

The background of the cover is an abstract composition of large, flowing shapes in teal, orange, and magenta. A white, stylized figure with a circular head and pointed ears is positioned in the upper left. A large, white, four-pointed star is located in the top left corner. The text "CHRISTMAS '73" is written in a bold, white, sans-serif font across the middle right.

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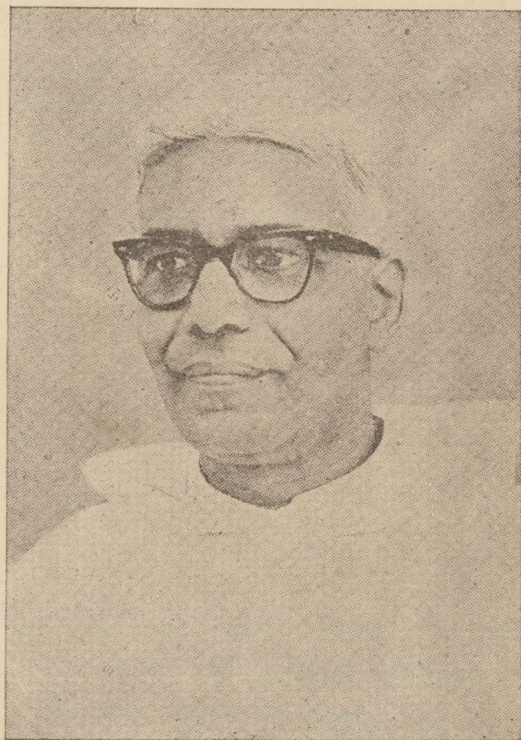


“The voice of victory, voice of Christ
That resounds in the battlefield of human liberation.”

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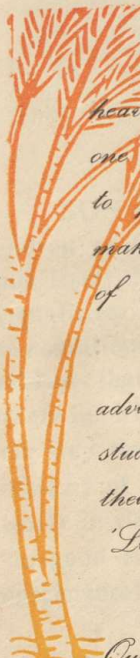
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The feast of Christmas is a feast of joy which fills the whole of Christendom and the message of Christmas is the message of sharing with others the Good News of liberation, peace and unbounded joy.

"And.....they offered him gifts: gold, frankincense and myrrh" (Mt. 2, 11). Precious, indeed, were the gifts of the Wise Men from the East on that first Christmas. No less precious a gift will be a Souvenir of love and joint venture offered on the Christmas of 1973 that is shared by all those who make it as well as by all those who enjoy reading it in the true spirit of love and good will.

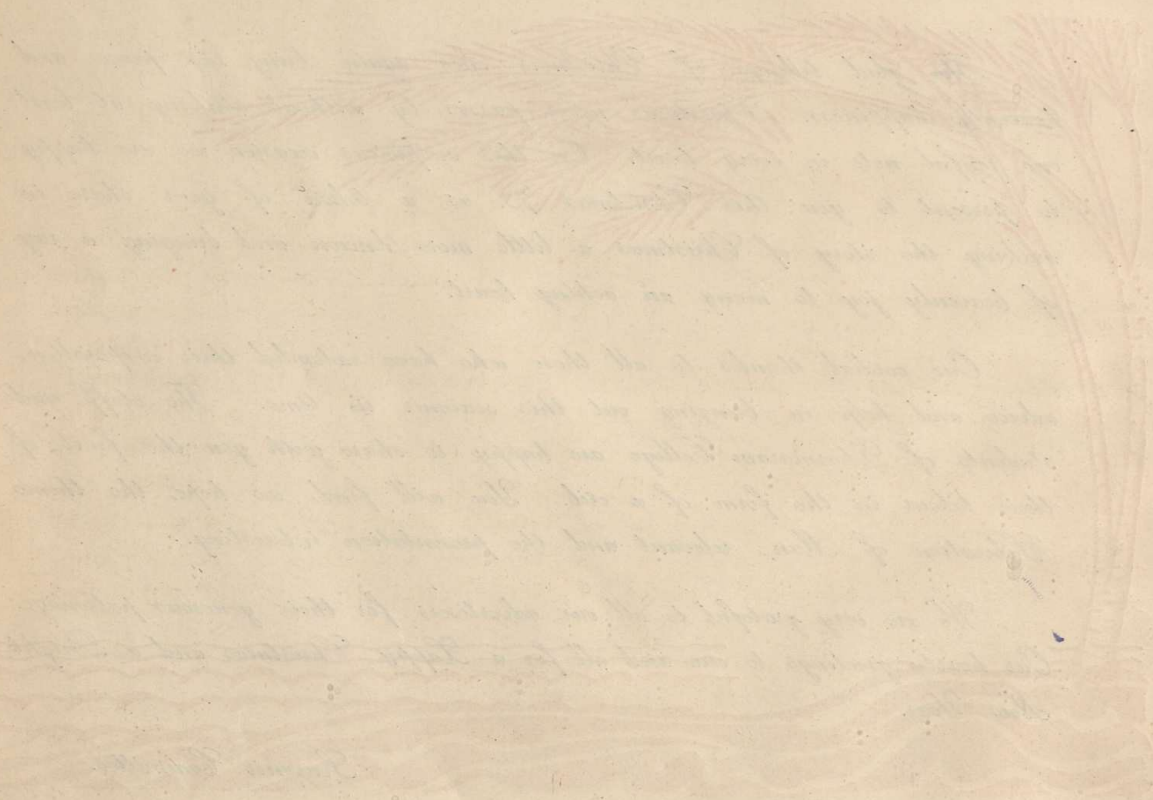


The glad tidings of Christmas once again bring us peace and heavenly happiness. Christmas never passes by without striking at least one joyful note in every heart. On this auspicious occasion we are happy to present to you this Christmas '73 as a token of your share in making the story of Christmas a little more known and bringing a ray of heavenly joy to many an aching heart.

Our cordial thanks to all those who have extended their co-operation, advice and help in bringing out this souvenir in time. The staff and students of Dharmaram College are happy to share with you the fruit of their labour in the form of a crib. You will find, we hope, the theme 'Liberation of Man', relevant and the presentation interesting.

We are very grateful to all our advertisers for their generous patronage. Our hearty greetings to one and all for a Happy Christmas and a Bright New Year.

Souvenir Committee.



REV. DR. JOHN B. CHETHIMATTAM, C.M.I.
RECTOR, DHARMARAM COLLEGE, BANGALORE.



SON OF GOD became the son of Man to make men into a divine community of the children of God. This is the central idea of Christmas, especially today when human race finds itself divided and degraded on account of widespread poverty and racial and cultural inequalities. Hence Christmas is a call to action for each one to do what he can to improve the conditions of his own life and that of his fellow men. It is also an invitation to face the problems that exist today with sincerity and courage. We do not get rid of problems by merely ignoring them. A full realization of the source and implications of the problem is the first step towards solving it. But Christmas is above all an urgent appeal to face the problems of humanity holistically, in their total context, with the goals and ideals held clearly in view. Christ did not come as a mere political liberator nor as a mere social "do-good-er". Incarnation addressed itself to the whole man, his total liberation into a supernatural commonwealth in which there is no Jew or Gentile but only the children of God.

Dharmaram College has as in former years organized the Christmas Crib this year to bring out this holistic message of Christ's liberative Incarnation. Our Christmas greetings to one and all of our fellowmen, especially to our friends, contributors and patrons who helped us to bring out this 'Christmas '73'.

Freedom, development and liberation are three words that stand for three stages in contemporary man's slow progress towards self-consciousness. In the first half of this century the constant refrain was "freedom". Once a great many countries kept for long in subjection by the colonial powers gained their independence emphasis shifted to the development of nations and individuals who had attained freedom. But today when the so called developmental projects have failed and development itself appears illusory the talk is about the liberation of man, which can be realized only in a total spiritual self-awareness.

Independence and Freedom

Ever since Descartes called the attention of philosophers to the fundamental

scientists freedom means freedoms, freedom from external restraint, capacity and facilities to act according to one's ideals, aspirations and interests, and freedom to criticize the same ideals including the religious ones which are considered ultimate.

Freedom and Development

In the philosophical climate that prevailed after World War II it became evident that a mere removal of external obstacles and restraints did not produce real freedom. In Europe people were freed from Nazism and Fascism, but there was destruction everywhere, poverty and misery. People had to rebuild their lives from nothing. Several Asian and African countries were granted their independence by their European overlords, who left those countries economically bare, scientifically

Freedom. Development and Liberation

reality of thinking and consciousness, freedom appeared one of the fundamental dimensions of that consciousness. In an age of political and religious turmoil Kant defined that freedom in the autonomy of the will which through its categorical imperatives was the basis of all moral direction. In the view of the scientists freedom is an illusory thing: even the actions we call free are conditioned and determined by their antecedents. Since all the conditions may not be known they are unpredictable and each individual has a certain uniqueness; this is often what we indicate by freedom. But for the social

backward and technologically primitive. Freedom did not bring them the fullness of their humanity.

This state of affairs shifted the emphasis from freedom to development. U.S.A. made a massive infusion of economic aid to Europe to lift it out of the ruins of World War II. The underdeveloped countries newly liberated from colonialism took up the more euphemistic title of "developing" nations and they all projected their series of ambitious five year plans for development with massive aid from the developed countries.

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In this socio-economic situation development of personality became the central theme of philosophy. The melancholic Existentialism of the war years and after was replaced by Phenomenology and personalism: Human personality is a dynamic phenomenon. It evolves from within and its true freedom is on an inter-subjective plane. Man becomes a true "I" only in an encounter with the "You" and ultimately in the presence of the eternal "Thou". If philosophy in its childhood toyed with an impersonal objective nature, and moved in its puberty to an exaggerated sense of the subjective "I" in its adulthood it must operate in a world of the "We." Man is not an isolated giant grappling with the insoluble problem of the world but one comprehended with the others in a mystery of communion. Teilhard de Chardin's view of the cosmos culminated in an era of hominisation where the evolution is no longer on the physical, biological and intellectual levels but in man's relationship with other men and God.

The Basic Task of Liberation

But it did not take long to realize that this grandiose talk on human development and total freedom was unrealistic. The so called world effort for the development of backward nations was the most cruel hoax played on humanity. The developed nations profited most from the developmental aids and projects in the name of developing nations, which only became poorer and more dependent. In fact the developed nations seem to have discovered that they can maintain their artificially contrived affluence only if the third world is kept down in its underdeveloped condition. On the other hand people even in the technologically advanced countries are discovering that the price they had to pay for this material affluence was rather too high. Man's technology has advanced to such an extent that its inventions are too dangerous to be left in the hands of individual citizens. We have reached such a point that we cannot any longer, according

to certain psychologists like B. F. Skinner, afford freedom.

This new situation has changed the outlook on freedom and personality. Man has to liberate himself radically. Each nation has to make the supreme effort to liberate itself from the ageold shackles of poverty and ignorance. Passive expectance of help from the outside is futile. The great strides of economic and scientific progress achieved by a backward nation like China in about fifteen years and the snail's pace maintained by India in a quarter of a century of independence with billions of dollars received in aid from the outside are telling examples emphasising the need for self liberation.

Hope must be the basic dimension of this effort for self-liberation. Man is not a being merely of the past but rather of the possible and of the future. He has to create his future. He differs from other beings precisely by his capacity to shape his own future. As Pundit Jawharlal Nehru said our Indian tradition has dwelt too long asking who we are; but now we have to ask ourselves what we can do to realize our own identity.

Religion and Liberation

Enslaving power of modern technology is a clear warning that man cannot stop half way in the work of his liberation. Man's need to liberate himself from poverty and ignorance contains the challenge to free himself fully in view of his spiritual destiny. God who has given him this challenge is not a being of the past but of the future. Yahweh told Moses sending him to Egypt to liberate his people: "I am who will be," that is, one faithful to my promises. The Incarnation, the coming of God among men is a promissory note, a coming which is the beginning of a constant divine coming in history. It is a challenge to man to pick up courage and march ahead towards the attainment of his full liberation, material and spiritual.

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Silent on a holy night
Twinkling stars seen smiling bright
Shedding golden rays of light
Beauty beaming all in sight.

Trembling in that misty night
Son of Man lay lonely right,
Singing birds did praise his might,
Buds of hope did bloom all bright.

Floating clouds seem'd angels white
Shining high and out of sight,
Golden streams of joyous words
Filled the simple shepherds' hearts.

Clothed in garb of flesh and blood
Lay in manger mighty God,
"Glory be to God on high",
Singing angels loomed in sky.

Jesus, Prince of peace, there lay
Sleeping sound and still on hay,
"Little Jesus let's adore,
Kiss and love him more and more".



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The Theme of Liberation in Hinduism

The theme of liberation (*Moksha*) has dominated the Hindu mind through the ages. It has at once had religious and philosophical bearings, practical as well as theoretical overtones. It has motivated the masses, no less than the elite. But notwithstanding this pervasiveness, it has always been realized that its application is hedged in with constraints.

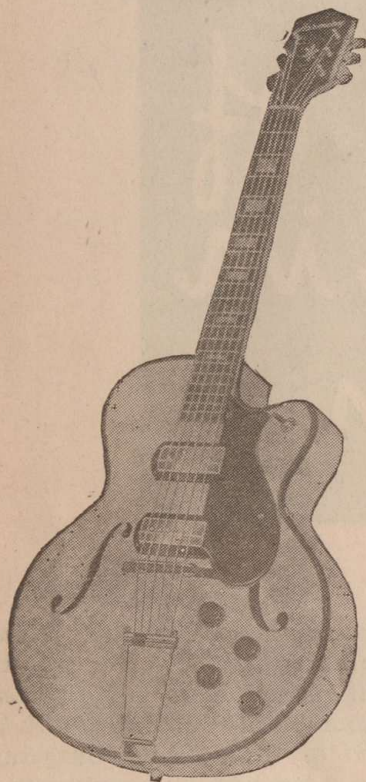
These constraints arise from the working of the law of *Karma* (acceptable to Buddhists and Jains also) according to which every action is bound up with its fruit or result. Each cause inevitably engenders its own effect. Hindus believe that this endless series of cause and effect has proceeded through innumerable past lives. This succession of lives with their cumulative limitations is known as *Samsāra*. Release from this is *Moksha*.

Samsara is bondage. Its tap-root is the nexus which relentlessly binds cause to effect. This is known as *Karmabandha*. All

activity possesses this potentiality, just as a seed contains the capacity for growth into a tree, if circumstances and environment are favourable. The process of *Moksha* is a reversal of this. In the Bhagavad Gita, *Samsara* is figuratively compared to a cosmic *Ashvattha* tree whose root is above and whose branches proliferate downwards into the world of men. The aspirant for *Moksha* has firmly to cut down this tree.

Here the limitation comes in. It is not every one that is qualified to do this. Only those who feel an intense desire for release (*Mumukshutva*) are fit to set out on this reverse path—*Nivritti*. For the rest, the right course is to tread the path of action (*Karma*) until the needed fitness is acquired.

For this purpose it is necessary to distinguish two types of *Karma*. One leads to bondage and the other to gradual release. People are predisposed towards one or the other. The path of right action which leads to ultimate release, is known



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as *Pravritti*. A cardinal tenet of Hinduism is that every person should follow the course of action for which he is congenially fitted (*Svadharmā*). It is only thus that he can realize the optimum possible in the particular embodiment (*Purushārtha*).

II

Purushārtha is a rounded ideal made up of four elements. They fall into two groups. The first three (*Trivarga*) comprise *Dharma*—ethical and social obligation, *Artha*—legitimate satisfaction of the natural desire for a modicum of wealth and power, and *Kama*—satisfaction of the senses and the affections. The two latter are to be in consonance with *Dharma* and in fact may be merged in it. All three together constitute the path of activity *Pravritti*. Its aim is to engender fitness in due course for the path of *Nivritti* which leads to *Moksha*, the fourth *Purushārtha*. This is the supreme objective and hence called *Pramārtha*—the Supreme Value. It underlies the other three.

The ideal of *Moksha* is to be exclusively pursued only by a few—generally renouncers—*Sanyāsīs*. For others who are on the path of *Pravritti* it is an under-current beneath the flow of the other three ends, already clubbed together under the caption *Trivarga*. The state to which these lead is *Bhoga* or enjoyment, here (*Iha*) and hereafter (*Para*). It is called *Abhyudaya* (or *Svarga*). By comparison *Moksha* is designated *Nihsreyas* (The Summum Bonum).

Hinduism is a graded discipline with something unique for each individual—*Svadharmā*—one's own *Dharma*—or vocation. It has its place with the general scheme known as *Varnāshrama*—a social diversification of duties according to hereditary aptitude and stage of life. Each of these dimensions is fourfold—one horizontally (social) and the other vertically (individual). As all this is a matter of common

knowledge in India, I have referred to it merely in order to place the goal of *Moksha* in its total perspective.

III

Two things remain for our consideration: the means and the nature of the final stage. The means will naturally vary for each individual. For those on the path of *Pravritti* they are only indirect. For those on the other path they can be summed up under the single term *Yoga* in the comprehensive sense in which it is used in the *Bhagavad Gita*. According to temperament and pre-disposition there will be a varying emphasis on knowledge (*Jñāna*) or activity (*Karma*) or on devotion (*Bhakti*). The first path (*Jñāna Yoga*) is impersonal, comparatively speaking, and has for its target the realization of the identity of Self (*Ātman*) and of the Supreme Essence (*Parabrahman*). The second path (*Karma Yoga*) is not merely individual human activity, but the placing of it against the cosmic background. The relating of all activities (*Karma*) to their cosmic setting is called *Tajna*. It is essentially an attitude of consecration. It may take many forms. Finally, the path of devotion (*Bhakti Yoga*) has as its characteristic devotion and surrender to the Supreme Person or Lord (*Īśvara*) and named variously as Vishnu, Siva and so on. Through all names and forms the One Entity remains. He is also called *Saguna Brahman*—*Brahman* with qualities—to distinguish him from the unqualified *Brahman* (*Nirguna Brahman*) of *Jñāna Yoga*. This is supposed to be the easiest path, accessible to all, irrespective of the doctrine of fitness.

About these three paths the chief thing to be borne in mind is that they are not mutually exclusive. Thus the great Acharya Sankara himself, the uncompromising advocate of the path of *Jñāna*, does not deny the efficacy of *Tajna*, and has also written some of the most impassioned devotional

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hymns in Sanskrit literature. Similarly, devotees like Sant Tukaram have on occasion referred to the object of their devotion in terms identical with those used by non-dualist (*Advaitin*) philosophers. As already said it is all a question of emphasis.

IV

Finally, as regards the nature of the state of *Moksha*, it is agreed on all hands that it is ineffable. Since *Moksha* is only a name for a state of identity with *Brahman*, its description cannot be different. All references to it are in the negative, like the famous "Not, This, Not-This" (*Neti, Neti*) *Nirvāna*—of the Buddhists.

Occasional positive references too are not wanting. e.g. as "Existence, Consciousness and Bliss" (*Sat, Cit, Ānanda*) or

again, "Truth, Knowledge, and Infinity" (*Satyam; Jñānam, Anantam*). These statements are tentative and not dogmatic; illustrative rather than exhaustive. It is a matter of experience rather than of propositions. This experience is transcendent as well as immanent. It is not something achieved only after casting of the mortal body, but can be experienced here and now. Such a state is called *Jīvanmukti*—liberation while still living. Such a doctrine is the crowning Glory of Hinduism.

In conclusion, I must add that this is a popular rather than a technical presentation of the topic, and as such has its shortcomings.

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LIBERATION OF MAN

Man has walked on the moon. Test-tube babies are a very real possibility. Man is fast becoming the master of the universe. He has achieved things that could not have been dreamt of a hundred years ago. Absolutely nothing seems to hinder man's march to progress.

But, is man the master of his own destiny, his own culture, his own happiness, his own spirit? He seems to be drowning in the whirlpool of a thousand problems, psychological, social, political, economic and spiritual. War, injustice, exploitation, discrimination etc. still persist in a thousand forms. Home, society and the state seem only to add new problems. Man's inhumanity to man still has full sway. Man is still in chains—chains made by himself.

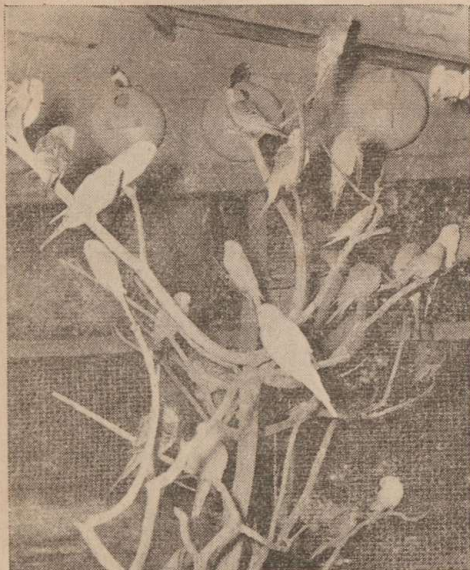
How to diagnose the contemporary phenomenon of human estrangement and alienation? Aren't these ultimately the symptoms of man's selfishness, lack of openness to others, and basically to the Other, his creator. If so, what we really need is a liberation of the spirit, a change of heart. We see in every age and country heroic men and women who initiated the

really valuable revolution—the revolution of the heart. Our country can really be proud of a galaxy of such liberators of men.

Christmas speaks to us once again of the radical futility of every human attempt at self-liberation. It brings to us the glad tidings of God's offer of freedom to those who accept it with the simplicity of heart and childlike faith. Jesus, to be sure, as the representative of the whole humanity, by dying into life, attained to the plenitude of liberation once and for all. But each one of us is invited to open his heart to the Good News and have his own Christmas by allowing Jesus to be born in his heart.

If this is realised, if we attain to God's own freedom, then would we really become brothers and sisters, children of God. Human problems will not be automatically solved. But if we have the real freedom, openness to one another and to God, then we can begin solving our problem and strive for the reign of God's love among all men. Shall we not open our heart to the message of Christmas, to the Good News of God's offer of freedom in Jesus?





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DHARMARAM

Dharmaram College is situated on the Hosur Road, about eight kilometers away from the Bangalore City Railway Station. It is the central study-house of the Carmelites of Mary Immaculate (CMI), an indigenous religious congregation canonically established in 1855 in Kerala, with its early beginning in 1831. The cause of the beatification of Fr. Cyriac Chavara, the leading founder of the CMI congregation, has been taken up, and the diocesan process has been completed. The congregation now has over 1300 members, who are working in more than a hundred centres in Kerala and outside

Dharmaram means 'Garden of Virtues'. It is planned to accommodate 450 students besides their staff. The foundation stone was laid in 1955 and the first batch of students came in 1957. At present there are close to 300 students on the roll with 35 teachers on the staff. It offers in its two main departments of Philosophy and Theology, courses in general culture, Philosophy, Religion and Humanities. Adjoining Dharmaram College, and under the same management is Christ College which is constituent College of the University of Bangalore. It offers courses leading to the Bachelor's degree in Arts, Science and Commerce.



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The students doing their Philosophy at Dharmaram attend classes at the Christ College, having thus an integrated course of Philosophy and other subjects.

There is a dairy farm at Dharmaram with about 90 registered American Holsteins and about 500 cross breed. A poultry and a piggery are also functioning well. Dharmaram nursery has about 300 varieties of roses. The farming operation, besides preparing the way for self-sufficiency, offers opportunities for students to acquire practical knowledge and to help the neighbouring villagers to some extent.

The Dharmaram Social Service Department has six different units today, working among the slum-dwellers of the neighbouring villages. The Children's Corner unit feeds more than 300 children every day, providing them with facilities for relaxation, and sees to their moral and mental well-being.

The Rector and Community at Dharmaram take great pain at Christmas to depict the Nativity of Christ in a novel way every year. This year the theme is the true liberation one gets with the birth of Christ. Dharmaram extends you a cordial welcome to the crib of 1973.



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Dharmaram Social Service



Started in 1966, inspired by the universal out-look and responsibility of Vatican Council the second, the Dharmaram Social Service Department has reached seven years of its service. Dharmaram was associated with various social activities from the very beginning of its existence. But the need for more concentrated and unified effort in this field was felt by all, and this resulted in the formation of D.S.S. This Department slowly expanded and steadily progressed in these seven years, beyond the expectation of all.

training in social works on a voluntary basis. The volunteers are divided into various groups.

We have now seven units under the D.S.S.; five units concentrate their work in slums and villages, one unit at 'Children's corner' and another one helping in the Asaniketan, which is a house for the mentally retarded. The villages and slums are Adu Godi, Dorasanipalaya, Sambangi-Ram-nagara, Sudhagunda and Thilakanagar. In our attempt to develop their social, cul-



A heart to soothe and a hand to serve

Organization and Activities:

Dharmaram College, the Major Seminary of the C.M.I. Congregation has got two major sections: one for the Philosophy course and the other for the Theology course. The total strength is nearly three hundred. Besides the academic courses, the students are given sufficient

tural, economic and sanitary conditions, the following activities have been undertaken.

Medical Aid:

In order to alleviate the sufferings of the poor villagers, some of our brothers who are trained in nursing, attend the sick

and render medical assistance in three centres. In addition, our members are engaged in immediate medical assistance to those who are victims of tragic circumstances, by hospitalizing them quickly. Twice a week small groups of our brothers visit the villages and give free medical aid to the needy. In co-operation with the St. John's Medical College students under the leadership of Prof. Dara S. Amar, a service visit is made every saturday in each village. Recently they immuned Sudhagunda village from small pox as the result of vaccination.

Food Supply:

Every evening we feed 120 poor families or in other words 200 children of the neighbouring villages; with the food supplied by the Catholic Relief Services. Besides, 200 small children, pregnant and lactating mothers are supplied the bread and milk, obtained through the City Corporation, Bangalore under their special Nutrition Programme. Further 50 nursery school students are given lunch with the supply from the State Council Department for Child Welfare.

Employment Schemes:

A cottage industry for the manufacture of straw covers of beer bottles, has been working. The system of collecting straw from marshy places, drying them, cutting them in apt size and finally plaiting as covers, could give work for about 20 families. This scheme works as much purchase order as we receive from the Nandi Breweries and Distillers (Private) Ltd., Bangalore-27.

Housing:

The acute shortage of housing facilities coupled with dilapidated condition of existing houses has been tackled in some small way. We have helped a few to build their houses, both by financial aid and physical labour of our members.

Education and Relaxation:

Education is an important factor in a developing country like India. In this field, Dharmaram College is having the patronage of running the Christ College, for Arts and Science. But our D. S. S.



"...for the son of man to lay down his head..."

Department is conducting a Nursery School to the poor children. At present there are 50 students.

We arrange educational, entertaining, cultural and agricultural films in the villages periodically. In connection with the celebration of National Days and Children's Day we conduct various cultural programmes, sports and games in 6 schools of our villages, and winners are awarded with prizes. Children's Day is celebrated with a marching procession in which all the School-going and non-school-going children participate with great enthusiasm. Nearly 2000 food packets are distributed to the Children on that day, and the programmes will be concluded with a public meeting.

For recreation of the children, we have provided swings, See-saws, merrygo-round in children's corner, and skipping ropes, foot-ball, volley-ball and other playing articles in the villages and slums. Along with this kind of recreation we instruct them in discipline and cleanliness.

Loans and Donations:

About two thousand rupees were given as loans without interest, to the small scale businessmen and students in their dire

needs. We have given quite a good amount as donations for various other purposes.

Clothing:

48 students of the nursery school are supplied uniforms. Besides, we distribute dress and blanket etc. to the needy according to the availability of such materials.

Water Supply:

We have been supplying water to a few families of the Sudhagunda village. But due to the shortage of water in the borewell we have earnestly associated with the assistance of the Government's Projects. We hope that our efforts will fruitify within few months; then the whole village will be benefited in the matter of drinking water.


Conclusion:

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Director,

Dharmaram Social Service Dept.



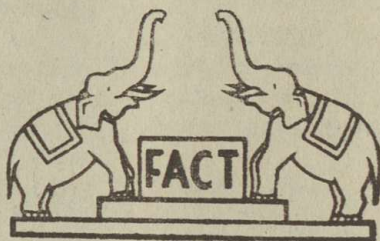


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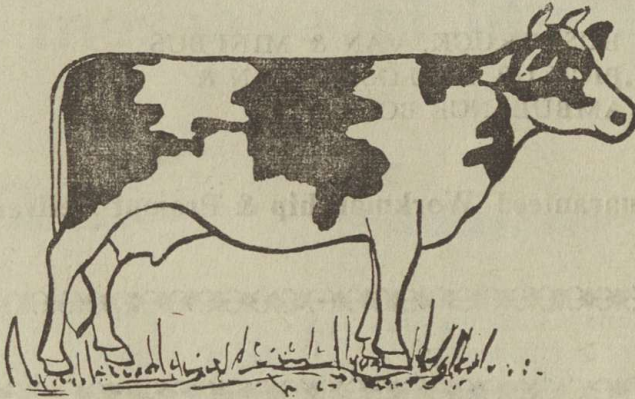
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BIBLE

a message of liberation

“God said to Moses: ‘I have seen the miserable state of my people in Egypt. I have heard their appeal to be free of their slave-drivers. Yes, I am well aware of their sufferings. I mean to deliver them out of the hands of the Egyptians and bring them up out of that land to a land rich and broad, a land where milk and honey flow The cry of the sons of Israel has come to me and I have witnessed the way in which the Egyptians oppress them; so come, I send you to Pharaoh to bring the sons of Israel, my people, out of Egypt’” (Ex 3:7-10).

In these words of Yahweh spoken at a very decisive moment in the history of Israel who have the gist and summary of the biblical religion and its message for all times. The Bible is the story of a liberation, of an exodus from slavery to freedom, from unauthentic existence to an authentic existence, and from poverty to plenty. God’s presence among the people of Israel, his guidance of their leaders, were all in view of their liberation from the continu-

ous attack of enemies and from their constant tendency to fall away from God. The prophets of Israel were appointed by God not merely to exhort the people, but also to remind them of the meaning of their existence as a liberated and covenanted people, as a people committed to the service of God. What God wanted through this special history of the chosen people was not to show his particularism and preference for a nation, but rather to introduce into the history of mankind a dimension of authentic human existence by which man lives in obedience to God, and at the same time remains fully human and free. The freedom which God extended to Israel was not merely a material, temporal, this-worldly freedom; at the same time, it is wrong to conceive of it as the symbol of a purely spiritual, eternal and other-worldly freedom. The emphasis may change from time to time, from century to century, from one biblical writer to the other; but both aspects were always there constituting the total meaning of liberation God wanted his people to enjoy.

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The liberation Yahweh had effected for his people was to be the norm and pattern of Israel's civic and social life. The relations among the individual members of Israel were to be characterised by a concern for equality and justice, by which all were to enjoy the freedom Yahweh had made possible for them. The various regulations in the Legal Corpora of the Old Testament (Ex 20-23; Lev 17-26; Dt 12-26) are clear proof of this divine concern. The poor and the underprivileged were to be protected and helped; so also the foreigners among them (cf. Ex 22:20-27). The Book of Deuteronomy is even more emphatic on the necessity of helping the poor and liberating the slaves (Dt 15:7-18; 24:14-15; 19-22). God wanted his people to be generous and large-hearted, just and impartial, and this duty had special reference to the kings, who were God's representatives before the people (Jer 21:12; 22:2-5). Ps 82:1-8 voices a strong protest against unjust and corrupt judges. The prophets, especially Amos and Micah, raised their voice against the social injustice practised in the Northern Kingdom and Judaea (Am 2:6-7; 3:15; 4:1-3; 6:7-12; Mic 3:1-4). So also Jeremiah spoke against Jehoiakim who had little concern for justice (Jer 22:13-17).

It was therefore natural that Yahweh had to step in to defend the poor, to protect their rights, and hence we see the picture of the future always characterised by God's concern for the poor and the oppressed. The prophecies abound with pictures of a glorious future where there will be a real and total liberation of Israel. Ezechiel brings in the picture of Yahweh as the shepherd of Israel who will no more entrust his beloved sheep to selfish shepherds, but would himself take care of them (Ez 34). He would re-establish an era of justice and equality (Is 9:5-6; 11:3-5). Zephaniah gives the picture of the real "Poor of Yahweh" (Zeph 2:12-13), who will be the ideal Israel whom God would

bless in his eschatological intervention. Isaiah also describes the eschatological liberation in 29:18-21 and 35:3-10. The promises of food and drink given in Is 55:1-5 in the context of an everlasting covenant (Is 55:4-5; cf. Is 59:21; 61:8) are not to be taken too spiritually (cf. Is 65:13).

The return of the Jews from the Babylonian captivity was a mile-stone in the history of the liberation of the chosen people. It was also proof of God's continued concern for his peoples. The marvellous epic of this return and liberation from the exile is given in Is 49:7-26 (cf. Jer 31:8-9). At all costs God wanted his people to be free, to be of their own, to be able to adore their God and fulfil their obligations to one another.

What is characteristic of this message of liberation in the Old Testament is that God holds out to Israel a liberation which is partially realised at a given age, and partially remains an object of hope and expectation. The picture of a 'messianic age' in which God would completely liberate his people is characteristic of the Old Testament thought. The typical example of it we have in Is 61:1-3: "The spirit of the Lord Yahweh has been given to me, for Yahweh has anointed me to bring Good News to the poor, to bind up hearts that are broken; to proclaim liberty to captives, freedom to those in prison; to proclaim a year of favour from Yahweh..."

It is important to note that in his inaugural address in the synagogue of his home town, Nazareth, Jesus read out this passage and gave his comments on it with the emphasis: "Today this text is being fulfilled even as you listen" (cf. Lk 4:16-21). He once again recalled this passage when he was answering the query of the disciples of John the Baptist, whether he is the one "who is to come." Jesus' words are clear enough: "Go back

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and tell John what you hear and see; the blind see again, and the lame walk, lepers are cleansed, and the deaf hear, and the dead are raised to life, and the Good News is proclaimed to the poor" (Mt 11:4-5). The allusion to the prophecy of Isaiah assures John that the messianic era is being inaugurated. The "Good News" preached to the poor consists in the fact that the blind see again, the lame walk, lepers are cleansed, and the deaf hear, and the dead are raised to life. In other words the Good News preached by Jesus was a Good News of Liberation, a liberation of man from all forces that oppressed him.

The ministry of Jesus was a gradual and continuous unfolding of this ministry of liberation, the various aspects of which are narrated on the pages of the four Gospels. It is the under-privileged and the unfortunate who became the beneficiaries of Jesus' mercy, love and concern. He freely mixed with the socially outcaste, so much so that he was criticised for it (Mk 2:15-17; Mt 11:19). He was so much befriended with them that they were all seeking his company (Lk 15:1). The miracle stories of the Gospels describe how Jesus did not restrict his ministry to giving some pious thoughts (cf. Mt 5:3-10); but he really liberated man from sickness, from death and from the force of Satan. So Matthew could see the words of Isaiah fulfilled in the ministry of Jesus; "He took our sickness away and carried our diseases for us" (Mt 8:17; cf. Is 53:4). This liberation which Jesus wanted all his followers to enjoy was also an invitation extended to them: "Come to me, all you who labour and are overburdened, and I will give you rest" (Mt 11:28).

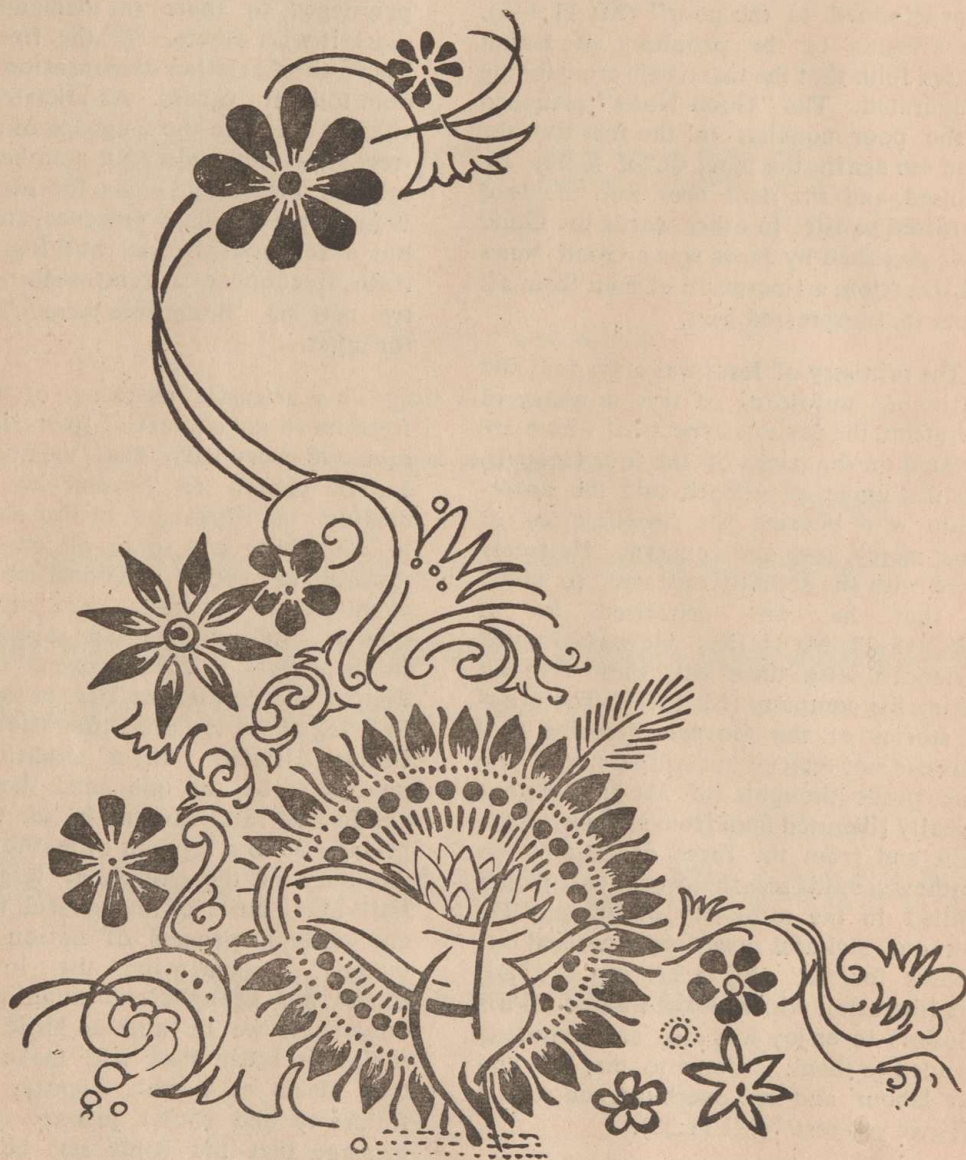
In order to be effective instruments of liberation every Christian has to continually grow into the meaning of his own liberation. He has to effect in himself an

exodus from the old man to the new, from sin to grace, from selfishness and egoism to a spirit of service and effective charity. The liberation he enjoys, the freedom he is privileged to share in, demand that he share it with others, for the freedom one has in the Christian dispensation is a freedom to be for others. As Dietrich Bonhoeffer writes: "In the language of the Bible, freedom is not something man has for himself, but something he has for others.... It is not a possession, a presence, an object... but a relationship and nothing else. In truth, freedom is a relationship between two persons. Being free means 'being free for others'."

This altruistic meaning of Christian freedom in the context of liberation invites each and every individual member of the Indian church to become an effective medium of liberation of this nation, and to contribute his share of co-operation towards the exodus of the millions of this country from ignorance, sin, misery and poverty. Indian Christians should develop in themselves a consciousness of human dignity and do all that lies in their power to bring about the total liberation of every Indian citizen. In a situation where poverty is on the one hand the result of apathy and fatalism, and is, on the other, giving rise to a ferment of revolution, it is the duty of the church at large and of individual units of the church to initiate and guide a process of nation building, thereby implementing the love which Christ has brought and taught us. Thus only shall we be able to build up a new society in India that will make real the true ideals of human dignity, equality, fraternity and social justice. It is this message that the Bible sets before us, a message of total liberation.

DR. JOSEPH PATHRAPANKAL

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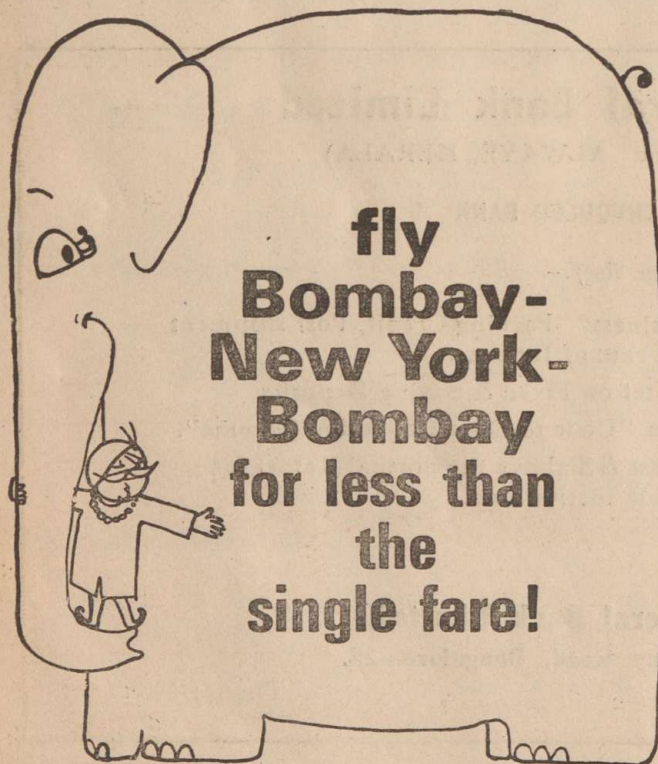
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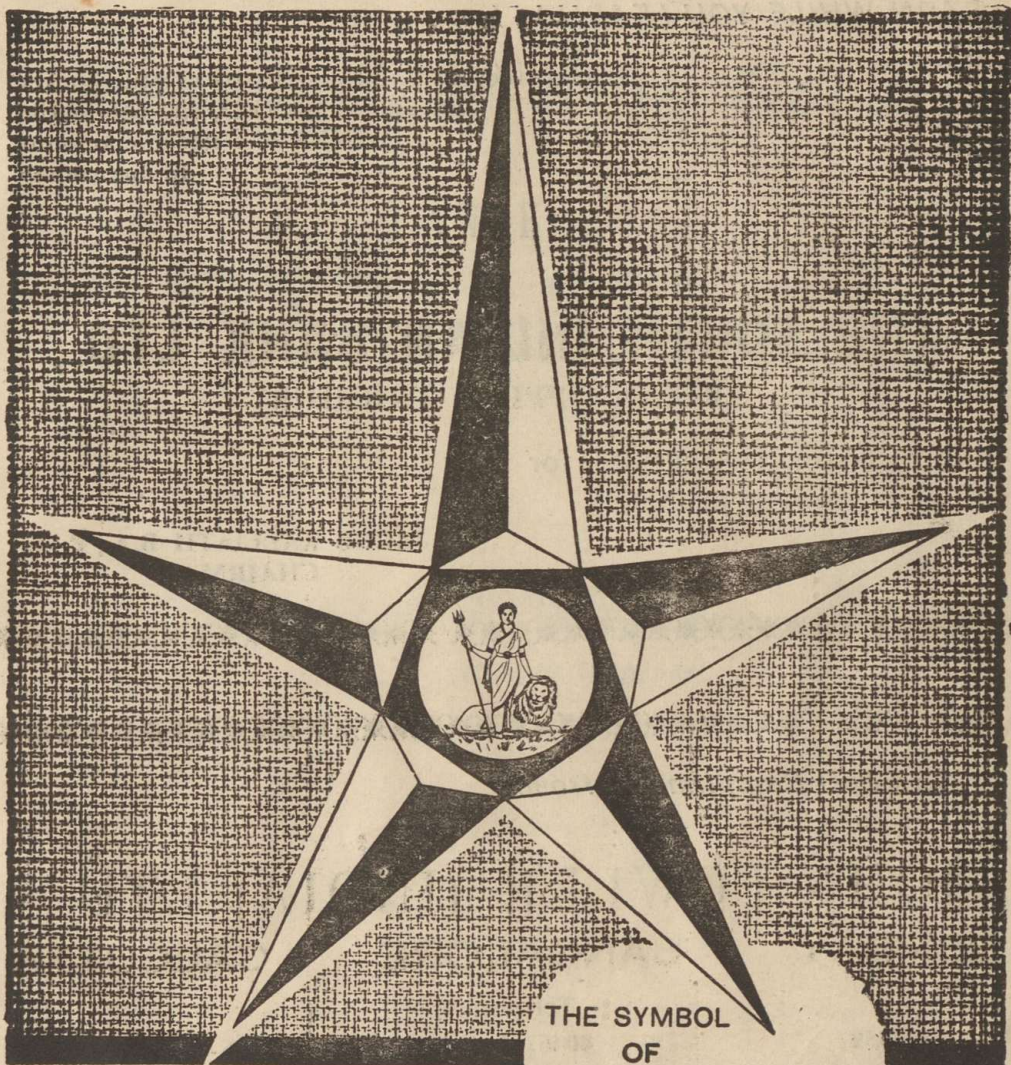
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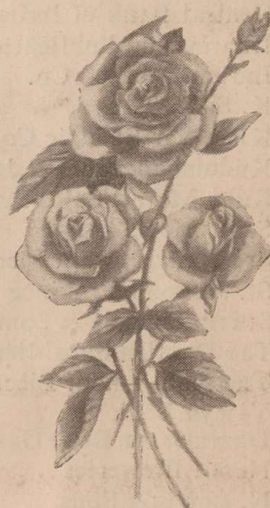
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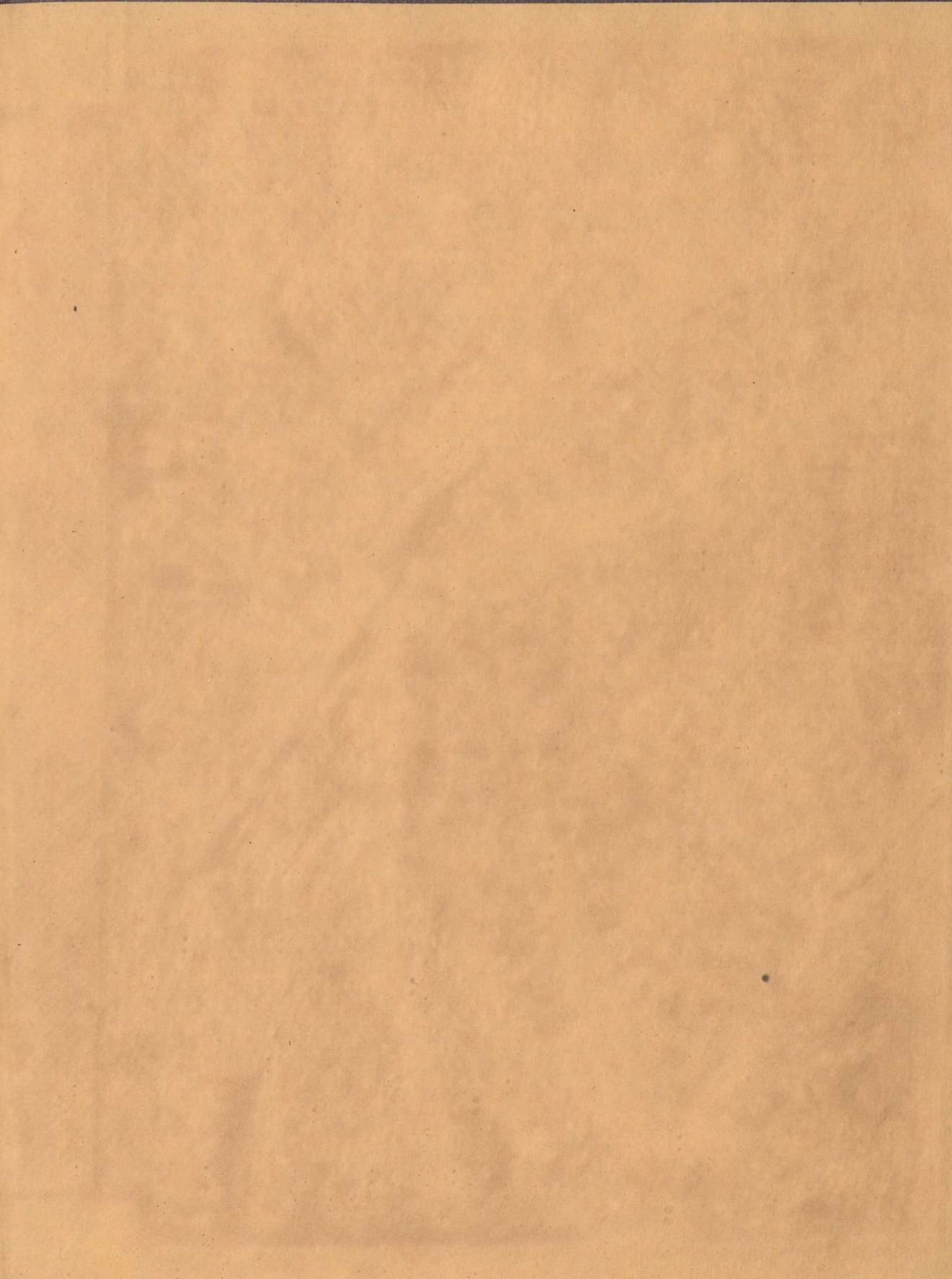
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Deposits: Minimum Rs. 1000. And its multiples.	24/60 months 7% p.a.	61 months and over 7½% p.a.
Rs.	Rs.	Rs.
1000	5.83	6.04
2000	11.66	12.08
5000	29.16	30.20
7000	40.83	42.29
10000	58.33	60.41

**Bank of Baroda has 5 other
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• Fixed Deposit Account • Recurring Deposit
Account • Festival Deposit Plan.

Shilpi B.O.B. 14/73