

The History and Growth of Missionaries Institutions and Their Impact in Bihar

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ABSTRACT

In Bihar, the most punctual Christian Mission was the Catholic Mission which made Patna the center of its minister works. In this manner, it was known as Patna Mission, organized and overseen by the 'Society of Jesus', Jesuit Mission. A few missions came from time to time and made exceptional commitments to the field of instruction and other social administration in Bihar. Mission in Bihar, the Catholic Mission to the Santhali arrives at the locale of Santhal Parganas. These ministers proceeded with their work all through the state. But it was from 1846 onwards that their work began more energetically when the Patna, Bettiah segment of the Mission in North India was isolated from Vicariate and constituted into modern Patna Visceral. The paper creates a profound understanding of the development of Christianity and the commitment of different social work administrations in Bihar.

Keywords: Bihar Missionary, Development of Christianity., Growth of Institutions.

INTRODUCTION

A Christian presence in Bihar began in 1620 when a Jesuit mission was established in the old city of Patna, the capital of Bihar. since the mission was suddenly closed within a year, the active Christian work did not begin until around 1706, when Italian Capuchin missionaries began working for the newly founded Tibet-Hindustan Mission, whose territory consisted of Northern India (Hindustan) Nepal, and Tibet, of various Church organizations, that have operated in Bihar since then, the Catholic section is the oldest and has the largest number of followers.

The three largest ethnic Christian communities in Bihar are the Bettiah Christians, Tribal Christians, and the Dalit Christians, located mostly in the West Champaran region of North Bihar, the former Chotanagpur Plateau in south Bihar, and the central Bihar plain south of the river Ganges, After the bifurcation of the state of Bihar into Bihar and Jharkhand in 2000, two ethnic communities make up the mostly Christian community: the Bettiah Christians and Dalit Christians. The Christians of Santhal tribal in the diocese of Bhagalpur (with territories in Bihar and Jharkhand) have local converts numbering some approximately 17,000.

The Tibet-Hindustan Mission was the first Church organization in Bihar. Since the Capuchins' actual mission field was Tibet and Nepal, they did not focus on the Indian region until the Bettiah and Churhari missions were established in the mid-1750s. When missions in Lhasa in Tibet (1745) and Nepal (1769) were closed due to local opposition, they could invest more resources and personnel in evangelization in Bihar.

The savings for organizing the first Christian neighborhood in Bihar belongs to the Italian Capuchins who got here to Patna in 1706 and set up a sanatorium on their way to Lhasa, the capital of Tibet, their vacation spot mission. Since the Capuchins had been already busy with their Tibet Mission, they did not undertake any important work in Bihar barring constructing a church (1713) at Patna City, which remained as their transit factor from Europe to Tibet. It used to be the short-lived Tibet Mission (1707-1745) that paved the way for the institution of Bihar's oldest Christian neighborhood in Bihar, the Bettiah Christians at Bettiah, West Champaran District. Having had contacts with the European merchants at Patna, the Hindu Raja of Bettiah, Dhurup Singh got here into contact with a charismatic, recuperation priest, Capuchin Father Joseph Mary Bernini, then at Patna. The Raja invited the priest to his Kingdom, extending patronage to set up a Christian Church at his capital, for which he bought imperative permission from Pope Benedict XIV in 1741.

The Bettiah Mission, headquartered in 1745, grew to become the domestic of a new Christian group, which steadily drew its membership from ten caste businesses (upper and buying and selling castes) from some distance and close to Bettiah town. Individual converts had been settled inside the Capuchin Mission compound and the neighborhood grew in an enclosed quarter which nevertheless bears the title —Christian Quarter, inside the walled capital of the Bettiah Raj in Bettiah. Nearly a hundred years later, the Bettiah Christians started to migrate to different cities in north India, specifically Calcutta, the colonial capital which supplied jobs for them, and to Asansol, Patna, and different cities in Bihar. The complete range of Bettiah Christians, at Bettiah and someplace else in India, and outdoors contains over 15,000.

From its first core at Patna city, the Capuchin mission elevated to several different locations except Bettiah, Chuhari, Chakhni, Rampur, Ramnagar, Motihari, Muzaffarpur, Samastipur, Morpa, Latonath, Chanpatia, Purnea, Bhagalpur, Bankipur, Danapur, Khagaul, Jamalpur, etc. the Capuchin Mission was once succeeded via the American Jesuit Mission in 1919 which opened some 60 mission stations in central and north Bihar using the give up of the twentieth century.

Christian Mission work amongst the Santhals of Purnea started in the late 19th century by using the Bengal Jesuits. The work was carried on through different missionary bodies in the 20th century. The Santhals in Bhagalpur District were begun by Patna Jesuits in 1925 and have improved beneath other missionary societies, particularly the Franciscan Third Order Regular. In phrases of numbers, the Santhals (50,000 members) and different tribals collectively contain the greatest ethnicity in Bihar. The period "Dalit" refers to a situation of social subjugation and brokenness and has been loaded with political, cultural, and social connotations. According to Habil Mssey, Christian missionaries have greatly extended the state of affairs of the Dalits for the reason that the 16th century, the length of the Portuguese mission. During the British duration, a variety of reform actions were started by missionaries who tried to uplift them from bondage through conversion to Christianity and education. Christian mission amongst the Dalits in Bihar commenced with the Protestants who hooked up mission facilities in Patna, Gaya, Arah, and other locations, and some converts amongst them in the late 19th century. However, the Dalits' response to Christian evangelization grew to become a 'mass movement' in Bihar only in the 1930s. following Jesuit missionary involvement in rural central Bihar.

The castes which entered the Catholic Church had been Chamars, followed by using Dusadhs and Musahars, whereas Dusadhs structure the majority, observed via Chamars and Musahars, in the Protestant Churches. Certain protestant businesses (especially some forty current Pentecostal ones) have claimed that Bihar has some 68,000 Dalit Christians (excluding the 50,000 Dalit Catholics) from 17 Scheduled Caste

groups. In contemporary times, the Catholic area of the Dalits Christians, the majority (94%) of whom are Ravidasis, are mostly in Patna and Buxar dioceses which collectively have some 60 mission centers/parishes in sixteen districts of central Bihar.

In 1845 the Province of Bihar-with seven mission stations (Bettiah, Chuhari, Patna, Danapur, Bhagalpur, Purnea, and Monger), and the Kingdoms of Nepal and Sikkim, with the adjacent territories (Darjeeling in Bengal and Chunar, Banaras and Ghazipur from Uttar Pradesh) have been brought under an unbiased Vicariate of Patna, with Capuchin Anastasius Hartmann as its first Bishop (1846). Zealous and earnest, Bishop Hartmann Shifted his headquarters from historic Patna City to new Patna and invited missionaries from different congregations, such as the Institute of the Blessed Virgin Mary (IBMV now recognized as Congregation of Jesus (CJ) IN 1852. Later the Irish Christian Brothers got here to work in this diocese (1894). In 1886 when the Indian Hierarchy, was established, the vicariates had been reorganized, and Patna Vicariate was once named Allahabad Diocese with Bishop A. Pesci as its shepherd.

The Capuchin missionaries had been charismatic. As motivated persons and imbued with positive declared goals, they appear to have left indelible marks in the lives of the Bettiah Christians. Some distinguished ones amongst them were: Joseph Mary Bernini (1740s-50s), the founder of the neighborhood at Bettiah, Mark della Tomba who produced some Indological works in 1760), Romauld of Senigallia the well-known pastor of Bettiah and Chuhari for forty years (1780s), John Gualbert of Massa who constructed up Chuhari Mission(1790s), Bishop Pezzoni, a prolific author of Christian literature (1830s) Anastasius Hartmann of Lucerne, the first Vicar Apostolic of Patna (1846-66), and Hilarion Abtei, the great builder of north Biharmissions (1890s). the American Jesuits under the management of the first Bishop of Patna, Belgian Jesuit Louis Van Hoeck (Transferred from Ranchi Mission) took the cost of the diocese in 1921. During the seven years of his ministry, Bishop Van Hoeck initiated the founding of many faculties established in 1926 the indigenous Congregation of the sisters of the Sacred Heart of Jesus. Bishop Van Hoeck was transferred to Ranchi to Become its first Bishop in 1927. In the first few years the Jeuit-run Patna Mission, like the Capuchin Mission, generally restricted itself to pastoral works in the established Missions centers. In the early thirties, they started to work among two subaltern communities: Santhal tribals in Santhal Parganas in southeast Bihar and Dalits in central Bihar.

The Jesuit missionaries in Patna targeted the Dalits in central Bihar. Though the Methodist and Anglican Churches had hooked up missions in Patna, Gaya, Arah, and other places, in the late 19th century and attracted some Dalits into Christianity, the Dalit response to Christian preaching became a mass motion solely in the 1930-60 period, which resulted in the founding of Christian church buildings in most districts of central Bihar, south of the Ganga.

In northern India, the Bihar sector of the mission was separated from the Vicariate of Agra in 1846. March 15, 1846, Fr. Anastasias Hartman was consecrated as the first Vicar-Bishop of the Vicariate of Patna in Agra. When he reached Patna a few days later, he felt dissatisfied with the administration and work of the office. The mission house is in ruins. There were no schools, no sisters, no brothers anywhere during the entire mission. There were only four priests - Fr. John the Baptist from Melegnano, taking care of about 1400 Bettina and Chuhar Christians, Fr. John the Baptist of Giglia, Bhagalpur, Fr. Damasus Pumeas and R.Lawrence with the forces at Danapore cantonment, Bishop Hartman attached great importance to teaching. With eight stations-Bettiah, Chuhari, Patna city, Danapore Monghyr, Bhagalpur, Purnea, and Darjeeling and about 2,000 Christians, it did not have a single Catholic school anywhere. He began to establish Catholic schools throughout his region, Bishop Hartman was followed by Mrs. Paul Tosin, who was consecrated in June 1868 by the Archbishop of Calcutta Ms.Steins

as High Priest of the Patna Mission. More schools were opened. Nurses came from various European countries and also from India. Improvements were made in Bettiah school. New European countries and also from India. Improvements were made in Bittiah school. New buildings were built and the boys were taught many trades. Among them, blacksmithing and carpentry proved to be the most popular, and a large number of orphans received money to support themselves. In 1874, the sisters of the Blessed Virgin Mary, who had established a girls' school at Bankipore, were asked to establish a girls' school at Bittiah. The three sisters arrived at Bettia, which later became Saint Teresa's High School years after their arrival in Bettia, the city was devastated by famine and plague and the number of orphans dependent on the Bettiah mission grew so large that new land was built in Pakirana where the same sisters established a home for little girls, Sisters of St. Clare, a society of Indian sisters, was founded in Chuhar. Famine and pestilence forced the Betti authorities to move the boys' orphanage to Chuhar. The fathers ran a high school and a vocational school for the boys, while the girls were taught by the sisters of St. Clare, in 1881. Bishop Tosi was succeeded by Bishop Franciscus Pesci, who was the last vicar apostolic. Patna vicariate. In 1882 more land was acquired at Chakhni, a village 30 miles north-west of Bettiah, where fourteen children of the couple, once orphans, settled. A high school was established there and the responsibility was given to St. Clare's siblings.

After twenty of Administration, in 1892, the sisters of the Institute of sisters of the Virgin Mary transferred the school and orphanage in Bettiah and Pakirana to the sisters of Mercy of the Holy Cross of Switzerland, Indian St. Clare opened girls' schools in Bettiah, Chuhar, and Chakhni. They were helped by the sisters of the Holy Cross. In Latonah, now in the Saharsa region, Fr. Pius built a church and a school in 1897. The school worked St. Clear sisters of Bettiah, in Ramnagar, north of Bettiah, Fr. Jerome established a school sometime in 1895 for the children of the Tharu tribe. His successor, Fr. Cosmos, graduated from school and built a church and an orphanage. The sisters and the orphanage were worked on by the sisters of St. Clare. The sisters continued this work in Ramnagar with a similar project in Rampur, a village near the border with Nepal. Where they succeeded. Over time, the Rampur school became a priority in Rampur, school and in 1907 the two schools were combined at Rampur with enough land to accommodate the Norpo children as they grew up, 1900, Fr. Florin founded a girls' school in Chainpattah, where, in addition to the regular curriculum children were taught to weave and make corsages. In 1899, Fr. Hilarion rented a house in Muzaffarpur to provide a chapel for the Catholics living in the area. He later gave the house to the sisters of the Holy Cross for an English girls' school.

After a year, it failed, and the house again became the residence and chapel of the fathers. In 1907 the fathers were offered land in Marpa, Muzaffarpur district. Fr. Pio and a lay brother went there and founded a small Catholic Congregation around their Church and bungalow. St. Clare; 's sisters were later brought in to manage the small school. At the end of the First World War, the Catholic authorities declared Patna diocese. Established in 1919, the Diocese of Patna included within its borders Patna, Gaya, Shahabad, Champaran, Darbhanga, Muzaffarpur, North and south Bhagalpur, North and south Monghyr and the kingdom of Nepal. The new diocese was given to the American Jesuits. On 16th March 1921, five American Jesuits, Fr. William Eline, Henry Milet, Edward Anderson, Thomas Kelly, and Patrie Troy from the mission province of the Society of Jesus USA arrived in Patna. Fr. William Eline, the first man, immediately began the task outlined by Bishop Van Hoeck who had to promote catholic education throughout the diocese. More workers came to schools and churches north and south of the Ganges.

After the construction of the Bankipore Cathedral, Bishop Van Hoeck went to the United States to get funds and more workers for the diocese. On his return, he founded a new congregation of Catholic sisters,

the sisters of the Sacred Heart, who were trained to expand the work in the diocesan girls' school. The establishment took place in 1926. The nurses later took care of school orphanages and nursing homes located in the nine requirements. In Bettia, the Jesuit fathers look over a century-old high school for boys. It soon became the largest high school in the region.

It was decided to convert it into a high school and in 1928 the foundation stone of the beautiful and impressive Krist Raja High School was laid at Turiatola on the southern side of Bettiah. New hostels and school buildings were built in Chunhari. Students even came from the district of Shahabad Santhal Parganas. Chunhar Girls School has also been improved with new buildings. On February 15th, 1928, Bishop Van Hock was installed as Bishop of the newly created Diocese of Ranchi, and the Right Reverend Bernard Sullivan was appointed Apostolic Administrator of the diocese and a year later, on March 17, 1929, he was ordained Bishop of Patna at Pro-Cathedral. High on Bishop Sullivan's agenda was school expansion. Early in 1930, a school for Santhals was opened in Bhagalpur. It was later changed to Gokhla in the same district. Sisters of the Blessed Virgin Mary Institute opened a school for a sandal girl there.

In 1934, Fr. P.J. its label was replaced by Fr. Elive as the superior, and the program to open new schools in new places was accelerated, Fr. Westropp acquired a large piece of land in Gajhi village of Monghry district where he introduced a cottage industry to the Santhals. An earthquake on January 15, 1934, damaged many schools and churches in the Diocese of Patna. Reconstruction and expansion work continued. Fr. Established a high school boys' home at Padri-ki-Haveli in Patna city. Santiago. 41 Sahahabad Districtt,Fr. Westropp brought the sisters of the Sacred Heart to run a girls' school and orphanage in Buxar, and a widow's home in Arrah. Since 1936, several churches and schools have been opened under the leadership of Fr. M. Batso areas east of Patna. The first was Mokarmeh, where a building was built to serve as both a church and a residence. They started to create a primary school there/arranging accommodation for boys. In the seat of Mukaromah as. Fr. Batson planned to establish centers in Barbigha, Nawadah, Biharsharif, Gulni, Bakhtiarpur, and Sheikhpura. Primary schools, churches, and hospitals were established in all these centers.

Turning more to the Dalits, Jesuits, and Episcopal missionaries in Bihar began intensive evangelization work in the Bhojipuri and Magah-speaking sections south of the Ganges. Educational institutions, student hostels, health centers, relief, and rehabilitation have become part of the growing mission centers of Bihar, where change has become a mass movement. Tempting the Jesuit Bishop Bernard Sullivan (1927-1947) invited many religious societies to work in the great Diocese of Patna, which had jurisdiction over the whole of Central and North Bihar. As a result, Medical Mission Sisters (MMS) established Holy Family Hospital Patna City (1939), Sisters of the Apostolic Carmel (AC) opened Patna College for Women in Patna (1940) Sisters of Notre Dame (SND) and Sisters of Charity of Nazareth (SCN) joined in the late 1940s, and many other congregations increased their presence in the following nine Decades. Some Missionaries fondly remembered by Catholics are Jesuit priests Henry Westropp (1952) Marion Baton (1960), Peter Sontag (1963), Kevin Angelo (1963), Frank Loesch (1972) Paul Dent (1980), Nicholas Pollard (1984), Joseph Mann (1985), James Tong (1986), Robert Ludwig (1989) Ignatius Vellaringatt (1990), Marshall Moran (1992) and diocesan priests Joseph Padamattam (1983) and Gregory Thekkel (1986).

CONCLUSION

Missionary work, with its multi-dimensional, spiritual, and natural programs, which included preaching, education service, medical service, humanitarian work, and the like, influenced the Dalit converts to

Christianity and, to a lesser extent, the wider community. Surrounding society. In short, the objectives, strategies, and programs of the missionaries were multifaceted: religious, cultural, material, and economic, etc. in short, it can be said that the special influence of Christianity among them was characterized by the empowerment of the weak and the rediscovery of human dignity, which was lost due to centuries of socio-economic, religious and cultural subjugation and subjugation.

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