beat Fr. Jacquier. The result was that the Tahsildars, Amins, Patils had the greatest respect for the missionaries. The persecution and oppression of the depressed classes was much mitigated and in time almost ceased. Whenever they were in trouble, Fr. Jacquier was there ready to help them. He would take up their case, if necessary to the highest official quarters. 28

Fr. Jacquier followed the missionary method of St. Francis Xavier, as initiated in his letter. It was the method he learnt from Fr. Weishaupt S.J. his neighbour and 'Guru'. It was first introduced and organised by Fr. Marcel D'Souza at Kendal. Previously, missionaries travelled from village to village, preaching and baptizing. They lived in huts in one village for some months, then went off to another. They soon had hundreds of converts, but owing to the hard life and poor food, the missionaries began getting sick and dying. Also when they reached the 12th village, No. 1 village had forgotten all it had learnt and was

166
fast reverting to its former state. The results were not encouraging. Fr. Marcel evolved a new method. He built a proper head quarters at Kendal: chapel, bungalow, school, kitchen etc. He trained Christians and placed one in each Christian village. The missionary only toured, said Mass and inspected. He lived at head quarters, properly housed and rather less properly fed. He had a big boarding school and orphanage. He personally trained the catechists. This was the work Fr. Jacquier did thoroughly and efficiently for 50 years.

At first, he lived in a mud house, with a gладed-roofed verandha. He then built a bungalow, the school and masters quarters. He then, after 25 years struggle, built his great church. The casual visitor to Pimpalgaon Bazaar is struck with surprise to see an immense Church, with beautiful tower and soaring spire, right in the middle of the dusty plains. Fr. Jacquier was engineer, contractor, overseer, maistry, mukkardam and also the cashier. It took away twenty years of his life. He would have lived till a hundred if he had not built the church, but he would have been a disappointed, frustrated kind of man. Now he could die happy, in the shadow of his great church among the children and grandchildren of his first converts. 29
FR. JACQUIER AT HIS MISSIONARY ACTIVITY
Growth of the mission -1897-1907:

In 1897, Fr. Marian is transferred to Nagpur and Fr. Jacquier takes over charge. A few months later, he receives an assistant; a young priest just ordained in the person of Fr. Ernest Thevenet. While is very zealous but has to struggle with poor health. By mid 1898 he is transferred to Khandwa and Fr. Jacquier remains alone.

Faced with an immense work, having to deal with poor christians oppressed for centuries and at the mercy of the land owners, Father has a hard time. He has to be very strict with his converts as well as with the village Patils. He writes in his diary in 1900: "I have been given the nickname of 'Karab Saheb' which means terrible, hard, not easy to deal with. I am doing my best to keep up to this reputation. "Problems are numerous, especially to build up a christian family life, Marriage difficulties are common among Mahars. Child marriage, divorces, separations, day a festive lunch was served to over 400 people.

In 1903 at last, Bishop Crochet was able to send an assistant, Fr. Michel Forel from Savoy, France, who had come to India in 1901 and completed theology in Nagpur. Fr. Forel, a man of small stature, nervous and cheerful, shared courageously the life and fatigues of the apostolate. In 1902, Fr. Jacquier bought a field in
THE BUILT GRAVE OF FR. JACQUIER
MALIGHOGARGAON 1947
Ghogargaon for Rs. 700/- and another field in Borsar was purchased in the name of a Catechist.  

The Mission developed rapidly. The annual report for 1907 showed 3225 christians, 444 Baptisms, 26 Catechists and masters, 25 students in the Catechist School, 54 villages visited and 25 schools.

The secret of this success was the love Fr. Jacquier bore for his people. He really loved them and was at home among them. He was not blind to their faults. He wrote: "Mahars have many defect. It would be difficult to mention any they do not have. Pride and insincerity are the most obvious. To deal with them we need both kindness and firmness. We have to tolerate many abuses in order to avoid a greater evil, and keep strictly to our principles when the evil cannot be remedied." In spite of disappointments and failures Father remained hopeful. The Grace of God, the power of His Word, the Sacraments would cure all their diseases, hereditary and acquired. The people might be stupid, weak, always ready to fall back, sunk in immorality, surrounded by immorality, oppressed by bad environment and heredity. But he always remembered that they were God's people. God made them and redeemed them. All the devils in hell might be against him, but God was for him.
ST. JOSEPH'S CHURCH, BORSAR.
BUILT IN 1912
Fr. Jacquier wrote in 1902: "The Mission compound is alive with activities. More than 100 people last week, 80 this week, whom I have to feed, beside the mission personnel and the school boarders. The real work is done here. Instructions are given by four masters, helped in time of need by the bigger boys of the Catechist school. In the class rooms, under the verandah and trees, everywhere groups of students, of people preparing for their first communion or their wedding, who are repeating their lessons. On the other side, the kitchens with the rolling sound of the mill stones blending with the monotonous sing-song of the kitchen staff. Everywhere chatters of singing, and the shrill voices of the masters who try to dominate the noise. And in the midst of this concert, myself writing to you. In the chapel, prayers are sung. The more the noise, the happier I am."

Borsar Mission:

In 1912 Fr. Jacquier opened a new centre at Borsar, with 1,125 Christians detached from Ghogargaon, latter to Fr. Berger.

In 1915, both Fr. Jacquier and Fr. Berger were lent to the Poona Mission, replaced by Fr. Fagiano in Ghogargaon and Fr. Page in Borsar.
In 1923, Fr. Jacquier returned to Ghogargaon where he spent all the rest of his life, up to his death in 1947. He was assisted by Fr. Peter Fernandes, Fr. Peillex, Fr. Azarias D'Mello, Bro. Patrick and others.

In 1938, the Parish book of Ghogargaon showed 10,069 Baptisms, 2,387 confirmations, 1,293 Marriages. Two boys of Ghogargaon, Joseph Bansode and Francis Xavier Gaekwad, joined the Seminary and were ordained priests in 1948.

Borsar was looked after by Fr. Michael Forel, 1919-1938 and later by Fr. J. Gebert, Fr. J. Montherio, Fr. E. Conus, Fr. Joseph Thevenet and Fr. John Montherio.32

Lohogaon Mission:

Lohogaon is a village 30 miles south of Aurangabad near the Godavari. A young Mahar, Gabriel, had studied for a few years in a Catholic school and wished his people to become Christians. He approached Fr. Raymond, chaplain of Aurangabad, who visited the village and baptized some Mahars. Years later, in December 1913, a few Christians of Lohogaon, led by an old woman, walked 32 miles to be present for Christmas service at Ghogargaon. Fr. Fagiano who was assistant there, spoke to them and was much interested to know that there were Christians in Lohogaon. He went there on horseback and
found five Christian families. He appointed a catechist and visited them occasionally. In 1923, posted in Aurangabad, he started regular visits to the village. In 1928, four schools were established in the villages and Christians numbered four hundred. Fr. J. M. Berger, Chaplain of Aurangabad in 1928, continued the work up to 1950 and had then 2,000 Christians in 15 villages. Later the mission continued to be visited from Aurangabad by Fr. J. Bansode, 1950, Fr. M. Thomas 1955, Fr. G. Kodiyan, 1967, Fr. J. Bansode 1969. In 1970, Fr. Bansode started residing in the Lohagaon mission and built new headquarters at Bidhingaon, on the seven acres plot bought 45 years earlier by Fr. S. Fagiano.34

Glimpses of Aurangabad Diocese after the death of its first prelate Rt. Rev. Dr. Dominic Abreo in 1987:

Bishop Ignatius D'Cunha:

Born on February 1, 1924 at Remedy, Bassien, in a deeply Catholic family. After his high school studies, "Come follow me" there came the call and Ignatius leaving a promising future behind joined the seminary. He was ordained a priest on March 7, 1955. As a young priest he served in various mission stations as pastor and Principal of high schools in Aurangabad, Amravati, Kapustaini and later on as Vicar General of Amravati Diocese, Vicar General of Aurangabad Diocese,
Rt. Rev. Dr. Ignatius D'Cunha
Bishop of Aurangabad

1989 onwards
administrator of the Diocese of Aurangabad, he was appointed as the Bishop of Aurangabad by Pope John Paul II, on 22nd April, 1989. His Episcopal Ordination took place on the Grounds of Little Flower High School at Aurangabad Cantonment on April 3, 1989.

After he took official charge of the Diocese as its second bishop, he tried to put into practice his episcopal motto 'Unity and Service'. Hardly a few priests at his disposal and he had to administer the Catholic institutions that are spread in seven civil districts of Marathwada. He had the vision and foresight. He gave encouragement to his young clergy and supplied them with various resources and there came the development of a number of institutions in the Whole of Marathwada.35

Bishop Ignatius D'Cunha is an educationist. He has even received the best teacher award from the Government of Maharashtra. He is very well aware that the only apostolates that are at our disposal in the present times are medical social and educational services. Through his blessings and encouragement many young missionaries like Fr.Wilfred Saldanha, Fr. Valerian Fernandes, Fr.Thomas Shingare, Fr.George Narrikatt, Fr.Ambrose Rebello and Fr.Rosario Pillai took the initiative in developing the various mission
institutions entrusted to their care. As the fruit of the hard and pioneering labour there stands a new institution at Kannad, Wahegaon-Manjri, St.Antony Church and school at Ambejogai, A mission centre at Purna, St.Paul’s Mission Station at MIDC, Paithan (Muddalwadi Grampanchayat area) St.Ann’s Hospital in the City, the improvements of various schools, parish houses etc. goes to the credit of the present bishop of Aurangabad, Rt.Rev.Dr.Ignatius D'Cunha.36

As a Pastor, his zeal is marvelous. He has a deep concern of his flock. Always praying for them, conducting healing ministry, visiting his mission stations were some of the note worthy work of Bishop Ignatius D'Cunha.

Rev.Fr.Paul George, the present Vicar General of the diocese, giving a helping hand to the Bishop in a perfect manner. The administration of the diocese is smooth and it is peaceful co-existence. Each missionary is asked to work responsibly with full freedom and look after their flock entrusted to them. In order to bring out the clear picture of the diocese, the study of missionary institution is necessary.37
THE MISSIONARY INSTITUTIONS IN MARATHWADA:

1. Aurangabad: St. Francis de Sales Cathedral, previously known as the Roman Catholic Mission, Chavni, established in the year 1846. A modern beautiful church attached to Bishop's house, Parish House and Little Flower High School are the witnesses of the great work of the Catholic missionaries. There is a catholic community of more than 2000 people who came for prayer and worship to this newly built Cathedral. The foundation for the new cathedral was laid by the first bishop of Aurangabad, late Rt.Rev.Dr.Dominic Abreo and completed by the present Bishop Rt.Rev.Dr.Ignatius D'Cunha. It has the capacity of 1000 people to attend church services. Presently Rev.Fr.Paul George is the Parish Priest and Frs.Thomas Shingare, Vinod Sheike and Walter Gonsalves are his co-workers in running the missionary activities.

St.John the Evangelist Church, CIDCO, Aurangabad: This missionary institution is situated in the new industrial area of New Aurangabad. The beautiful Church and presbytery was built by Rev.Fr.Michel D'Souza, msfs and ably helped by Rev.Fr.Joe Denis. The Catholics working in the industrial area and its surrounding places make use of this new church for the purpose of prayer and worship.
3. St. Thomas Church: It is also a new institution whose work had begun while Rev. Fr. Michael D'Souza was the acting parish priest. He took the initiative in making the model for this new church and organized Charity shows to collect funds for the church. However after Bishop Ignatius took charge of the diocese. He appealed to some of the funding agencies abroad and got enough financial help for the construction of a new church that is dedicated to St. Thomas. Today a moderated and beautiful church is standing in the heart of the city which bears witness to Christianity. More than a 1000 catholics are coming to this church on sundays to fulfill their sunday obligation and implore blessing from God the Almighty. Rev. Fr. John Shingare is catering the spiritual needs of the Catholics as the Parish Priest of this St. Thomas Church.39

Ambejogai: St. Antony’s Church: The land of this institution originally belonging to Hyderabad Archdiocese. After the forming of Aurangabad Diocese, the ownership and right over this property came in the hands of the Bishop of Aurangabad. In the mean time this mission land was given to a tenant. When the bishop felt the need of opening a new institution at this place there came up some legal problems of the land tenant ceiling. Rt. Rev. Fr. Paul George the only Priest Lawyer of the Diocese gave a tough fight to get the land
back from the tenets. The Ambejogai Municipality made a plan for the road crossing our property that would separate the property into two pieces. All these problems were faced before the official establishment of St. Antony's church work began. Rev. Fr. Rosario Pillai was sent to deal with the urgent problem on behalf of the diocese. This poor and humble missionary began his life in a root tent and had to face hardship and even threat to his life. It was when this problem got solved provision was made by the diocese for an English medium primary school and Fr. Pillai was appointed as its first Principal. After getting the Govt. recognition, bishop Ignatius directed him to make the plan for a new school building to be sent to the funding agency abroad. Accordingly, things were done and there stands a beautiful and strong RCC building where the classes are conducted regularly and the people of Ambejogai are privileged to send their children to this missionary institution.

Rev. Fr. Rosario Pillai is named as Pastor to look after the spiritual needs of the small Catholic community residing there. So, in this way St. Antony's Church institution bears witness as a sign of Catholicism.
Bidkingaon: This institution is known as St. Joseph's Church or Nirmala Niketan. The land was purchased by the French Catholic Missionaries like Fr. Fagiano and Fr. Berger long ago with the intention of establishing an institution at Bidkingaon. This dream was made a reality by Rev. Fr. Joseph Bansode who began to reside in Bidkin in a small tin roof shed and later on put the foundation for the existing presbytery. In the meantime, Fr. Joseph Bansode was transferred to Aurangabad and Fr. John Monteiro was sent to Bidkingaon to complete the work. He worked there as the Pastor for a few years and Fr. John Shingare was appointed as the missionary where he remained for long none years and he did much developmental work for the poor and downtrodden. He built the present nice church and boarding for boys. After the transfer of Fr. John Shingare the young missionary Fr. Valerian Fernandes was entrusted with the responsibility of the missionary institution at Bidkingaon. He started visiting various sub-centres at Lohogaon, Thonduli, Mulaniwadgaon, Rajangaon, Sompuri, Gevrai-Basi, Padoli, Kharanjkheda, Pimpalwadi, Narala, Dhorkin, Mungi, Gidnera, Bhokut-Jalgaon and Mahalaskshmikheda regularly and established a personal contact with people. Organised social work with help CRS scheme and thus helped the poor and downtrodden to improve their fields and do better cultivation and
progress. After the transfer of Fr. Valerian Fernandes, Rev. Fr. Andrew Moras has been serving as a simple missionary with zeal and fervour, making his priestly ministry a fruitful one until today. There are more than 500 Catholic members under the care of Catholic missionary at Bidkingaon. The Sisters of the poor sisters of our Lady, Mumbai based congregation is doing a lot of social and medical work for the people of Lohogaon and Mulaniwadgaon. Thus poor and the sick benefit from their human services. 41

4. Bhir : This institution is known as the Catholic Church or Vidhya Bhavan established in the 1980 by the great Jesuit missionary Rev. Fr. Huldner, S.J. He has been doing the pioneering work of Haregaon mission and Shevgaon mission prior to his arrival at Bhir. The missionary zeal that he had in him made to travel such a long distance to this unknown place to Bhir, he began his missionary activities. He purchased a plot of 7 acres of land on the main state road to Bhir city and developed the place within a short span of time with a small church, a boarding for village boys, the servant quarters etc. He cultivated the fertile land for the maintenance of the mission station. Such hard and herculean efforts were of Rev. Fr. Huldner at the evening of his life. Due to his old age this missionary institution was put under the care of Rev. Fr. John
D'Cruze, S.J. who with his simplicity and humility worked hard for the growth of his mission station. Later on Fr. Jacob Gaikwad and at present Rev. Fr. James Shelke is working for the growth of the Church and other developmental activities. There is a moderate Catholic community at Bhir who are taken care spiritually by the resident Fathers and Fr. James Shelke as its Pastor.42

5. Borsar : It is one of the oldest missionary institutions, established in the year 1912. The history in detail has been written in the earlier topics in my thesis. At old church in honour of St. Joseph and mission primary school and boarding for boys are the present activities of this institution. A number of missionaries both from abroad and India have made a lot of sacrifice to bring up this centre. This mission is provided with more than 40 acres of land which is cultivated by the missionary priest residing at the presbytery at Borsar. At present Rev. Fr. Augustine Pereira is working hard to bring up the institution with courage and zeal. There are a number of catholics in Borsar and its surrounding villages whose spiritual care is being taken by the Catholic missionary regularly.43

6. Hingoli : In the earlier times it was a military camp of the British where the Catholic missionaries used to visit the camp to provide Church services to the
Catholic Army employees. A detailed history of the beginning of Hingoli mission centre is already briefed by me. After the independence the property of the mission church remained unused the old church collapsed and a tenant was employed to take care of the mission property. It was Msgr. George Kodian who made a deep study of the earlier mission properties, visited the Hingoli mission site and renovated the old existing church, started residing in the sacristy in 1976. There were only 3 catholic families that time in the small town of Hingoli. He contacted them and offered them the christian services regularly. After the formation of Aurangabad diocese it was still looked after by Msgr. George Kodian. When Bishop Dominic Abreo saw the potentials in Msgr. George Kodian to maintain the records and handle the financial affairs, he was called to the Bishop’s and asked to strengthened hands of the new and first bishop of Aurangabad which he did so faithfully. Rev. Fr. Eappen Joseph was sent to Hingoli in place of Msgr. George Kodian who had laboured all alone for the growth of the mission station for long nine years. He is instrumental in building the present presbytery. He became the first rector of the minor seminary at Hingoli where the candidates for the priesthood for Aurangabad diocese were initially trained and educated. After the transfer of Fr. Eappen Joseph, Fr. Augustine Pereira
worked as a missionary there for almost seven years. At present Fr. Christopher Martin is looking after the Catholic religious ministry at Hingoli.

Jalna: The institutions named as St. Mary's Church, established in 1968 by Rev. Fr. Kuriakos msfs. Fr. Kuriakos had a problem regarding the property where the Church and presbytery is standing today. The selfless work done by this great Catholic missionary bears witness to Christianity in Jalna. In the early days Jalna too was a military Camp and the pioneering Catholic missionaries had their centre at Jalna to cater the spiritual needs of the military employees about which I have made a detailed research in the same chapter earlier. What I am putting it here is the later on development at Jalna by Fr. Kuriakos and then Fr. Cyriac, Fr. Pius Gonsalves, Fr. Alphose etc. who became the Pastors of the same institution and made tremendous progress of every field. This institution is located on Sardar Patel road where the catholic community of Jalna meet together every week for their prayers and worship. There are a group of missionaries who are involved in pastoral and educational work as there is big high school on Develgaon Raja Road on a huge piece of land with a beautiful auditorium and playground that serves and imparts education to thousands of students of the city.
of Jalna today. I have made a mention of the same school in my next chapter.\textsuperscript{44}

Kannad: It is known as St. Therese’s Church behind Sugar Factory. Earlier it was a visiting station of Borsar mission and Rev. Fr. Luis Pereira took the initiative to build the present church to cater the spiritual needs of the people of Kannad. Later on Bishop Dominic Abreo appointed Fr. Thomas Shingare as the Parish Priest of Kannad who look the pain to develop this missionary institution. It was formed as an independent institution in 1986. Fr. Thomas Shingare with the blessings and encouragement of the present bishop of Aurangabad, Rt. Rev. Msgr. Ignatius D'Cunha brought this centre to the present status where there is a church, presbytery and a boarding with a moderate piece of land and plenty of water in the well this land is cultivated and the products are used for the boarding boys. Later on the Fatima Sisters from Pune have come at the invitation of bishop Ignatius D'Cunha and began an English Medium school next to the Mission Church.\textsuperscript{43}

Kinwat: It was earlier a visiting mission station by the Catholic missionaries from Aurangabad. As the Church activities developed in Marathwada, the missionaries of St. Francis de Sales took the initiative to build up a permanent institution at Kinwat. The name
of the institution is St. Mary's Church, Kinwat. It is a part of the civil district of Nanded. Here the Tribals are in large number. The missionaries are not only taking care of the catholic community over here but also a hospital run by the missionaries take care of the health of thousands of tribals who are extremely poor. Today a missionary Priest and a group of religious Nuns are totally involved in the social and religion work in Kinwat Catholic missionary institution.

Latur: This institution is known as St. Francis Assisi Church, near new nanded nakka. A piece of land was purchased by the first Bishop Dominic Abreo of Aurangabad diocese with a view to open a new missionary institution in a permanent way at Latur. Earlier Fr. Michael D'Souza and Fr. Valerian Fernandes were the visiting missionaries to Latur from Aurangabad to cater the spiritual needs of the Catholic. Later on bishop Dominic Abreo contacted the Goa Provincial of the Capuchins Rev. Fr. Vincent and invited them to take charge of this new centre. So the Capuchin missionaries are mainly responsible in establishing the centre or institution for the religious activities and social work. A small community of Tamil catholics were residing in the town got an opportunity to have a church of their own for prayer and worship. Fr. Antony Vaz of the Capuchin order needs to be made a mention as most of
the developmental works of Latur has been done by him. He had a visit and good foresight and therefore this permanent catholic institution has come up in Latur which is a district by itself today.46

Malighogargaon : The Christ the King Church that is standing today at Malighogargaon speaks in volumes. It was established in 1892 by Rev.Fr.Marian Thomas and brought to completion by the great missionary from France Rev.Fr.Jacquier who toiled till his death in this great Catholic mission institution. The more than one century old Church bears witness to the work done by the pioneering missionary Rev.Fr.Jacquier. The presbytery that he had built and all about his concern and zeal has been dealt in a separate way in the same chapter under the work of Fr.Jacquier. Later on a number of missionaries like Fr.Marian Fernandes, Fr.Joseph Monterio, Fr.Azarious D'Mello, Fr.P.V.Thomas, Fr.James Konat, Fr.George Kodian, Fr.Ambrose Rebello and Fr.George Narrikatt are the missionaries who have work for the all round development of this mission institution. This mission institution has more than 80 acres of land with good water facility and the whole land is being cultivated for the maintenance of the mission school and boarding. A big Marathi Medium High School aided by the Maharashtra State Government imparting good education to the thousands of village
boys. There is a big community of Catholics in thousands at this mission where prayers and religious ceremonies are conducted regularly for their spiritual welfare. Catechism for the Catholic children, marriage preparation courses, social works for the upliftment of the poor etc. are carried on at this centre on a regular basis. All glory goes back to the great missionary Rev. Fr. G. Jacquier baba whose grave is in Malighogargaon. The local people still consider him as a saint therefore the people of Malighogargaon have a great respect for Rev. Fr. Jacquier Baba. They still recall to their minds the support he had given to them when caste system was a hindrance for the society and the downtrodden people were badly treated by the high caste. Fr. Jacquier had a sense of equality and all human beings must be respected and cared for, was his convincing ideology. What ever work he had done, he did it for the happiness of his people as he became a shepherd in reality for them. He won the heart the downtrodden till the end.

So, at present, the missionary activities are being carried on by Fr. George Narrikatt and Fr. Sanjay Brahmane with much zeal and dedication keeping in mind the ideology of the pioneer missionary like Rev. Fr. G. Jacquier Baba.
Mandvi: This institution is a recent one established by the missionaries of St. Francis de Sales of Pune-Goa Province. A small community of priests and Nuns are trying to get involved in the social activities and this creating a good relationship with tribals there. There is a small Church for the purpose of prayer and worship but there is no local catholic community at Mandvi. The priests are teaching in an outside school just to encourage education for the tribals. The name of this new missionary institution is called the Catholic Church of Mandvi.

Nanded: This missionary institution is situated in the heart of the civil district of Nanded. In the initial stage the missionaries from Aurangabad used to visit Nanded frequently to cater the spiritual needs of the small community of catholic residing in Nanded. It was due to the zeal of the SFS missionaries a permanent institution has been set up at Nanded for the spiritual welfare of the Catholic community in Nanded. Earlier the late Fr. Joseph Kunnapally was a resident priest at Nanded and later on Fr. P.C. Paul, msfs, was appointed in his place and this missionary spent his long years of service at Nanded building up the Catholic community and offering church service for them every sunday. He built the present Church and the Presbytery and on his transfer to Purna Fr. K. Joseph took charge of this
institution as he too at the evening of his life served with zeal and determination the Catholic community of Nanded. Fr.K.Joseph started an English Medium school for the benefit of the students which has grown as a mighty institution today where the students are receiving education in thousands. At present this school has been looked after by Fr.Pius Gonsalves as its Principal. So, the present name of the Catholic Missionary Institution at Nanded is called St.Francis de Sales Church. 48

Osmanabad: This Catholic Institution is the out come efforts of the Capuchin missionaries who looked after the religious needs of the Catholic small community from Latur. It was Fr.Antony Vaz who put up a moderated building as residence for missionaries and a primary school at Osmanabad. He began the school and later on Rev.Fr.Santhose who brought up the school and the missionary institution at this place. The named of the institution is known as Catholic Church, Osmanabad. There is a small Catholic community whose spiritual needs are taken care by the residing Capuchin Catholic missionaries at present. The institution is making a study progress on all levels. 49
ST. PAUL'S CHURCH, PAITHAN, MIDC.

1987
Pimpalwadi: This is a new mission centre opened in 1987 in the Muddalwadi Grampanchayat area where the new MIDC stands with a number of factories of various products and the name of this Catholic institution is St. Paul's Church. Earlier 3 acres of land for the purpose of establishing a mission station over here, was purchased by Bishop Dominic Abreo and the developmental work was entrusted to the young and enthusiastic missionary Fr. Valerian Fernandes who within a short span of 9 years converted this centre into a mighty institution with a moderate Church, Primary and High School, a big hosted for boys and girls, a missionary convent and a primary health care centre. A barren place has been much developed due to the pioneering and herculean efforts of Rev. Fr. Valerian Fernandes for which he received the constant encouragement from Bishop Ignatius D'Cunha, the bishop of Aurangabad Diocese. A lot of projects for church expansion, school extension and boarding were highly recommended by the bishop as a result tremendous and notable progress has been made near Pimpalwadi now called MIDC residential area.

It was a very difficult task recall's pioneering Catholic missionary Fr. Valerian Fernandes when he began the missionary work at this place in 1986 whose foundation was blessed by Msgr. Ignatius D'Cunha as he was the Vicar General of the Diocese then. Later in
1989 he became the bishop of Aurangabad diocese who gave his fullest help and push to Fr. Valerian Fernandes and due to his blessing one can see this tremendous work over here.

The first thing done by the pioneering missionary was to do the fencing work for the whole compound and then digging of a new well for drinking water and irrigation purpose. Today a big 51 feet deep well is providing plenty of water for the whole mission compound including irrigation of 3 acres of land. The produce of the field is totally used for the boarding boys. The boarding which was begun with 16 boys in 1988 has the effective strength of 216 boys today. A beautiful and strong building has been erected which has three storeys, can accommodate 300 inmate with all facilities, is the special feature of the lone modern boarding in the diocese of Aurangabad. All the students in this boarding hail from the various civil districts and its villages in Marathwada. The so called marginal farmers who do not know English wished to admit their children in the boarding school run by the missionary institution. They have faith and are convinced of the sincerity and sacrifice of the missionary residing here and therefore admit their children in small age of 4 and hoping them to be their future due to the studies in this missionary run institution. Seeing is believing
and the work speaks by itself are the impression of the public.

The St. Paul's English school that was started in June 1987 with kindergarten class has reached up to a high school with more than 650 students of rural masses. The computer education is the special features of this institution. The fully trained dedicated staff, the good discipline and many more extra-curricular activities for the all round development of the child are the centre of attraction to the public. The three storied building with well furnished class rooms attached with a good library and laboratory has created a very good educational atmosphere for the better education of our students. Bishop Ignatius D'Cunha time and again visited this institution and gave every guidance and encouragement to the pioneering missionary. So, there came the fast development and progress in every respect that created more and more confidence in the minds of people.

The moderate Church that has provided a place for prayer and worship to the faithful who follow Jesus Christ and his teachings, got an opportunity to come church every sunday close by. There are more than 75 families who are catholics residing in the area and its surround places, make use of this place of worship for their spiritual welfare. The weekly instructions based
on Catholic religion and Bible readings are their spiritual strength to put into practice the ethics of Catholicism.

The poor sisters of our Lady's congregation, Mumbai, have come with open arms to help the catholic missionary in his ministry over there. One and half acres of land has been given as donation by the diocese of Aurangabad for these sisters to carry on medical and social activities in collaboration of the Parish Priest. Fr. Valerian Fernandes took the trouble to make a special project at the order of the Bishop of Aurangabad and got financial help from abroad for a convent and community centre over here. Today the people of this place are benefiting due to the primary health and community centre run by our women religious missionaries of the poor sisters of our Lady's Mumbai based congregation.

There are 5 sub-centres where the missionary visit his flock regularly. Wherever there is a Catholic community, there a small chapel has been built for religious instruction, prayer and worship in the villages. There are such Chapels at Dhorkin, Gevrai Basi, Kharanjkhed, Padoli which were build by the pioneering missionary for the spiritual growth of Catholic people.
The mission has purchased some more land of 9 acres in Dhangaon, not far away from Missionary Institution which has been used for the cultivation that supports the mission run boarding. So vast are the developments of this new St. Paul's Mission church institution within a short span of 9 years. A lot of sacrifice, hard labour, time and energy may have gone behind these noteworthy and praise worthy achievements of the pioneering missionary.  

Parbhani: The Catholic Church of Parbhani initially looked after by the resident Catholic Missionary of Hingoli. This was later on elevated to the rank of an institution when Fr. James Konat became the first residing Catholic missionary at Lalbungalow near Jinturnaka. Here there is small catholic community who used make constant requests to the bishop of Aurangabad for a resident missionary so that they could get weekly church services regularly. This desire of the catholics became a reality with the arrival of Fr. James Konat in Parbhani.  

Purna: This catholic missionary institution is known as Pasca Church. It was established in the recent years due to the then visiting missionary to Purna, Rev. Fr. P.C. Paul from Nanded. Later on a Church and the presbytery were build by Rev. Fr. P.C. Paul and was
appointed as its first missionary resident priest. Bishop Ignatius D'Cunha gave the proper guidance and support for the establishment of this institution. Now Fr.P.C.Paul has been transferred to another place at Bhusawal and Fr.Ambrose Rebello has been posted as the resident missionary to cater religious needs of Catholics who live in this railway junction area. There are a few railway employees who are Catholics from Andhra Pradesh are benefiting from this institution.

Raghunathnagar: St.Joseph's Church is the Catholic institution existing at Raghunathnagar near a sugar factory. When Fr.P.V.Joseph was the missionary incharge at Malighogargaon, he used to visit Raghunathnagar often to fulfill the religious duties of this area. A piece of land nearly 5 acres was purchased for a mission purpose. Fr.P.V.Joseph built the present Church at Raghunathnagar and in 1986 it was made a separated independent missionary institution with Fr.George Narrikatt as its first Parish Priest by Bishop Dominic Abreo. Fr.George Narrikatt began his hard life in the little sacristy and later on built the existing new presbytery with help of donor agency recommended by Bishop Ignatius D'Cunha. There are a number of Catholic villages attached to this little mission station. All the villages where there is a moderate catholic community, a chapel is built for them and church
services are conducted for the Catholics by the resident missionary of Raghunathnagar. After a gap of two years Fr. Narrikatt was sent to Malighogargaon as Parish Priest and Fr. Ambrose Robello was asked to take charge of Raghunathnagar institution to cater the spiritual needs of the catholic in that area. Within three years there came an urgency of an able and hardworking priest for Purna to develop the agricultural land there. The axe fell on Fr. Ambrose Robellow as he had to proceed to Purna immediately and in his place Fr. Gerald Robello was appointed. He too is doing a good work with enthusiasm and zeal. A mention must be made of the hostel build in memory of Fr. Joseph Bansode who became and msfs missionary from Jamgaon of the Raghunathnagar mission. There are a number boarders who are utilizing the benefit of this boarding.51

Vaijapur : This institution is called as the Catholic Church or Karuna Niketan which is very close to the town of Vaijapur. Even though the initial work was done by the missionaries of St. Francis de Sales from abroad, it was developed by the India Catholic missionaries. It was a match factory, purchased by Fr. Thevenet while he was in Borsar mission and later on developed by Rev. Fr. P. V. Joseph, Fr. Cyriac, Fr. Luis Pereira, Fr. George Narrikatt, Fr. Eappen Joseph and now Fr. Stephen Almeida. Fr. Cyriac. msfs is the missionary who built the present
church and boys' boarding and the new presbytery was build by Fr. Eappen Joseph. This missionary institution runs a middle school till Std. VII for the benefit of boarders and other village students. There are a number of sub-centres where service and prayers are held by the resident missionary regularly. The Canosian Sisters have started a hostel for girls and a social centre for upliftment of the downtrodden and poor are all the witness of missionary spirit and zeal expressed in a concrete way.52

Wahegaon : It was part of Malighogargaon mission till recently. Fr. P.V. Joseph while in Malighogargaon as the Pastor, used to visit this wahegaon village for catering the spiritual needs of the Parkes' residing in the village. At the request of the people a primary school was opened for the benefit of the village children. This school was later on improved during the bishopric of Dominic Abreo by Rev. Fr. Abraham Gomes. He put up a nice structure in RCC for a primary school which was further developed by the first resident missionary Fr. Wilfred Saldanha. He has worked hard to bring us this newly formed missionary institution. He made this mission Primary school a full pledged High school and even a Junior college where the students are studying in thousands from Gangapur and its surrounding villages. The progress made by Fr. Saldanha is tremendous. A
beautiful church has been erected with modern design with a impressive tower for the Church and a high bell tower by its side. Laborious and herculean efforts of Fr. Wilfred Saldanha bears witness when one visits this mighty institution in this very rural area. There are a few visiting villages where the Catholic missionary takes care of the Catholic community as far as their religion is concerned. The Queen of the Apostles Sisters have entered this mission station for the women apostolate and to strengthen the hands of the Catholic resident missionary in his ministry. Social work on co-operative basis, development of agricultural land of poor and marginal farmers etc. are the special features of the work or activities of the Catholic missionary institution. The present name of this institution is known as St. Mary's Church Wahegaon.53
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07. Ibid.


09. Vagabonds for God. Francis Moget. p.27.

10. Ibid. p.28.


13. Ibid. p.25.


16. Ibid.

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198
22. Ibid.p.224.
23. Ibid.p.225.
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29. Ibid.
31. Ibid.
33. Ibid.
34. Episcopal Ordination of Rev.Ignatius D'Cunha, 1989, article by Dr.Mahammed Omer.p.5.
35. Ibid. Article by Sr.Mercia, p.8.
36. The historical notes typed manuscript by Fr.Valerian Fernandes 1987 (Marathwada Catholic Institutions).
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39. Ibid.p.3.
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43. Episcopal Ordination of Rev. Ignatius D'Cunha, 1898, article by Fr. Michael D'Souza, p. 3.
44. The Catholic Directory of India, CBCI, Centre, New Delhi, p. 47.
46. Register of Aurangabad Diocese, Bishop's House, Aurangabad Cantonment.
47. The story of the Catholic Church in central India, Francis Moget, p. 219.
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49. Ibid. p. 48.
52. The Catholic Directory of India, CBCI Centre, New Delhi, p. 48.
53. Register of the mission in Aurangabad, Bishop's house, Aurangabad cantonment.