

## MAILS & EMAILS

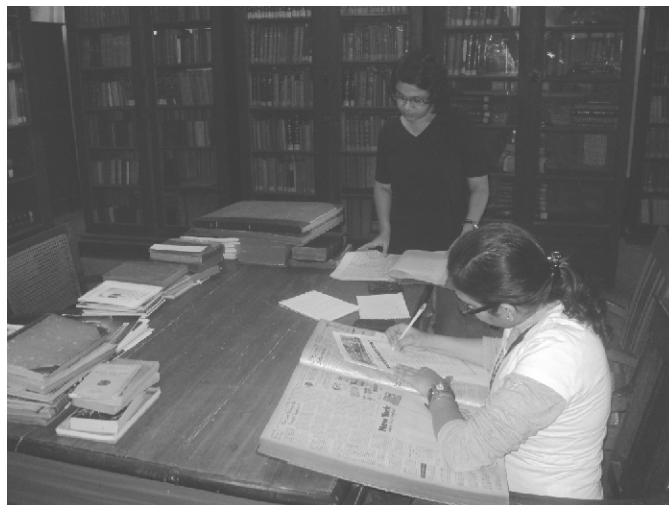


A very good library with helpful and co-operative staff.

**Deepti Myriam Joseph**, Kolkata.

Very resourceful and educational. Translated works of foreign language books should be available. Artifacts and books are very well.

**Mrinalika Dubey**, Howrah.



## Researchers at Goethals

**Amit Kr. Ghosh**, on Comparative Philosophy & Religion, Kolkata.

**Arnab Chakraborty**, on History, Salt Lake.

**Daniel Manoharan Solomon**, on Documents an Archival Study, Madras.

**Deepti Myriam Joseph**, on Writing by Women & Writers of the 19th Century, Kolkata.

**Dilip Kr. Basu**, on Tagore's Novel, Delhi.

**Dipankar Basu**, on Rabindranath Tagore & S.X.C. Kolkata.

**Dr. Sanjukta Dasgupta**, on Missionaries and Tribes in India, Kolkata.

**Dr. Tapan Kr. Chatterjee**, on Modern Review, Kolkata.

**Fr. Arockiasamy S.J.**, on Bengal Mission & Santal Mission, Kolkata.

**Fr. Michale Dias**, on A Study on Santal Mission, Kolkata.

**Fr. Ron Anton, SJ**, on Old publications, Rome.

**Gordon Campbell Thomas**, on Family History, Kolkata.

**Indrani Dutta Gupta**, on History, Kolkata.

**Monalisa Banik**, on Art and Craft, Hooghly.

**Mrinalika Dubey**, on The Library Itself, Howrah.

**Ms. Sutanuka Ghosh**, on History of girl's education in Bengal, Jadavpur. University, Kolkata.

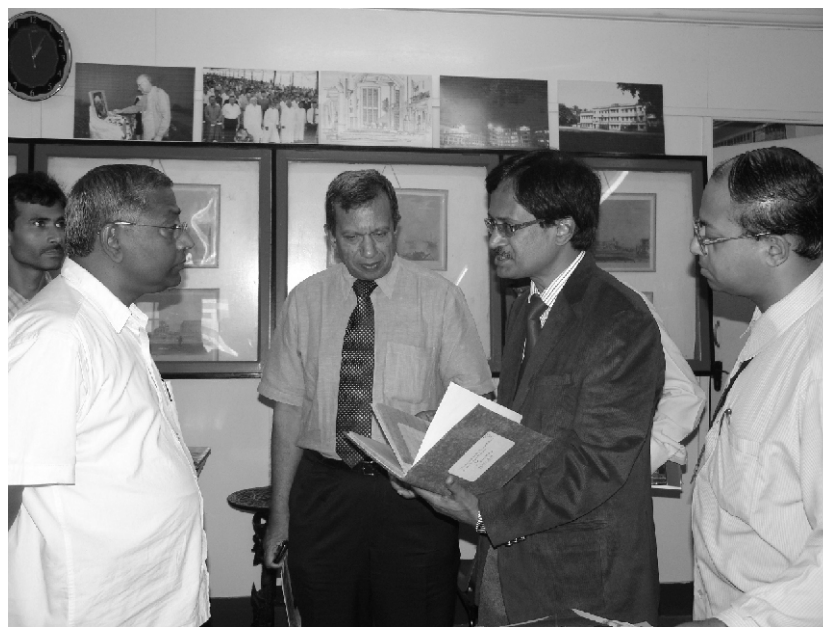
**Prosenjit Das Gupta**, on History, Kolkata.

**Rev. Shanbha Hayong**, on Tribal's Shillong.

**S. K. Chattopadhyay**, on History, Kolkata.

**Sukti Sita Bhattacharjee**, on C. N Banerjee, Kolkata.

## NAAC TEAM VISITS GOETHALS



## A Christmas Blessing

During this Christmas season,  
May you be blessed  
With the spirit of the season,  
which is peace,  
The gladness of the season,  
which is hope,  
And the heart of the season,  
which is love.



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# Goethals News

The Goethals Indian Library & Research Society, Kolkata

Vol. XIV No. 3 &4

Bulletin

July - December 2011

## A Bethlehem Grotto

The incredible paradox happened at Bethlehem: history's greatest figure was born, not in a palace or mansion, but in a cavern-stable. For Joseph and Mary, the holiest moment of all must have come before the shepherds paid their famous visit as they gazed at the extraordinary baby whose mission even they could scarcely comprehend. Small wonder that this has been the most familiar scene in all the florid history of art. Each generation, each school has attempted to portray the Nativity, with backgrounds ranging from Oriental to Italian to Flemish, and yet the tableau of the Holy Family in the Bethlehem grotto has remained an unconquered artistic challenge.

There is evidence that someone in Bethlehem relented and offered more normal accommodations to Joseph, Mary, and the newborn Jesus. For by the time the Wise Men arrived to present their gifts, the Holy Family seems to have been living in a "house" (Matt. 2:11). Or, as happens on any vacation trip

today, the motel vacancies that are nonexistent on the night of arrival because the traveler failed to call ahead for reservations quickly materialize the next day. All Bethlehem must have rustled with news about "that poor girl from Galilee" who had no sooner arrived in town than she bore a child, since the shepherds and, later, the Magi had no trouble finding the Holy Family. Clearly, they must have been directed by the townspeople.

Jesus' birth in this particular town had vast implications for the people of Palestine. Bethlehem, which means "House of Bread," was not only the setting for the story of Ruth, but it became the birthplace of David, and here the prophet Samuel anointed him King. Later it became the expected birthplace of that great

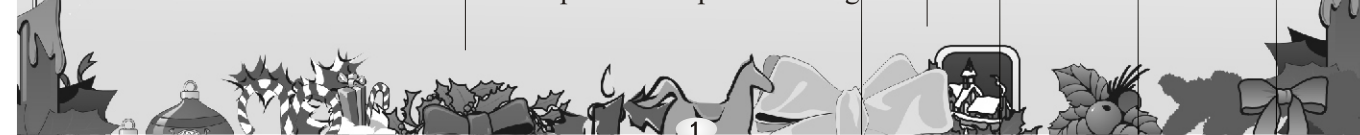
The Director and the Staff  
wish all readers  
A Grace-filled  
Christmas and  
joy-filled  
New Year 2012.



"Son of David," or "Messiah," who was supposed to liberate the land from foreign control. It was no accident that over in Jerusalem, King Herod's priests came up with Bethlehem as the logical place to send the Wise Men for any newborn Christ.

### Bethlehem Today

"O little town of Bethlehem, how still we see thee lie . . ." The lyrics fit not only the village of the first Christmas, but also the town of today. For two millennia seem to have brushed few changes into the Bethlehem scene. It remains a comparatively small town, six miles southwest of Jerusalem, and quiet enough - although the more than 30,000 who now live there have considerably increased its population from Jesus' day, and confrontations between the Arab population and Israeli authorities disturb the peace periodically. Today, the tourist almost always approaches Bethlehem from the north - as Joseph and Mary had done - on a curvy road that twists along a bleak ridge. From a final bend, just outside the city, the so-called





Shepherds' Fields are pointed out. This is the presumed place where the herdsmen were watching their flocks at the time of the angelic announcement. The rolling slopes are covered with tawny grasses and dotted with drab scrubby bushes and some pines. Individual fields are fenced off by low stone walls or rows of silver-green olive trees.

The city itself is a maze of twisting cobblestone lanes, all of which seem to lead into the past. But they find a hub in the centrally located Manger Square, where the crowning sanctuary is the ancient Church of the Nativity, erected by the Byzantine emperor Justinian. This basilica is a less-than-impressive structure of whitish stone that seems to contrast too fiercely with the deep and often cloudless blue sky hanging over the town. A low, partially walled-up doorway compels a visitor to bend down upon entering the sanctuary.

The interior of the church is cool, dark, and hardly imposing, but parts of the nave date back to the time of Constantine, making this Christendom's oldest church in continuous use. Forty-four rose-colored columns with Corinthian capitals divide the nave from its two side aisles, and a round, shiny Christmas tree ornament dangles from each of its lighting fixtures.

From the choir, stairways lead down to a thirteen-by-thirty-three-foot cavern underneath the high altar of the church, known as the Grotto of the Nativity, presumed to be the very cave in which Jesus was born. The place of birth is marked by a low, semicircular niche of white marble surrounding a polished silver star on the floor, illuminated by a collection of overornate lanterns suspended from above. Around the inner hub of the fourteen-pointed star is an inscription: "HIC DE VIRGINE MARIA JESUS CHRISTUS NATUS EST," Latin for "Here Jesus

Christ was born of the Virgin Mary." Rich curtains and tapestries adorn the sacred precinct, as well as the little adjacent niche containing a stone manger where, supposedly, the infant Jesus was laid.....


"How still we see thee lie. . . ." Having hosted the birth of the individual who would change history, Bethlehem seemed content to rest on its laurels, for nothing spectacular has happened there in the two thousand years since. One prominent exception, of course, was the sojourn of Jerome, who lived in the Church of the Nativity complex about 400 A.D. and translated parts of the Old Testament into Latin, which, with other translations, eventually became the famed Vulgate. The Vulgate has remained the official version of the Bible for Roman Catholicism ever since.

And in the modern era, it was a Syrian-Christian merchant in Bethlehem who first received the original Dead Sea Scrolls from the desert Bedouins who had discovered them in the early spring of 1947. The merchant brought them to the attention of religious authorities in Jerusalem, who alerted the entire scholarly world. Today, Bethlehem turns a brisk trade in religious items - candles, crucifixes, and sacred mementoes of olive wood and mother-of-pearl - for the many tourists from all parts of the world who throng the site where Christ was born. The town also bristles with churches representing all principal branches of world Christianity, while the environs of the Judean wilderness are dotted with monasteries, some quite ancient. Each Christmas, Bethlehem decks itself in colored lights, glass lanterns, glittering stars, and illuminated crosses, while it swells in size because of the influx of Christian pilgrims. On Christmas Eve, a Protestant carol service is conducted at twilight on a hillside at the

Shepherds' Fields, and again at 9 pm. in an outer court of the Church of the Nativity. Meanwhile, the Latin patriarch of Jerusalem leads a colorful procession from the Holy City to Bethlehem in order to conduct a midnight Mass in the Church of the Nativity, a celebration transmitted by closed-circuit television to a large screen in Manger Square for the benefit of the thousands who cannot crowd inside the basilica. At the same time, the Grotto has been filled with humanity for most of Christmas Eve, as groups from all over the world read the Christmas story in a babble of foreign tongues.

Exactly at midnight, a silver bell tinkles in the Grotto, heralding Christ's birthday, and many of the pilgrims are overcome as they spirit themselves back two thousand years and try to find a place between the shepherds at the mangerside. A few move forward to try to press their lips to the metallic star marker. Then church bells peal forth throughout the city, since the people of Bethlehem are predominantly Christian.

Taken from *The First Christmas* by Dr. Paul L. Maier



“Christmas, my child, is love in action. Every time we love, every time we give, it's Christmas.”

- Dale Evans Rogers

## New Arrivals

“BABU” Fr. G'erard Beckers, **His Life and Mission**, by Fr. Albert Huart, St Xavier's College, 2011. **A Closer Look**, by Joe Mannath, Arumbu Publications, Chennai, 2001. **A Grace of our Day & A Hope for the Future: Jesuit Lay Collaboration (Vol-1&2)**, by Snehasis Sur, St. Xavier's College, 2010. **Ambaixador a la cort del Gran Mogol**, by Antoni de Montserrat & Josep Lluís Alay, Lleida, 2002. **Approaches to the Study of Religion**, by Peter Connolly, London, 1999. **Behind Closed Doors : Domestic Violence in India**, by Rinki Bhattacharya, SAGE Publication , New Delhi, 2004. **Bengal's Night Without End**, by Udayan Namboodiri, Indian First Foundation, New Delhi, 2006. **Bigyan Mulak Dharam Ki Sarthapak : Sri Dev Guru Bhagban ek Sakshipath Parichay**, by Dr. Rupsa Bansal, Khukron Printing Press, Ludhiana 2011. **Bigyan Mulak Dharm Ki Sarthapak (Vol- 1,2,3,4,5 & 6)**, by Bhalla Yashpal, Image Print Arts, Ludhiana 2011. **Central Library SXC**, on Central Library An Orientation, The Book World, 2011. **Collected Papers in Theoretical Economics**, by Koushik Basu, Oxford University Press, 2005. **Dalits and Christianity Subaltern Religion and Liberation Theology In India**, by Sathianathan Clarke, Oxford University Press, Delhi, 1998. **Dev Dharm Ka Parichay**, by P. Kanal Satyaban, Devsamaj Prakasan, Delhi, 1988. **Dev Samaj Ka Parichay**, by P. Kanal Satyaban, Dev Samaj Prakasan, Chandigarh, 2001. **Devatma Ka Parichay**, by P. Kanal Satyaban, Dev Samaj Prakasan, Delhi, 1983.

## Donation of Book

We are thankful to **Korea Tourism Organization, New Delhi** for the copies of the Korea Travel Guide and the CDs of Korea Tourism Attraction

We are thankful to **Sami Mohammad al-Sulaiman, Ambassador of Kuwait** for the complimentary copy of the '**Thirtieth Gulf Summit – Accomplishments and Aspirations**' which was held in the State of Kuwait, during 14-15 December 2009.

We thank **Lala Divanand Trust New Delhi** for the copy of '**Swami Dayanand aur Bharat me Isai**' by **Mr. Bhabanilal Bhartia**. We are grateful to them.

**Development Policies : Problems and Institutions**, by Debes Mukherjee, New Central Book Agency, Kolkata, 2003. **Economic Ethics and The Moral Perspective of The Golden Rule**, by Paul Fernandes, XLRI, Jamshedpur, 2004. **History and Beyond**, by Romila Thapar, Oxford University Press, New Delhi, 2000. **Human Dignity in Indian Secularism and in Christianity**, by John Romus Devasahayam, Claretion Publication, Bangalore, 2007. **In Search Of Identity: Debates on Religious Conversion in India**, by C.H Kim Sebastian, Oxford University Press, 2003. **India and The Dedicated : Towards The Rise Of A Nation**, by Mamata Ray & Baran Anil, Manuscript India, Howrah, 2003. **India Another Millennium**, by Romila Thapar, Viking, New Delhi, 2000. **Inspirations**, by Paulo Coelho, Penguin Group, London, 2010. **Kalikatha: Via Bypass**, by Alka Saraogi, Rupa. Co, New Delhi, 2002. **Karnaataka Rajyotsava and Other Essays**, by Mohan Shenoy, Country of Publication, India, 2011. **Kushana Studies**, by B.N. Mukherjee, Firma KLM Pvt. Ltd, Kolkata, 2004. **Library Movement and Library Development in West Bengal & Sikkim (Vol- 1&)** by P.S.G. Kumar, B.R. Publishing Corporation, New

Delhi, 2011. **Literary Cultures in History**, by Sheldon Pollock, Oxford University Press, New Delhi, 2003. **Mahalonobis** by Prasanta Chandra Mahalonobis. **Modern Indian Economy**, by Prof. Rajkumar Sen, Deep & Deep Publication, New Delhi, 2011. **Modern South Asia : History, Culture, Political, Economic**, by Sugata Bose & Ayesha Jalal, Oxford University Press, New York, 2004. **Mother Teresa Come be my Light**, by M.C Kolodiejchuk Brian, Doubleday, 2007. **Mother Teresa: The Genius of Calcutta**, by Pranoti Publishing House, Kolkata, 2003. **Musical Spring**, by Anand Amaladass, Satya Nilayam Publication, Chennai, 2007. **Oriental Scenery**, by Thomas Daniell & William, Timeless Book, New Delhi, 1998. **Promotion of Learning in India : By early European Settles (Up to about 1800 A.D) Longmans**, by Narendranath Law, London, 1915. **Rabindranath Tagore's Concepts of State: Nation and Nationalism**, by Kedar Nath Mukherjee, Punthi Pustak, 2003.





# Special Meetings and Lectures by Fr. Felix Raj, SJ

Fr. Felix Raj, SJ, visited the University of Namur, Facultes Universitaires Notre-Dame de la Paix (FUNDP), Belgium with 7000 students. He visited all faculties of the University. He addressed the faculty members and students of the university on Oct. 7 on “India and its Growing Economy- prospects and problems”.

The program was organized by FUCID, an NGO in Namur. Fr. Raj met the President of the university, Yves Poulet and signed a MoU to collaborate with University of Namur on academic advancement. The MoU is for exchange of faculty and students for five year period for study and research.

Fr. Felix Raj visited London and inaugurated the St. Xavier's Alumni Chapter in London on 23<sup>rd</sup> October and he also met Mr. L.N. Mittal, an alumnus on Oct.22<sup>nd</sup>.

International Congress on Catholics and Economics (CNUA) : The school of Social and Media Culture, Torun, Poland and the Catholic University of Lublin jointly organized an international Congress on “Catholics and Economics' in Torun, Poland, on November 18-19. Fr. Felix raj, SJ presented a paper on “Indian Economy A Catholic Perspective” on November 19.

After the congress, Fr. Raj had visited the Jesuits and Jesuit Institutions in Poland. The Congress was an attempt to initiate a global intellectual reflection on the contribution of Catholics to economic development in different countries.

Fr. Felix Raj delivered the Pedro Arrupe Endowment lecture on December 2 at Satya Nilayam Research Institute, Chennai on “Gurudev Rabindranath Tagore The Visva Kavi.”

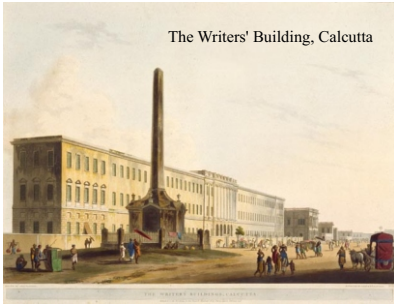
# Father Maliyekal Passes Away

Father Joseph Maliyekal SJ, a former Rector and vice-principal of St. Xavier's College, passed away at a nursing home early on Sunday (6<sup>th</sup> November 2011). He was 84.

The mortal remains of the father, remembered by generations of Xaverians as a strict but loving professor, was interred at Dhyana Ashram after a mass on the college ground on Tuesday (8<sup>th</sup> November 2011).



# RARE COLLECTION OF THE DANIELLS PAINTINGS



## Daniell's Oriental Scenery - Vol. I

1. Eastern Gate of the Jummah Musjed at Delhi
2. Hindoo Temples at Bindabund on the River Jumna
3. North East View of the Cotsea Bhaug, on the River Jumna
4. Ruins at the Antient City of Gour formerly on the Banks of the River Ganges
5. Raje Gaut, the Principal Road up to Rotas Ghur
6. The Chalees Satoon in the Fort of Allahabad on the River Jumna
7. Remains of Ancient Building near Firoz Shah's Cotilla
8. Part of the Palace in the Fort of Allahabad
9. Gate of the Tomb of the Emperor Akbar at Secundra, near Agra
10. Part of the City of Patna, on the River Ganges
11. An Antient Hindoo Temple, in the Fort of Rotas, Bahar
12. The Mausoleum of Mucdoom Shah Dowlut, at Moneah, on the River Soane
13. The Western Entrance of Shere Shah's Fort, Delhi
14. Ramnugur near Benares on the Ganges
15. The Sacred Tree of the Hindoos at Gyah, Bahar
16. Dusasumade Gaut, at Benares, on the Ganges
17. Mausoleum of Sultan Chusero, near Allahabad
18. The Taje Mahel, at Agra
19. Hindoo Temples at Agouree, on the River Soane, Bahar
20. N.W. View of Rotas Ghur, Bahar
21. Near Currah, on the River Ganges
22. Mausoleum of Sultan Purveiz, near Allahabad
23. The Jummah Musjed, Delhi
24. Gate leading to a Musjed, at Chunar Ghur

# Rabindranath Tagore's Song on Jesus Christ and Christmas Service at Santiniketan

The second world war was declared on September 1, 1939. The Indian leaders had suggested that Britain should declare independence before Indian could help the Allied cause. The request was naturally turned down. India was not free and Europe was at war.

For Christmas service at Santiniketan Tagore wrote:

To Christ, Son of Man :

Those who had struck Him once  
in the name of their rulers,  
are born again in this present age.

They gather in their prayer-halls  
in pious garbs,

they call their soldiers,

'Kill, Kill', they shout;

Their roaring mingles in  
their hymns,

while the Son of Man in His  
agony

prays, 'O God,

fling, fling far away this cup  
filled with

the bitterest poison.'

Tagore wrote these lines during the period of his illness and as he was nearing his death. Probably he contemplated on the suffering and death of Jesus.

Tagore in a letter to EJ Thompson wrote: "I have often felt that if we were not Hindus...I should like my people to be Christians. It is a pity that Europeans have come as imperialists rather than Christians and have deprived our people of their true contact with Jesus Christ".

On 24 December the VB university organises a display of lights and fireworks on Melar Maath, a custom started by the poet,

Rabindranath Tagore himself. On Christmas Day, the university organises the Christo Utsab, which is meant as a mark of respect for all religions.

Rabindranath Tagore (1861-1941) is considered the most important poet of modern day India. The inspiring collection of Tagore's poetry represents his simple prayers of common life. Each of the seventy-seven prayers is an eloquent affirmation of the divine in the face of both joy and sorrow. Like the Psalms of David, they transcend time and speak directly to the human heart.

Tagore's writings reflect Jesus' teachings. Take a few examples:

Jesus: "So when you are offering your gift at the altar and there you remember that your brother has something against you, leave your gift at the altar and go first make peace with your brother, and then come back and present your gift" (Mat 5:23)

## Tagore:

“Leave this chanting and singing and telling of beads!

Whom dost thou worship in this lonely dark corner of a temple with doors all shut?

Open thine eyes and see thy God is not before thee!

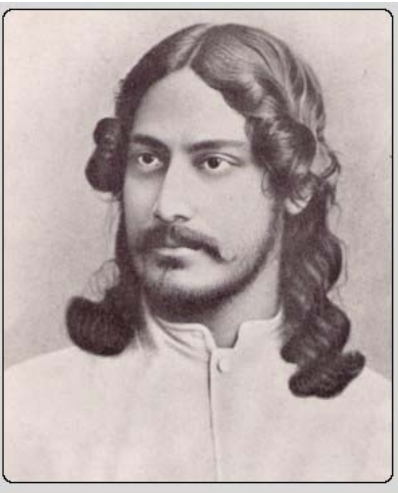
He is there where the tiller is tilling the hard ground and where the pathmaker is breaking stones...”

Tagore: “...Come out of thy meditations and leave aside thy flowers and incense!

What harm is there if thy clothes become tattered and stained?

Meet him and stand by him in toil and in sweat of thy brow.”

Jesus preached with authority. He preached against unjust practices.



He called the Scribes and Pharisees as fools, hypocrites.. He said to the people:

"The teachers of the law and the Pharisees sit in Moses' seat. So you must be careful to do everything they tell you. But do not do what they do, for they do not practice what they preach".

In the same way, Tagore was critical of certain aspects and superstitious practices of his own Hindu heritage. He said:

"Our country is the land of rites and rituals, so that we have more faith in worshipping the feet of the priest than the divinity he serves.... From the solumn gloom of the temple, children run out to play in the dust, God watches them play and forgets the temple.."

Tagore is a spiritual realist, not an ascetic. The universal poet, is still alive in our midst calling us all for a fellowship beyond boundaries.

The Irish Poet WB Yeats wrote in his introduction to Tagore's own translation of his Gitanjali, "These verses, as generations pass, travelers will hum them on the highway, and fishermen, while rowing their boats; lovers will murmur them while they wait for each other.. ." Let us hum them as we go about our way.



# Mother Teresa's Christmas

By Renzo Allegri

CHRISTMAS was the most significant feast for Mother Teresa. She used to say that her work with the poor began on Christmas day in 1948. Celebrating Christmas for Mother Teresa meant being with the poor to whom she devoted her life. Yet the poorest of the poor according to her were abandoned children and the dying.

This is why every Christmas she made sure she was free to spend time with them. Whenever it was possible, she spent time in the orphanages she had set up which give priority to children suffering from leprosy or AIDS, or else in the home for the mortally ill in Calcutta.

'Christmas was at the centre of Mother Teresa's spirituality', continued Monsignor Hnilica. 'Christmas is the event which has given meaning to the story of the universe. It reminds us of the birth of Christ who became a human being, just like one of the billions who have populated and will populate the earth. This was a choice made out of love, to 'redeem' humanity, to restore the damage done by Adam's disobedience in the Garden of Eden at the beginning of time.

'Mother Teresa saw the condition of all mankind in the fragile and defenceless child born in a stable in Bethlehem; and equally she saw the Baby Jesus in all human beings. She saw Him especially among the poorest of the poor, because those who suffer the most and have nothing are most like the baby born in Bethlehem. She saw Him in abandoned children as these innocent creatures represented Baby Jesus' condition even more clearly.'

Mother Teresa spoke at the fortieth

# Using the Julian calendar

Eastern Orthodox national churches, including those of Russia, Georgia, Ukraine, Macedonia, Montenegro, Serbia and the Greek Patriarchate of Jerusalem mark feasts using the older Julian calendar.

December 25 on the Julian calendar currently corresponds to January 7 on the internationally-used Gregorian calendar.

However, other Orthodox Christians, such as the churches of Greece, Romania, Antioch, Alexandria, Albania, Finland and the Orthodox Church in America, among others, began using the Revised Julian calendar in the early 20th century, which corresponds exactly to the Gregorian calendar.

These Orthodox Churches celebrate Christmas on the same day as Catholic Church. Oriental Orthodox churches also use their own calendars, which are generally similar to the Julian calendar. The Armenian Apostolic Church celebrates the nativity in combination with the Feast of the Epiphany on January 6. Armenian churches customarily use the Gregorian calendar, but some use the Julian calendar and thus celebrate Christmas Day on January 19, and Christmas Eve on January 18 (according to the Gregorian calendar).

anniversary of the United Nations General Assembly in October 1985. On Christmas Eve of that year, Mother Teresa opened "Gift of Love" in New York, her first house for AIDS patients. In the coming years, this home would be followed by others, in the United States and elsewhere, devoted specifically for those with AIDS.

**INDIA:**  
**FACTS AND FIGURES**  
Population: 1,210,193,422 (1210 million)  
Population below age 35:65 %  
Area: 3.3 million sq. km  
Languages: 17 major languages and 844 dialects  
GDP Rs. 25,865,870 million (**Euro 3,86,057.76 million**) (at factor cost at constant 1999-2000  
Prices) GDP Rs. 32,006,110 million (**Euro 4,77,703 million**) (at factor cost at current prices, 2009-10)  
GDP Growth Rate: 8.9 per cent (2010)

NNP: Rs. 28, 546,830 million (**Euro 4,26,072 million**) (at factor cost at current prices)  
PCI: Rs. 25,788 (**Euro 385**)  
PCI (PPP): \$ 3,408 (**Euro 2,545**)  
Rank of India 145th out of 208 countries in the World

Foreign exchange reserves: US\$ 166.2 billion  
FIIsUS\$ 7 billion (Foreign institutional investment) (FIIs)

FDI: \$10 billion (Foreign direct investment)

Agriculture Growth Rate: 3.4 per cent

Industrial Growth Rate: 11.7 per cent



**“It is Christmas every time you let God love others through you . . . Yes, it is Christmas every time you smile at your brother and offer him your hand.”**  
**- Mother Teresa**

# Indian Economy

The Indian economy is the world's tenth largest economy by nominal GDP and fourth largest economy by PPP. India adapted a Mixed Economic System in 1948 immediately after independence. With market-based reforms from 1991, India has become one of the fastest growing major economies, and is considered an industrialized country. A nuclear weapons state and a regional power, it has the thrid-largest standing army in the world and ranks tenth in the military expenditure among nations. India is also a youthful country as 65 per cent of its population is below the age of 35.

India's economy is on the fulcrum of an ever-increasing growth curve. With positive indicators such as a stable 8.9 per cent annual growth, rising foreign exchange reserves of close to US\$ 166 billion, a booming capital market with the popular "Sensex" index topping the majestic 13,000 mark, the Government estimating FDI flow of US\$ 12 billion in this fiscal, and a more than 22 per cent surge in exports, it is easy to understand why India is a leading destination for foreign investment.

In spite of its high growth rate, India, as a developing country, continues to face the challenges of poverty, illiteracy, communal divide, corruption, and inadequate public health. Poverty is one of the main problems. Nearly 24 per cent of Indians are below the poverty line (290 million). Illiteracy is another serious issue. India has the largest illiterate population in the world with around 26 per cent. The unemployment rate is around 10.8 per cent.

The social and economic inequality is threatening its economic stability. The gap between the haves and have-nots is increasing. India has both the highest number of the richest persons as well as the 40 per

cent of the world's poor. Political, bureaucratic, corporate and individual corruption is a major concern. Transparency International ranked India 87th out of 178 countries in international corruption perception index. Child labour is another grave and extensive problem India faces. I must say that the Indian economy is at the crossroads.



**ROMAN CATHOLICS IN INDIA:**  
**Total Christian Population in India: 2,40,80,016 (24.08 million)**  
  
Strength and Institutional Presence of Catholics in India  
  
Total Catholic Population in India: **1,55,15,046 (15.5 million)**  
  
Percentage of Catholic Population **64.00 % of total Christian population in India / 1.51 % of total India's population**  
  
Total Number of Dioceses: **128**  
  
Total Number of Bishops: **165**  
  
Number of Priests:**16,066**  
  
Religious Sisters: **50,112**  
  
Religious Brothers: **2,528**  
  
Schools and Colleges: **14,429**  
  
Training Institutes: **1,089**  
  
Hospitals and Dispensaries: **1,826**  
  
Publications: **292**

OUR NEW WEBSITE  
**WWW.GOETHALS.IN**

# Characteristics of religious groups in India

Religious Group	Population %	Growth (1991-2001)	Sex ratio (total)	Literacy (%)	Work % participation
Hindu	80.46%	20.3%	931	65.1%	40.4%
Muslim	13.43%	36.0%	936	59.1%	31.3%
Christian	2.34%	22.6%	1009	80.3%	39.7%
Sikh	1.87%	18.2%	893	69.4%	37.7%
Buddhist	0.77%	18.2%	953	72.7%	40.6%
Jain	0.41%	26.0%	940	94.1%	32.9%
Others	0.65%	103.1%	992	47.0%	48.4%