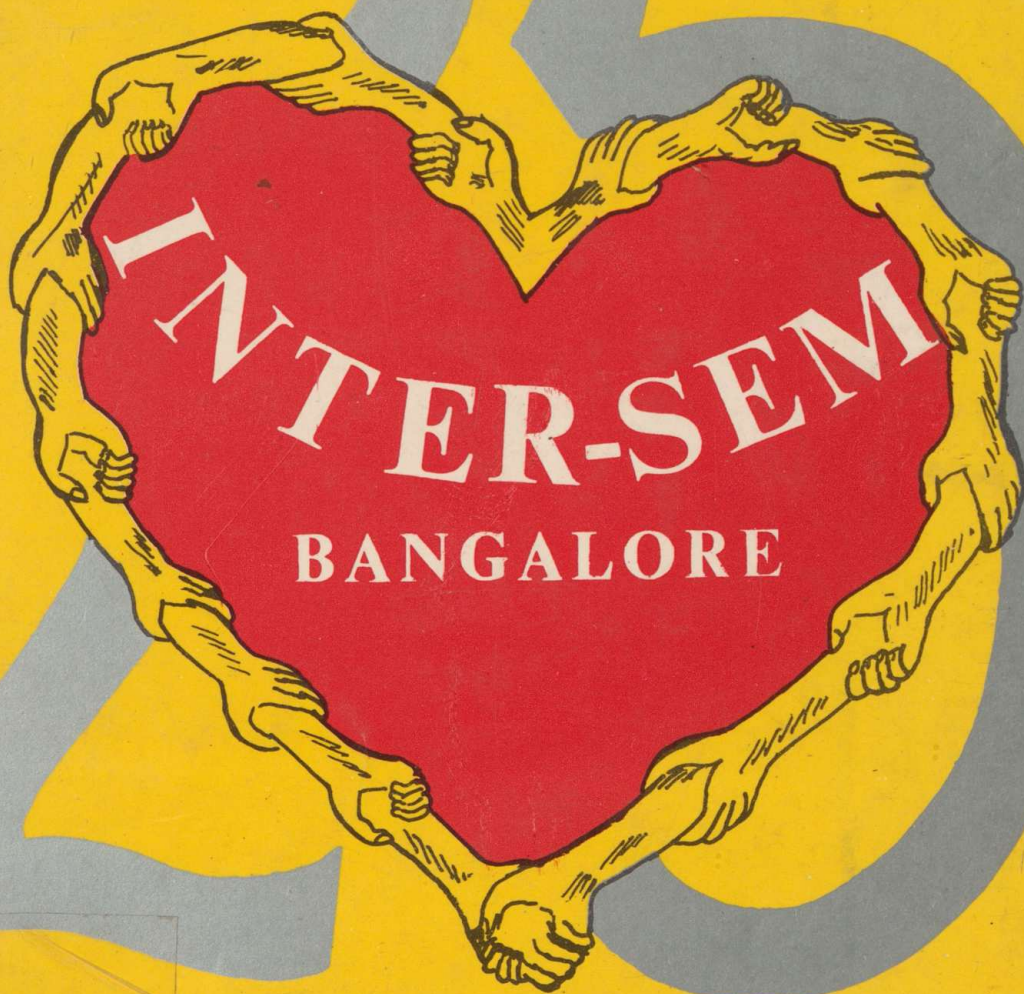




1967-'92

DHARMARAM

MTB
NBIS/HR
LIBRARY

DHARMARAJU COLLEGE LIBRARY

AC. No. 88000568

Call No. MF3 / T4815 / 1493

SILVER JUBILEE

SOUVENIR

INTER - SEM, BANGALORE

1992

EXPLANATION OF THE COVER DESIGN

Designer, Bro. David Arokiam

St. Peter's Seminary

- 17 hands stand for 17 member units of Inter-Sem.
- Clasping 17 hands together denotes fellowship among the members of various units. It shows acceptance and admiration and arises the feeling of oneness and unity. For “United we stand; divided we fall”.
- The love symbol ‘heart’ brings promptly to our mind the noble ideal of friendship which has love as its essential character.
- Silver coloured no. 25 refers to the 25 successful years of Inter-Sem.
- The inscription INTER-SEM, BANGALORE within the ‘heart circle’, refers to the birth and growth of Inter-Sem nourished by FRIENDSHIP AND FELLOWSHIP.

Editorial

Inter-Sem Bangalore is a unity In diversity. The variety of charisms and life style of its member Institutes make Inter-Sem colourful. In spite of the denominational differences, the members of Inter-Sem work together as the sheep of the same good shepherd. Far more than the joyous hours of coming together and jovial days of working together Inter-Sem aims at the common good. At the same time the authentic identity of each institute is kept untarnished.

This Souvenir of the Silver Jubilee year of Inter-Sem comes as a monument of unity, a monument that perpetuates the unwaned flames of Friendship and fellowship of the past twenty-five years, a hall mark that persuades the Seminarians of Bangalore to strive with all the more diligence after the unity of the church and well-being of the people.

We express our genuine sentiments of sincere gratitude to all who have helped us by their kind support and generous co-operation for the realisation of this Souvenir.

Carmelaram

1-2-1992

Bro. Joseph Mattam OCD

General Secretary

(For the Editorial Board)

Editorial Board

Bro. Joseph Mattam OCD, Carmelaram College

Bro. Paulose Pottampuzha CMI, Dharmaram College

Bro. Thomas Puliyanampattayil MSFS, Vinayalaya

Bro. Benny Mathew CMF, Claretian Seminary

Bro. M. Wilson, United Theological College



MESSAGE

I am glad to know that the Inter-Sem is celebrating its Silver Jubilee this year and that, to commemorate this happy event, you are planning to bring out a Souvenir.

The Seminarians during their period of Formation need to acquire knowledge in the sacred and the secular sciences which are indispensable for their future ministry. And therefore they should take keen interest in equipping themselves with these sciences in order to become worthy heralds of Christ. During the period of formation, besides their regular studies, the other activities such as Pastoral work, Social work and the Inter-Sem activities promote brotherhood among all the students who simultaneously undergo similar training in different formation centres. By sharing their talents and common interests, the students have an opportunity to have a universal outlook and common vision for the benefit of the people of God. While congratulating the Inter-Sem for its commendable service during the past twenty-five years, I wish every success in all its future activities in this Archdiocese which has the unique privilege of having eleven major seminaries in its jurisdiction.

With every good wish and cordial blessings,

Yours in Christ,

Sd/- Alphonsus Mathias
Archbishop of Bangalore
and
President, C.B.C.I.

MESSAGE

'Similis similem quaerit.' This is a well-known saying. Identity of purposes as well as goals and similarity of programmes is a unifying factor in the society. This basic sociological aspect is reflected in the formation of Inter-Sem in 1967 with the motto of 'Friendship and Fellowship.' Inter-Sem had only six institutions as its members at its beginning. But in this silver jubilee year the number of its member institutions is seventeen, marking its growth. It is a gratifying fact that during these twenty-five years hundreds of seminarians and students of theology in Bangalore have availed themselves of the opportunities for experiencing friendship and fellowship in a wider circle through their involvement in Inter-Sem by participating in various programmes like seminars, symposia, debates, labour days, cultural evenings and sports-events. In this jubilee year of Inter-Sem, many of these persons are diligently active in the field of pastoral ministry in different parts of the world rendering 'yeomen' service to the people. May the Lord bless them.

It is our wish that Inter-Sem should continue to exist here providing a worthy forum for the healthy interaction of the seminarians. In the past there had been occasions when the survival of Inter-Sem was a problem. The prudent and timely interventions of the Rectors as well as Principals and the guidance of the Advisors have always helped Inter-Sem to tide over the troublesome times. I hope that Inter-Sem in its future planning, would always seek and get the helpful patronage of the Authorities. What is needed is the disciplined, dynamic and diligent involvement of the students in well-planned programmes which will promote friendship and fellowship among them. In this context, I think that it is timely to point out that the executive committee of Inter-Sem must keep a practical motto of organizing only a minimum number of programmes each year ensuring the participation of maximum number of seminarians in each programme. It is a lesson from the experience of the past history of Inter-Sem that whenever Inter-Sem had been overactive, tensions between institutions started and tendencies of disintegration came to the fore. When it is asked 'Quo vadis, Inter-Sem?' I would advise Inter-Sem 'Siste, viator, et pensa.' Inter-Sem should survive and march forward serving the seminarians and the students of theology here in Bangalore.

The executive committee of Inter-Sem is to be complemented for organizing most of the programmes of this exceptional year in a commendable way and for making this twenty fifth year of Inter-Sem a memorable one by publishing a souvenir. May the Lord bless Inter-Sem members. Jai Hind; Jai Jesu.

Fr. Pascal Koroth OCD,
Advisor, Inter-Sem, Bangalore.

ST. ALPHONSUS COLLEGE

QUO VADIS, INTER-SEM?

Any institution or organization needs a vision and a mission for its survival and growth. These will ensure its viability and a sense of unity among its members. But when there is no vision or a programme of action, the bond of unity vanishes, and the institution will disintegrate or die a natural death.

Looking at the life and history of the Bangalore Inter Seminary Association, at this milestone of its silver jubilee year, it is obvious that it had a clear goal and vision in its beginning: to foster friendship and fellowship among the seminarians who are its members. The Inter-Sem provided ample scope for social activities, cultural programmes, games and sports, and intellectual enlightenment especially through seminars and symposia. Such programmes and activities helped not only to foster unity and friendship among the various seminaries, but they also presented opportunities for individuals to develop their God-given talents.

But there is a radical change in the quality of the life of the Bangaloreans during the last 25 years, and the life of the seminarians is no exception to it. The number of educational institutions for ecclesiastical studies and the number of students in these institutions have multiplied. There are new ways of socialization and fostering of friendship even outside the structures of Inter-Sem. There are new means of entertainment and relaxation. And seminaries are no longer mere hatcheries of priests in a uniform pattern; they do have diversified interests, priorities and outlooks. Even games do not often seem to foster fellowship, instead they tend to generate rivalry and ill-feelings.

Perhaps, in this Silver Jubilee Year, it is time to ask seriously the question: is Inter-Sem worth having any longer? What purpose does it serve today? For those who have laboured hard for its growth, and for those emotionally attached to this organization, it is a hard question to ask. But today we live in a scientific society where we are forced to plan our time, our talents and resources for achieving the best results; and in this context, this question is inevitable.

To share my personal view, the present state of Inter-Sem does not fascinate me at all. But I do see the value of an organization, where future leaders and animators of the Church in India can come together, learn together and plan out a common programme and create an awareness of the role they will play in the future of the Church in India. Unless we have something to contribute in shaping this future, we will have no future, left out as out-dated and irrelevant. I wonder whether all the young and energetic members of Inter-Sem can put their heads together, and plan out a programme of action which will not only revitalize the Inter-Sem, but also make it a relevant body playing a prophetic role in shaping the future of the Church in India.

Fr. George Puthenpura, C.Ss.R.

Rector, St. Alphonsus College,

Fraser Town,

Bangalore - 560 005.

DHARMARAM COLLEGE

I am indeed happy to learn that Inter-Sem is bringing out a new Souvenir this year as a memorial of its existence and service for the past 25 years. Please accept my sincere congratulations.

In the large metropolitan city of Bangalore it is heartening to know that there are dozens of major seminaries and scores of study houses and minor seminaries. According to a conservative estimate there are approximately 1500 seminarians in Bangalore and this number is getting enlarged every year. This certainly gives reason for us to be happy, because soon the Church in India will become not only self sufficient, but even capable of sending ministers and missionaries to other countries.

Without much fear of error one can say that the future of the Church in India is being shaped in our seminaries, because on the products of these seminaries depend the welfare, progress and all round growth of the Church and its intrinsic beauty. Hence the main concern of the seminary authorities and professors is to give ideal and integrated spiritual and human formation to the seminarians. In this context sharing and co-operation among seminarians and seminaries have a lot of significance.

Seminarians have to learn and got to share and receive good things from others be it of the same seminary or other seminaries. Here comes the role of Inter-Sem activities. If the activities are conducted under proper guidance and surveillance in accordance with a well chalked out plan they can achieve a lot.

With warm regards and good wishes,

Sincerely yours

Fr. Mani Giles C.M.I.
Rector, Dharmaram College,
Bangalore - 560 029



ST. PETER'S PONTIFICAL SEMINARY

Dear Bro. Joseph Mattam,

I am pleased to learn that this year marks the Silver Jubilee Celebrations of INTER-SEM BANGALORE. On this auspicious occasion, on behalf of the Staff and the Students of St. Peter's Pontifical Seminary, I offer my heartiest felicitations to all its members.

Indeed INTER-SEM has played a significant role by promoting the noble ideals of 'Friendship and Fellowship' among its member units. It is acclaimed as an outlet to establish contacts through the contests and to enrich the experience through interactions.

Let us wish that INTER-SEM may continue to function meaningfully without defeating the original purpose for which it was constituted.

Wishing all success to the celebrations and the Souvenir thereof,

Yours sincerely,

A. Anandarayar
Rector

St. Peter's Seminary
Bangalore-560 055

ASSISI BHAVAN

I am glad to know that the Inter-Sem Association, Bangalore, is publishing a Souvenir to mark the occasion of its Silver Jubilee.

The Inter-Sem Association has been fulfilling an excellent role of promoting spirit of co-operation and collaboration among students of various Seminaries and Study Houses. It has created interest among students to come together not only for Games and Sports but also to launch common programmes of social work, literary and cultural activities and even to spend time together in prayer. Thus this movement is contributing much to the over-all formation programme.

While extending my sincere congratulations to the Office-bearers of Inter-Sem on this auspicious occasion of the Jubilee, I wish them every success and God's blessings in all their activities.

With kind regards,

Fr. Mathew Kavipurayidam T.O.R.

Rector.

Assisi Bhavan,

Bangalore - 560 029.

MARIA BHAVAN

Dear Friends,

It is a great pleasure for me to write a few lines on the Inter-Sem. I personally am associated with it since 1976. By the years the Inter-Sem has gained momentum, quantitatively and qualitatively. I do feel we can go a long way to acquire amongst us a true spirit of learning the true lessons of brotherly love and fellowship. So also it can widen the sense of belonging to Christ and to his Church, by loving our brothers as they are and giving them the taste of uniqueness too.

Congrats I.S.

Crescat Et Floreat.

Fr. Norbert Lobo, SMM

Montfort Fathers

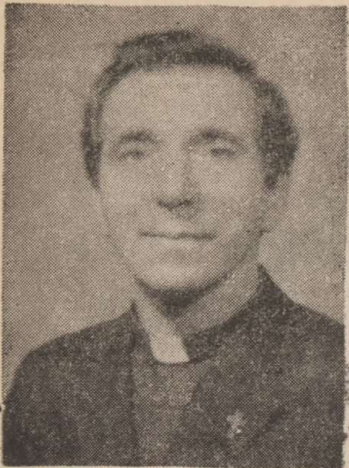
Bangalore - 560 029

Kristu Jyoti College

It gives me great pleasure to congratulate the Inter-Sem as it celebrates the Silver Jubilee of its existence. The city of Bangalore is home to a great number of seminaries and study houses for those training for the ministry. An important element of this formation would have been missing had each institution tried to realise its mission in isolation. The Inter-Sem has provided a common platform to bring together the different communities and helped to create a spirit of communion in the genuine Christian sense of the term. Its activities too have manifested the different aspects of this Christian interchange. There has been the celebrative aspect, there have been programmes which involved social consciousness, as well as those of a cultural and intellectual nature, and last but not the least, moments of praying together. In short the Inter-Sem stands out as a symbol of what every community is called to be - unity in diversity.

It is my heartfelt wish and that of all the staff and students of Kristu Jyoti College that the Silver one day turn to Gold.

Fr. Mathew Kapplikunnel
Principal,
Kristu Jyoti College,
Bangalore.



ST. CAMILLUS STUDY HOUSE

I am glad to know that INTER-SEM is celebrating the 25th year of its existence. It is a heart warming experience to see that many young seminarians from different religious institutions, meet one another through the Inter-Sem in order to promote and foster fellowship and co-operation among themselves.

May this jubilee celebrations bring many blessings from God to the INTER-SEM and to all those connected with it; may it be the source of inspiration to us to rededicate ourselves to its ideals. I wish that this celebration would bring about a deepening of the existing cooperative effort on the part of us all, so that we can justly be proud of and true to the aims or goals of the Inter-Sem.

On this auspicious occasion I take it a pleasure in extending my heartiest good wishes for the success of this celebration as well as for further progress of this friendly Organization, INTER-SEM, for many more decades to come.

Fr. Nidini Ernesto OSC
St. Camillus Study House
Bangalore-560 029

JYOTHI SADAN

PEACE AND GOOD

Dear Friends,

I am very delighted to hear that Inter-Sem, Bangalore, is celebrating the Silver Jubilee Year. It shows that Inter-Sem has come of age weathering many storms and conquering with courage many ordeals on its march forward. Numerous have been the graces and countless have been the benefits to all those associated with Inter-Sem for the last **TWENTY-FIVE** Years.

May the Lord who began this work among us bring it to fulfilment! May the Silver Jubilee celebrations be a stepping stone to the Golden era of further progress and dynamism on its march forward!

With every good wish,

Fraternally Yours,

Sd/-

Bro. George Thottiyil
(Superior General, C.M.S.F.)



VINAYALAYA

Dear friends,

I am extremely happy to learn that Inter-Sem is celebrating its Silver Jubilee and planning to bring out a souvenir to mark the memorable occasion.

Those who are acquainted with the various activities of Inter-seminary fellowship, will readily admit that this organisation of generous and dedicated seminarians, has lived upto its motto, 'FRIENDSHIP AND FELLOWSHIP' to the satisfaction of all concerned. To live and act in view of a motto or ideal is often beset with so many challenges, tensions and unwanted apprehensions. It is gratifying, however to note that the members of Inter-Sem, kept up their motto or ideal high, steered their course courageously with determination and reached the present stage of progress. After all it is the motto or ideal that gives dynamism to our lives, even though we sometimes fall short of it.

May the Inter-Sem fellowship shedding its luster all around, continue its service for the cause of ecumenism rooted in friendship and fellowship.

Wishing the eventful function a grand success and invoking the blessing of God on all concerned.

Yours Sincerely in Christ.

Fr. O.V. Zacharias, msfs
Rector.

SUVIDYA COLLEGE

It gives me great pleasure to know that **Inter-Sem** is completing Twenty-five years of its existence. It is fitting that this occasion is celebrated by bringing out a souvenir. Twenty-five years of uninterrupted existence brings to expression the importance of this body for the life of the seminarians of Bangalore. **Inter-Sem** has always served to foster friendship and fellowship among the students of various institutions and to promote collaboration and inter-dependence between the houses. It is my sincere wish that **Inter-Sem** continues to give expression to the motto of its founding fathers.

Mathew Kozhuppakalam
Rector

Suvidya College
Bangalore-562 158

HRIDHAYA BHAVAN

Dear Brothers,

I greatly appreciate the Inter-Sem for its aims to promote 'Friendship and Fellowship' among the various seminarians of Bangalore and the enormous work done towards this objective. And I take this opportunity to congratulate the Inter-Sem for its 25 successful Years, and wish it success in the years to come extending its motto with many more members joining in. The souvenir is a fitting way to commemorate the Silver Jubilee Anniversary.

With best wishes

Fr. Malcolm P. Fyfe MSC.



SOUTHERN ASIA BIBLE COLLEGE

I am happy to learn that Inter-Sem, Bangalore has decided to publish a souvenir, which, I am sure, will promote the cause of Inter-Sem further. Allow me to say a word, in this context, about the relevance of Inter-Sem co-operation and fellowship in the last decade of this century.

It is gratifying that Inter-Sem has been playing a vital role in promoting understanding and goodwill among the participating colleges and seminaries. The spirit of co-operation and fellowship shown through various extra-curricular activities by the Inter-Sem is highly commendable. At the same time, it must be observed, that new areas of co-operation and joint enterprises can be explored, thereby adding new dimensions to the existing spheres of activities.

As we face the last decade of the 20th century, new problems and challenges will have to be encountered. The age in which we live is marked by a strong sense of individualism. This is in fact generated by the humanistic thought patterns of our day, which elevates man to the level of autonomy. If this individualism is pushed to its extreme limits, we are going to witness a global society where each one becomes a law unto himself. In a society of that kind, friendship and fraternity will have little value.

In the context of this growing sense of isolation and individualism, Inter-Sem can serve as a bridge builder-building up inter-personal relationships and promoting inter-action between individuals and groups.

We all recognize the fact that there are several differences among the members of the Inter-Sem fraternity. The goals and the ethos of the institutions we represent may not be the same. However, we have discovered that inspite of these differences, we can have meaningful dialogue and participation in joint endeavours. Inter-Sem activities in the past have enabled us to recognize and appreciate individual differences and learn from each other. We have also learned that theological education does not take place in isolation, but fellowship and co-operation can create a climate which is conducive to learning.

The challenge of the '90s which Inter-Sem faces is to explore the possibilities of new areas of co-operation and joint efforts. So far, most of the activities of the Inter-Sem have been confined to such activities as sports and games, musical contests, debates and social action. I believe the time has come for Inter-Sem to move to new frontiers of inter-action and involvement. Jointly sponsored activities like student-exchanges, lectures and seminars, publications, evangelistic efforts and spiritual exercises can bring about a new sense of togetherness and participation. Inter-Sem can consider the possibility of participation and reciprocal sharing at the faculty level also. Such efforts will undoubtedly expand our intellectual and spiritual horizons and stimulate growth and our sense of commitment to the mandate we have received from the Lord.

May I take this opportunity to commend the Inter-Sem officials for the role they have played in bringing our various institutions together for common purposes. I wish that many flowers will bloom on the Inter-Sem tree as we work together and hope for the future.

A.C. George
Principal

AN AMAZING KINSHIP

Marching to the tune of friendship
On we go dear friends in fellowship
Where remain no one a stranger
All bound in an amazing kinship

By give and take we go on marching
Never turning back while moving
What we have we go on sharing
Surely with our faces smiling

As we march on breathing freedom
Spreading all the way the kingdom
We will break the chains of selfdom
And will let all breathe in freedom.

Our lives are for the other and others,
So that they be truly ours
Thus will shine our hearts in brightness
Spreading enduring light in darkness.

Marching to the tune of friendship
On we go dear friends in fellowship
Building an all-enduring kinship
For the sake of His Eternal Kinship.

Prasanth CMI

Inter-Sem Members

1991-'92

Southern Asia Bible College

United Theological College

Camillus Study House

Redemptorist Fathers

Kristu Jyothi College

St. Peter's Seminary

Dharmaram College

Carmelaram College

Claretian Seminary

St. Antony's Friary

Montfort Fathers

Hridhaya Bhavan

Suvidya College

Assisi Bhavan

Jyothi Sadan

Vidya Deep

Vinayalaya

SILVER JUBILEE OF INTER-SEM

1967-68 – 1991-92

PUBLIC FUNCTION MARKING THE INAUGURATION OF THE JUBILEE YEAR

INAUGURAL ADDRESS BY

REV. FR. AUGUSTINE VALUMMEL OCD, RECTOR, CTC

Reverend Fathers, Respected Advisers of Inter-Sem, Dear Seminarians, Brothers and Sisters, Ladies and Gentlemen,

I am very happy to be in your midst on this auspicious occasion and I consider it as an honour to speak to you, inaugurating the activities of the Inter-Sem during its silver Jubilee Year. I feel delighted to think that during these past 25 years Inter-Sem has rendered great service to the seminarians of the city of Bangalore. As it was recalled in the welcome address, Inter-Sem started as a small association of Major Theological Institutions of Bangalore. There were only 6 members in the beginning. Now Inter-Sem has grown. In this Jubilee year Inter-Sem has 16 institutions as its members. This association has an ecumenical character. From the very beginning the theological institutions of different Christian denominations were members of Inter-Sem.

The aim of Inter-Sem is to promote 'Friendship and Fellowship' among the seminarians and students of Theology and Philosophy in Bangalore. The students of the member institutions have a similarity of purpose; almost all of them are

persons who aspire to become priests or pastors. Each institution has its identity. Maintaining this identity, seminarians can come together for experiencing friendship and fellowship. Inter-Sem serves as a worthy forum for interaction by the seminarians. The various programmes organised by the Inter-Sem, help the students to know each other and appreciate each other. This interaction should lead the students to esteem others. Ultimately it should promote friendship and fellowship among the seminarians.

In this context I would like to bring to your kind attention the guidelines given in the charter of Priestly Training issued by the CBCI: The ability to enter into dialogue with people of other faiths and ideologies is a quality that seminarians need to acquire in the seminary. It is equally necessary that they learn to assimilate and integrate their Christian faith with the scientific and ideological developments of the world around them. Seminarians, are to be helped to imbibe an ecumenical spirit, that is, consciousness that through faith and baptism all followers of Christ are bound together in a common vocation before God and a common mission in the

world (Charter nos. 3.2.3.c and d). These words of the CBCI charter are enlightening as well as encouraging. Inter-Sem is formed with similar aims.

As we begin the Silver Jubilee year of Inter-sem, we should recall to mind the good opportunities this association has provided to promote noble ideals and sentiments among the seminarians. During these past 25 years hundreds of young people from different parts of India who were preparing themselves for priestly ordination and pastoral ministry, have come together in the Inter-Sem activities. They have participated in the discussions and dialogues, thus sharing their precious ideas and insights with their colleagues; they have collaborated in various cultural programmes and activities, thus entertaining many; they have involved in social action, thus helping the poor and the general public; and they have played together games and tournaments, thus

bringing dynamism to Inter-Sem. Hopefully all these activities were organised by Inter-Sem institutions maintaining their identity. I believe that all these opportunities have helped the seminarians to experience true friendship and feel the warmth of fellowship. The seminarians who involved in the Inter-Sem in its initial days, have been ordained and gone back to their fields of ministry, in different parts of the world. Let us wish all of them fruitful ministry. Now we do it because Inter-Sem through its small as well as big get-togethers, has knit together the hearts of many. To all seminarians who are actually involving in Inter-Sem now, at the occasion of its Silver Jubilee I wish a fruitful Jubilee Year and God's Blessing. May Inter-Sem further promote friendship and fellowship. With this wish I declare that the Jubilee Year of Inter-Sem Bangalore, INAUGURATED.

THANK YOU.

***Friendship improves happiness, and abates misery,
by doubling our joy and dividing our grief.***

— Addison



Melodies bring memories to the mind



We too like to sing with you

EVANGELIZATION IN THE INDIAN ECUMENICAL CONTEXT

(First prize in the Essay Contest of the Jubilee Year)

Introduction

Today, when the world at large is marching towards global unity, it is really apt to have a rethinking on evangelization in the ecumenical context. For it is the christian who is to take initiative in this process of unity. Earlier, we christians by and large were confined to our own domestic concerns, but now we have a situation which is entirely new and profoundly challenging. The mandate given by Christ has to be reinterpreted and understood anew in today's context. The concern that we should foster and fondle should be global and not merely our own internal affairs. We can no longer knuckle down to our own petty insignificant problems, rather we have to rise and be alive to the needs of the world of today.

Evangelization in the Indian ecumenical context should encompass the whole areas of Indian life and should animate the Indians to shake off their narrow-minded, fundamentalistic and chaunistic thinking. Taking inspiration from the Gospel precepts the church at large should penetrate into the daily lives of the entire people of India. Moreover the church should co-operate with other peoples and religions to make this earthly abode a better place for humanity where the righteousness, peace and joy of God reigns. The mission that we have to fulfil is different from mere proclamation in the traditional sense; it is joining with

men and women of good will who spend their lives caring for others.

1. WHAT IS EVANGELIZATION ?

Pope Paul VI in his encyclical *Evangelii Nuntiandi* said: "For the church, evangelization means bringing the Good News into all strata of humanity, and through its influence transforming humanity from within and making it new."¹ Evangelization today has to be understood not merely as proclamation and conversion in a narrow sense, but as a three-fold dialogue of the Gospel with cultures, religions and the poor. Here we can notice a shift from the traditional emphasis to a new focus. It is due to a change in the world-view of christians. This world-view can be conceived as follows:

- : a new idea of salvation
- : a new view of history
- : a new perspective on the world.

This three dimension of evangelization proclaims that the Kingdom that Jesus preached is not purely and fully futuristic, it is something that has to be realized here and now. The church as a 'first fruit' of a justified, peaceful humanity is called to witness to and to work for the realization of a justified harmonious and peaceful world. So evangelization is the proclamation of full liberation of the whole human person in community.

1. *Evangelii Nuntiandi*, article 19

Today the emphasis is more on 'orthopraxis' rather than on 'orthodoxy' in evangelization. It consists in dialogue with culture, religion and with the poor. So the dimensions of evangelization are: inculturation, inter-religious dialogue and liberation. All these three merge into one task, i.e., building up of the local church and thereby giving birth to a new humanity. But the focal point is not church but the Kingdom. Because Kingdom transcends church and church is only a servant of the Kingdom. If this is the central point, the way that we follow in evangelization has to be modified. It has to be dialogue with cultures in a multi-religious situation and the aim is to transform the society and not to 'christianize' them in a narrow sense.

This emphasis upon the 'Kingdom' does not in any way rule out the task of building up of the local church as a witness to and the servant of the Kingdom. It is a must because the Gospel can hardly transform society unless it is effectively made present by a community - the church - that is committed to and involved in the historical process. But the ultimate aim is the Kingdom. When it is Kingdom, it leaves room for inculturation, dialogue and liberation. Pope Paul VI once said: evangelization "is a solemn appeal for concrete action towards man's complete development and development of all men."²

2. WHAT IS ECUMENISM ?

Church was never one church rather from its very beginning it was a commu-

nion of churches. But there existed among them a sense of unity or communion (*Koinonia*) which was lost during the later years due to various reasons. Today we see an increased awareness of ecumenism and it exposes man's inherent quest for unity. This ecumenical movement covers not only other christian denominations, but also the whole of society. The inspiring force for this emerging trend is the priestly prayer of Jesus : " that they may all be one so that the world may believe." (Jn 17-21)

Christian unity was seen in function of the common witness. A common witness required, going beyond denominational divisions, theological squabbles and structural pre-occupations. It demanded tackling the serious internal divisions, which afflict every church and to reach out to the vast masses of men and women who live in the multi-religious traditions of India with a more credible and attractive countenance.³

Ecumenism principally consists in openness, to see church as devoid of boundary walls and Gospel as meant for all people. A church which is closed to the world which God has loved and redeemed also closes itself against God's spirit. So we have to get rid of the *quam* mentality. Since Jesus Christ is not the *ista devata* of christians, but the Lord and saviour of the humanity the church should understand itself not as a community among many communities, but as an oasis for all people, a people who consciously acknowledge, manifest

2. *Populorum progressio*, article 5.

3. P. Aruppe S.J. "Message" in "Towards a Dialogue of Life", (Cardinal Bea studies, IV, Manila, Loyola school of theology, 1975) P.3.

and work for the spiritual destiny of the world. An implication of openness in the Indian context is that a deepening reflection on religious pluralism will have to become an important element in the spiritual life of the church in India. So ecumenism as openness leads us to dialogue, more with life than with words.

3. WHAT IS THE INDIAN CONTEXT?

The third important thing in the title is the Indian context which needs some reflection. It is the context where the text has to be applied. So from text through context we have to make a pilgrimage, that is the process of evangelization. For this a deep analysis of the context is a must. In brief we can say that India is a land of contrasts.

A rich country, yet poor. It has a lot of resources still it is the sick man of Asia. It still projects a frightful picture of inequality and exploitation in all realms of life.

Indian tradition is very rich but pluralistic. A cradle of many world religions. Traditions of great religions have become part of her culture. Yet this variety has become a curse for her. Religious fundamentalism and communalism is carried out in cold blood. The land of non-violence bleeds the blood of innocents.

India is a land of variety of cultures. There are also variety of rich linguistic traditions. But in the midst of these cultural forces we feel a dilemma between tradition and progressivism.

India is a land where people by and large still esteem traditional religions

and spiritual and moral values. Yet there is a lot of discontentment because religion is often exploited for dominance and political power.

This is roughly the picture of India. It is here that Gospel has to find its place as a transformative force, and it is the sole aim of our ecumenical evangelization.

4. EVANGELIZATION IN THE INDIAN ECUMENICAL CONTEXT

4.1. Proclamation

Gospel primarily and principally has to be preached. The first thing in mission is proclamation. And it becomes authentic when we live faithfully the Gospel life among the people. At the same time it is a listening too, listening and discovering the presence of God's word and spirit among people. Proclamation can have a double goal:

4.1.1 Extending the visible communion of the church. Proclamation, here has a centripetal purpose, leading people directly into the church, which becomes a visible communion implanted within a people.

4.1.2. Recognizing and furthering the values of the Kingdom. It works, here a centrifugal force, allowing the power of the Gospel to move out and encounter humanity in its struggles and diversities. It propels one who proclaims to seek the Kingdom in the culture, in the situation he encounters.

We proclaim not to baptize anybody but because we have discovered and

experienced the Good News and its power and joy stimulates us to share it with others. This internal drive is confirmed and strengthened by the call of Christ to go out and be a witness. We proclaim because we have realized that it has the power to transform the society.

Now, the question is what to proclaim. It is nothing but the Kingdom. "Repent, for the Kingdom of God is at hand" (Mk:1/15). So it is not the church that is to be proclaimed but the joy and righteousness of the Gospel. "The Kingdom is the *raison d'être* of the church as well as the goal towards which it is called to orientate itself."⁴ It is because Kingdom is a wider reality than the church, it should be noted that Kingdom is not a project that has to be realized by church alone.

So the emphasis upon the Kingdom is the unifying principle not only of the christian denominations but also of other religions and faiths, because Kingdom is nothing but the reign of God, His goodness, righteousness and joy. The divine mandate from Christ is the same for every christain and it is nothing but the task of establishing the Kingdom of God. It is evangelization.

4.2. Inter-ecclesial unity leading to world unity

Christian unity was one of the avowed aims of II Vatican council and ecumenical awareness can be found in almost all the

council proclamations. The primary mission from Christ was a call to unity: "... that they may all be one ... so that world may believe" (Jn: 17/21). This implies a presence to the world symbolizing unity. So the call to establish the reign of the Lord is to bring the shadow of unity that exist in the most Holy Trinity.

The future of the humanity is jeopardized today as never before. The fear of a nuclear holocaust still hangs over the humankind. Hunger still remains the world's worst atom bomb. To this world, church has to be an apostle of unity, peace and a liberator of the poor. For this she has to shed off the shackles of her internal divisions and differences and should regard them only as culturally and sociologically conditioned and not in any way spiritually. This idea of unity and peace was in his mind when Pope John Paul II said: "The right path to a world community in which justice and peace will reign without frontiers among all people and on all continents is the path of solidarity, dialogue and universal brotherhood. This requires an openness and collaboration with all in a spirit of mutual trust."⁵

Today what the church should preach is not just an ecclesial unity, but a world community living in peace and unity. It is based on the fact that by origin and destiny all people are one family and to us is given the task of realizing ever more fully the oneness of our race. The '*oikoumene*' is a vast and varied reality and it embraces the entire world of human

4. Dr. K. Pathil (ed), *Mission in India Today*, (Dharmaram Publications: Bangalore, 1988), P.278.

5. Pope John Paul II, "Message for world day of Peace" in *Ways of Peace* (Vatican City, January 1986), P. 239.

beings. In short the real problem of both ecumenism and evangelization is ultimately the unity of humankind. Church unity is an aspect of this larger unity.

So ecumenical language and evangelization have to be to liberate our world from hurtful divisions and divisive forces and to fashion a world of authentic fellowship. Evangelization in the ecumenical context is nothing but total harmony and integration of the cosmic, the human and the divine. It is the wholeness that we aim. "By wholeness is meant the penetration of all our human life and reality and its manifold relationship by the leaven of grace which is the Gospel, so that all things are seen as hanging together in Christ and we are thus able to live in faith, labour in love and wait in hope for the fulfilment of such a vision which God will bring to pass in his own good time. The vision of eschatological wholeness must shape the interpretation of the Gospel in our ecumenical and evangelical task."⁶

4.3. Inter-religious dialogue

Evangelization in the Indian ecumenical context has to take into account dialogue between religions. It tells us that what is to be proclaimed is not the church but the Kingdom. Because in proclaiming one has to bear in mind the freedom of one who is responding and the limitations of the church as a witness and the freedom of God acting. This calls for dialogue. That is why FABC characterized evangelization itself as a dialogue with various realities. Regarding

the essence of dialogue Pope II says: "By dialogue we let God be present amidst us, As followers of different religions we should join together in promoting and defending common ideals in the spheres of religious liberty, human brotherhood, education, culture, social welfare and civic order."⁷

Dialogue involves the humble discernment of the word of God in other persons, faiths etc.. Its immediate goal is a deeper recognition of Christ in the other through honest and respectful conversations. It is an entry into the true mystery of the other person, fostering a kind of conscientization in a dialogue of life. It leads to mutual collaboration and to a growing communion.

Dialogue with persons and religions mean that all people make up a single family which has God as its origin and goal. "His providence, His manifestations of goodness and His saving designs extends to all men" (Wis. 8/1, Acts 14/17, Rom:2/6-7). So the christians are exhorted to "acknowledge, preserve and promote the spiritual and moral goods found among these men, as well as the values in their society and culture."⁸ Christians should accept and respect the varieties of reaching God, and this acceptance should be an inevitable part of their ecumenical evangelization especially in a land like India where all the religions of the world have found a safe abode.

Another aspect that has to be in the agenda of inter-religious dialogue is the image of man that various faiths propo-

6. Angelo Fernandes "The Call to Ecumenism," *Vidya Jyoti* Vol. LII No. 1, January (1988) P. 78.

7. Pope John Paul II. A speech delivered at Madras in 1986 'To the leaders of other Religions.'

8. "Nostra Aetate" article 2.

gate. It will lead us to the understanding of the world visions of each religion which is a must for a cosmic vision of the truth. Cosmic vision consists in the realization of the truth that the essence of reality is communion, harmony, and inter-dependence. Only then, will we be able to liberate the world from its socio-political, cultural and economical exploitations and thus bring the reign of God and His righteousness, peace and joy.

4.4. Inculturation

Another important aspect of evangelization in the Indian ecumenical context is inculturation. The church has to be local, the word of God has to be contextualized. The diachronic has to be synchronic. It is a must for a free and responsible christian life. It consists in making the people's concern one's own, struggling with them towards freedom and fulfilment ultimately towards the Kingdom. Talk about inculturation will remain as a distant dream till the church has the courage to get involved in the lives, struggles and hopes of the people. For all these the word of God has to be incarnated into the culture of the people.

The inspiration and source for inculturation is Incarnation. Now what is to be inculturated is the faith in the Gospel. It cannot be artificially induced but should flow spontaneously from the personal faith of the people. It occurs naturally when the liberative message of the Gospel is joined to the liberative struggles of the local communities. It

is always a new healing, purification and transformation of culture. It is the way word daily assuming flesh, Christ becomes relevant. It reckons us to a pilgrimage, a pilgrimage of the text through context and emerges with a new text which is not in any way different from its basis but only in articulation. In other words the age old text is suited and fitted against this age in such a way to liberate humanity from its infirmities.

4.5. Liberation

The message that Jesus preached was one of freedom. The church is asked to continue this. The church has to have a preferential option for the poor. Gospel as liberation of the poor emphasises the prophetic role of the evangelizer. It calls for the analysis of the anti-Kingdom values in a situation and a witness to the Kingdom values, recognizing the seeds of liberation present. We emphasise the liberation of the poor more than anything else because, they can understand better than anybody else the liberative power of the Gospel. The "poor" refers to those who are deprived in a systematic fashion, of the means for the fulness of life, including material deprivation.⁹

In entering into the struggles of the people we the followers of Christ participate in the mission of Christ and fulfil the redemption inaugurated by the Divine Redeemer. Here the church becomes the people's church. The best way to develop and foster local church

9. Results of the SEDOM seminar on "Future Mission," *East Asian Pastoral Review* Vol. XIX, No.2 (1982) P.42.

is to enter into the concerns and problems of the people. So the process of evangelization is the process of liberation and it is soon achieved if we stand in one mind and one heart, and collaborate with other religions and agencies who promote the liberation of humanity. So evangelization in the Indian ecumenical context has to be concerned about the *elimination* of hunger, poverty, ignorance, persecution, discrimination and every form of enslavement of the human spirit. It is liberation of man from all that dehumanizes him. It also calls for the liberation of the Indian soul from its fundamentalistic and chauvinistic thinking that marked and defiled the Indian countenance. Here we have to work for the establishment of the fatherhood of God and brotherhood of Indians.

4.6. Building up of a new humanity

Ecumenical evangelization in India today is the building up a new humanity. Church as a community of faith constantly moves forward in mission as it accompanies all human kind in its pilgrimage to the Kingdom of the Father. "Her evangelization requires that she herself embodies in her own life and structure the Kingdom values of freedom, fellowship and justice. It also requires that she contribute to the promotion of those values in the ordering of human society. The struggle for a new society is therefore a constitutive element of the church's evangelizing mission."¹⁰ So it is the focus and the centre around which other elements like dialogue, inculturation and liberation revolve. It is in building the new humanity that church builds the Kingdom that she herself is

built up as a church at the service of the Kingdom.

In order to realize this task the Christians in India and especially the church should involve into the public life of the people. For this dialogue and inculturation is a must leading to liberation and transformation of the society.

4.7. Ecological concerns

Man is given the dominion over the earth not to destroy it but to till it and keep it (Gen:1/28). It points to the fact that we have a natural responsibility to preserve the human life upon this planet. Today when the world is exploited and choked through wars, communal riots, deforestation etc... the earth has become the waste land where there is no hope of life, Christians should take every effort to preserve this '*Oikoumene*'. It has to become one of the sinequanon of the evangelization. It consists in conscientizing the people about the need of preserving this planet and should encourage them not to destroy it rashly. This conscientization process has to become part and parcel of the ecumenical concerns and evangelization especially in the Indian context. Thereby we become faithful to the command of Yahweh to till the earth and preserve it.

CONCLUSION : WIDENING CONCEPT OF MISSION

From the above analysis we can notice that evangelization in the Indian ecumenical context consists primarily in the building up of a new humanity; a

10. S. Amalorpavadass (ed) *Indian church in the Struggles for a New Society*, (Bangalore, NBCLC, 1981) P. 62.

humanity that lives the righteousness, peace and joy of the Kingdom of God. In other words, a community that lives under the reign of God. It consists in living harmoniously with one another, accepting and practising the fatherhood of God and the brotherhood of humanity. In the ecumenical context evangelization extends beyond the religious realms and includes the entire cosmos which groans for perfection. An integral development is its goal and task.

Evangelization aims at the unity of the whole cosmos and this is achieved through dialogue, inculturation, liberation, building a new humanity and showing ecological concerns. It shows that mission or evangelization in the ecumenical context is a wider concept. It is an ecclesial act in which every christian is asked to play his or her part,

Christians have to break the emphasis upon a narcissitic process serving to perpetuate the christian alibi and giving preferences to christian's own problems rather than peace, justice, liberty and human rights. So it is a call to build a new humanity and it is an ecclesial act where christians "go beyond their religious interests to a common interest."¹¹

To achieve this cherished desire we have to untie the bonds that bind us because these bonds are culturally and sociologically conditioned. We have to rise to a realm of universality and catholicity. Such a resurrection demands dialogue between religions and inculturation which ultimately paves the way for liberation and transformation of the human race.

Benny Mukalel
Dharmaram College

11. George H. Ambookem (ed) *Evangelization Towards the Third Millennium* (Viani Press, Kochi, 1990), P. 118.

Get not your friends by bare compliments, but by giving them sensible tokens of your love. It is well worthwhile to learn how to win the heart or a man the right way. Force is of no use to make or preserve a friend, who is an animal that is never caught nor tamed but by kindness and pleasure. Excite them by your civilities, and show them that you desire nothing more than their satisfaction: oblige with all your soul that friend who has to make you a present of his own.

- Socrates

WITH BEST COMPLIMENTS FROM

DIRECTOR

Adhyatma Vidya Pitha

(Institute of Spirituality)

Carmelaram

Bangalore - 560 035

With Best Compliments From

Rev. Fr. Superior

Rosarian Training Centre

Carmelaram

Bangalore - 560 035

TWENTY-FIVE YEARS OF INTER-SEM

To be related to others is one of the basic characteristics of human beings. The totality of human life itself is seen in relation to four basic relations, namely relation to God, to other persons, to other things and to oneself. These quadrants represent the divine, social, ecological (or cosmic) and personal dimensions of our lives. The deeper a person integrates these relations, the more he or she becomes authentic and balanced.

The foundational principle of religion also is nothing other than relation. As the future leaders of the Church, seminarians have the goal and duty to unite humankind as one family before the common head of the heavenly Father. With this goal in mind Inter-Sem, Bangalore has finished twenty-five years of its existence in this year (1992) explicating its goal through the motto "Friendship and Fellowship." So it would be rewarding to have a glimpse of its history.

The Formation

Inter-Sem News Bulletin, November, 1969, describes the origin of Inter-Sem as follows:

In the wake of historic Vatican II and The World Council of Churches, which sowed the seed of ecumenism far and wide the Seminarians of Bangalore could not help feeling the impact of the compelling spirit of ecumenism and dialogue. Against heavy odds the Dharmaram College played the avant-garde to start an inter-seminary

dialogue in an organized way, uniting the students of the United Theological College, St. Peter's seminary and St. Antony's Friary in September 1967. Later the Kristu Jyothi College in December, 1967 and the Redemptorists in September, 1968 joined forces with them. Thus all the six seminaries of Bangalore began for the first time to move in close association."

Rev. Fr. Jose Chirayath CMI was the inspiring source from among the students behind the formation of Inter-Sem. He died at an early age of 36 on June 11, 1975.

The descriptive name "The Bangalore Inter-Seminary Socio Cultural Dialogue" given at the beginning was practically reduced to "Inter-Sem, Bangalore." The ideal set before it were mutual understanding through intimate dialogue, discussions on socio-cultural and pastoral matters of common interest and deepening the sense of collective responsibility of the vocation of its members. "To know each other and to grow together, will enable us to work together for the salvation of our brother in India," they understood.

An Over-View of the Activities of Inter-Sem

For the smooth functioning of the organization a constitution was made during the early years itself. An Executive Committee, comprising representatives from all the seminaries governed the activities of Inter-Sem. The General Secretary-

ship of this committee was taken up by each unit on pre-arranged succession. This custom is followed today also. Besides a General Adviser there is The Major Seminary Rectors' Forum to direct the activities of Inter-Sem. Originally the membership was restricted to theological institutions. As years passed by philosophical institutions also were accepted to the Inter-Sem.

To achieve the goal of fellowship occasional get-together, discussions, games etc. were arranged during the early years. The publication of News Letters from 1969 onwards was yet another step taken to foster mutual understanding. The important subjects on which seminars, group discussions etc. gave consideration are Pastor and Working Class, The Seminar-ians and the Modern Youth, Communalism and the Christian Response, Ecumenism, Gandhian Way of Life, Cultural Adaptation to Liturgy, Secularization, Liberation Theology, Pastor and Politics, Child Labour and Women's Role in the Church.

Social action programmes like prison-visit, entertaining the disabled, collecting funds for the rehabilitation of the street-children, helping public institutions through labour-days were undertaken by the seminarians. To live together is to pray together. Almost every year members from all the units come together for praying taking special themes of common interest. Inter-Sem day or the annual get-together has been another means to foster the brotherly love of the seminarians. Besides these occasional cultural gatherings, the inaugural function, the valedictory function and music contests were occasions for celebration of friendship as well as moments of mutual sharing.

Members get to know each other and exchange their views on subjects of common interest and build up cordial relations during these gatherings.

The Silver Jubilee Year

This academic year (1991-92) marks the Silver Jubilee Year of Inter-Sem. The representatives planned the programme of this year in the first Executive Meeting on 6 July, 1991 at Carmelaram Theological College. The inauguration of the Jubilee Year was at Carmelaram on 27 July. Rev. Fr. Augustine Valummel OCD, the Rector of Carmelaram, delivered the inaugural address. A General body meeting (comprising of the Executive Committee and the Inter-Sem advisers of all the units) was convened at Vinayalaya on 10 August.

To mark the occasion of the Jubilee Year it was proposed to release a Souvenir and a committee comprising of five units was formed for its realization. The details of the proposed souvenir were decided at the Editorial Board Meeting held at United Theological College on 28 September. An Essay Competition on the subject, "Evangelization in the Indian Ecumenical Context" was arranged under the leadership of Carmelaram.

A Prayer Meeting on the theme "Communal Harmony" was held at Claretian Seminary on 31 August. This year the Executive Committee decided to organize the Sramadan Day in two groups, one group led by Dharmaram College and the other by Claretian Seminary. On 1 November the group under the leadership of Dharmaram conducted a half day labour programme at the Sanjay Gandhi Hospital, Jayanagar. A music contest

was conducted at St. Peter's Seminary on 18 January, 1992. Taking into account various factors, the Major Seminary Rectors' Forum had given a proposal in the beginning of this year to the Inter-Sem to restrict the number of games by each unit to the maximum of two. Many units accepted this proposal.

The culmination of the Jubilee Year and the Valedictory Function of this year is on 1 February, 1992, at Dharmaram College. The proposed Souvenir is to be released on this day. We congratulate all the units and the Editorial Board members who made the souvenir a reality. We appreciate and put on record the commendable work done by Carmelaram Theological College represented by Bro. Joseph Mattam (General Secretary) and Bro. James Niravath (Ass. Gen. Secretary) in leading the Inter-Sem activities of the Jubilee year.

Looking to the Future

Inter-Sem indeed has been successful in bringing closer the isolated and lonely islands of Christian theological and philosophical institutions of Bangalore. It is a great force that can make very significant contribution in the fields of evangelization, ecumenism and socio-cultural development. Inter-Sem has helped the formation of its members in a considerable way.

The history of Inter-Sem can be compared to an expedition. There were 'ups'

and 'downs.' It has contributed a lot in promoting friendship, fellowship and unity among the seminarians. It has suffered ice-phobia in this expedition. It has sometimes failed to maintain healthy interaction among the units. It has created in the minds of the seminarians a very strong idea that collaboration and team work and cordial sharing are inevitable for successful leadership in the Indian Church. The competitive spirit which may create unnecessary tensions should give way to a spirit of cooperation which leads each unit from its own concerns to the common concerns of the Church.

Bro. A. Salena, the Gen. Secretary of Inter-Sem in 1969 stated thus: "It (Inter-Sem) cherishes its own dreams about the future. Who knows it will in the course of time assume national or inter-national character?" We are yet to see this dream realised. Inter-Sem today is at its youthful stage and it has the tremendous potential to do wonders in this world. The friendship and fellowship we cherish are oriented to higher goals. United we grow; divided we perish. Inter-Sem looks forward to the third millennium for the full realization of its goals, hoping for a new world-order where all human persons unite before the heavenly Father as brothers and sisters in Jesus Christ. Let the fellowship of the members of Inter-Sem be a catalyst to achieve this goal of the Church.

Paulose Pottampuzha CMI



LIFE

For millions
Born in a system oppressive
Living in a system oppressive
Dying in a system oppressive

From bondage to bondage
Handed over from one generation to the next

Never going to the top
But
Ever at the under side of history
Ever building for the other
Never completing their own

Life is nothing but a cog in the wheel
Should it be for eternity?
Nonever.

Bro. Maria Susai, SMM

With Best Compliments From :

Rev. Fr. Provincial

Carmelaram Theology College

Carmelaram P.O.

Bangalore - 560 035

"JUBILEE" IN THE OLD TESTAMENT

Feasts or Festivals are periodically recurring occasions for the expressions of religious joy and brotherhood. In the Old Testament, we see many kinds of celebrations which occur periodically. One of such celebrations in the life of the people of Israel was Jubilee. The word Jubilee comes from the Hebrew word *Yobel* which means the sound of the horn. The Jubilee year is called so because it was announced by the sound of the trumpet.¹ The biblical account of Jubilee celebrations is found in the book of Leviticus 25,8-17, 23-55. It occurred at the end of the seventh week of the fiftieth year. Jubilee year was a general emancipation of all the inhabitants of the land; every man reentered to his ancestral property, i.e., the fields and houses which had been alienated, returned to their original owners; defaulty debtors and Israelite slaves were set free.

Religious significances were given for these measures. The land cannot be sold absolutely, for it belongs to God. Israelite can not be cast into perpetual slavery, for they are the servants of God who brought them out of Egypt. The theological reason underlining this prescription is that God redeemed his people from Egyptian slavery to become his own people.² So it is unfitting that an Israelite should be permanently resold into slavery. Jubilee law is thus a

guarantee that no Israelite will be reduced to that status again.

The practical application of the law of jubilee is to prevent the utter ruin of debtors. In the Old Testament times, a man who incurred a debt, that could not be repaid, could be forced to sell of his land, even his personal freedom by becoming a slave. When this process was left unchecked, it led to great social divisions with a class of rich land owners, exploiting a mass of landless serfs. To prevent the exploitation of the poor and the needy, the land was reverted to its original owners and the slave was given his freedom.³ The rich had to part with the land and slaves, while the poor recovered their land and freedom. So jubilee would have restored some resemblance of equality between men.

The law of Jubilee appears to present an ideal state of Justice and social equality. But historically it is difficult to say when it was thought out. It forms the part of the holiness code which is the oldest section in the Book of Leviticus (Lev. 17-26). The law of Jubilee is an addition to the code of Holiness.⁴ It sets forth as a development of the sabbatical law. It might have been written during the exile period or even after the exile. At the same time there is no evidence that the law was in fact applied to the

1. NATHANIEL MICKLEN, "The Book of Leviticus," *Interpreters Bible*, Vol 2, Nashville, 1978, p. 123.

2. GORDON J. WENHAM, *The Book of Leviticus*, Michigan, 1979, p. 315.

3. Ibid, p. 317.

4. ROLAND DE VAUX, *Ancient Israel, its Life and Institution*, London, 1976, p. 176.

life of Israel. No historical Books mention it even when it seems to be required by the context. On the subject of the liberation of Hebrew slaves, Jeremiah quotes Deutonomy 15, 12-18 and not Leviticus 25, 39-46. Likewise Nehemiah makes the people promise to observe the sabbatical year, but say nothing about Jubilee year. Because of these facts, there are authors who propose the idea that Jubilee celebrations developed from the sabbatical year observations.⁵

Whatever be the historicity of Jubilee, from a theological point of view, it has in a special way the theme 'restoration to an original state'.⁶ Land ownership is to be equalized every fifty years according to the right of the individual. Theological basis for this is found in Leviticus 25, 23 "The land shall not be sold in perpetuity, for the land is mine: for you are strangers and sojourners with me." The land belongs to the Lord and is entrusted to the Israelites as a result of the covenant. Strictly speaking, they are not owners but tenants with the right of use and any sale was contrary to the law. This is the basis of the theology of land in the Old Testament.

Another important coincidental factor is that the trumpet blast announcing the Jubilee was on the day of Atonement. On this day people must make atonement to God by offering something which will be thought adequate to make amends for the bad effects of his sin. Reconciliation with God is a precondition for reconciliation with brothers. Conversely, genuine

reconciliation with God leads inevitably to a transformation of all other relationships.⁷ Charity motive was also a theological point behind this practice. The spirit of charity was predominant during the Jubilee year. It effected the automatic release or emancipation of a Jew, who for one or other reason had become a slave to a fellow Jew (Lev. 25, 41-42). The debtors are not obliged to give back the money. The transactions in the land had to be made by calculating the number of years before the next Jubilee year. Also defaulting debtors were set free and the purchase price of these slaves reckoned from number of years still to elapse before the next Jubilee. It is the celebration of the great redemption, when God brought Israel out of Egypt, so that he might be their God and they should be his people. Thus Jubilee celebration is reenactment of the Exodus event.⁸

Though there is no proof for the implementation of Jubilee regulations, the account of Jubilee laws set forth the ideal of social justice and equality. Man, created in the image and likeness of God, can not be a slave permanently to his own brethren. Also the Jubilee law envisages the inalienable right to his family land and to his freedom. The wealthy had to part with the amassed wealth of the poor. Thus the poor as well as the rich could enjoy the 'friendship and fellowship' of God and the community in the Jubilee year which they had lost during the past years,

Bro. George Vettikuzhiyil OCD
Carmelaram Theological College

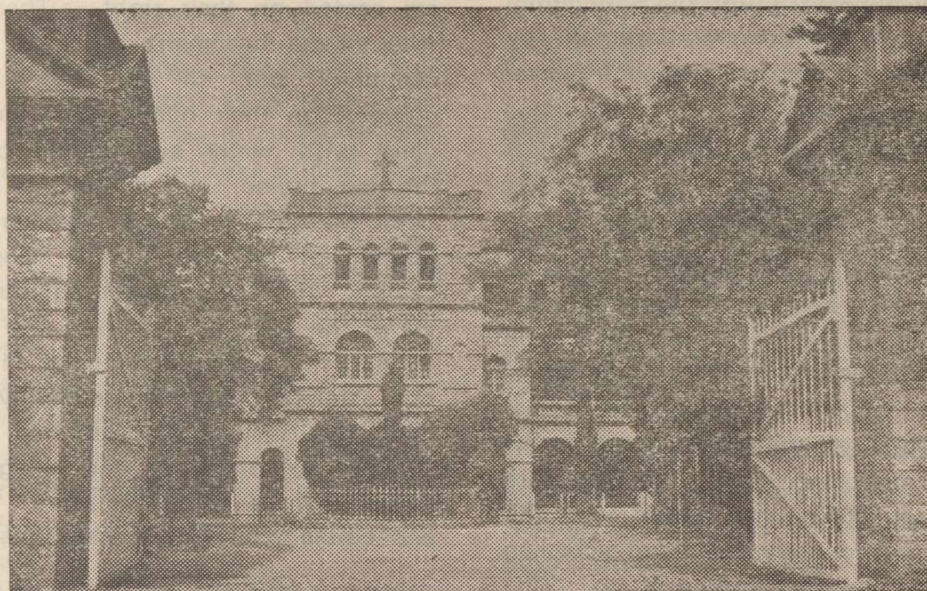
5. GORDON J. WENHAM, *The Book of Leviticus* Michigan, 1979, p. 318-319.

6. MARTIN NOTH, *Leviticus*, London, 1962, p. 183.

7. HAMILTON P. VICTOR, *Handbook on the Pentateuch*, Michigan, 1982, p. 307.

8. GORDON, J. WENHAM, *The Book of Leviticus*, Michigan, 1979, p. 319.

Best Compliments From



St. Peter's Seminary

MALLESWARAM WEST P.O.

BANGALORE - 560 055

The Annual Feasts and Festivals of the Oraons of Chotanagpur

The Oraons are one of the tribes of India belonging to the adivasis; the original settlers of India. Some say that the Oraon tribe is of Dravidian origin. The Oraons are mostly farmers. The annual feasts and festivals of Oraon are intimately connected with the agricultural cycle which has been so "ordered" by the creator. There are eight such feasts.

1. *PHAGUĀ* : The feast of Phaguā occurs in Fālgun-Pūrnima, (February-March). A young castor oil plant and two or three branches of Sēmer (Cotton tree) are taken and planted. The three branches serve as a sort of tripod, thatches are strewn over it so as to make a little hut, which they set on fire and the branches of the castor oil tree and the Sēmer are chopped off with one stroke in the manner of felling game. As the fire catches on stones are petted into the burning hut, country bread and a chicken is offered in sacrifice and burnt up. This feast marks the end of the dying year and ushers in the New. Only after the Phaguā pūjā people collect the jungle product, and hunting is done for food. No ploughing or manuring of the field may be done before the feast. It is a food gathering festival and all the symbols are taken from nature.

2. *KHATHTHI or SĀRHUL* : Sārhuḷ is celebrated a month after the Phaguā. It is a spring festival and kept when the Sāl trees are in blossom. Early morning men and women take a ceremonial bath. Winnowing baskets are stacked with some selected ears of paddy with grains. A symbolic marriage of the earth and the

sky is performed in the courtyard of the Pāhān (Priest). The Pāhān and his wife represent the earth and sky. They are seated on a yoke placed over a grindstone and three bundles of thatch straw. The Pujāri (Pāhān's assistant) and his wife are seated on their right. The Mahto (the village headman) officiates at the ceremony, puts oil and sindri (scarlet powder) on their head. They are drenched with water and people cry out "Buriso, buriso," let it rain, let it rain. Then Mahto the village headman offers libation of rice-beer to the village ancestors. It is the principal religious festival of the Oraons. It marks the beginning of the agricultural cycle. It is in one aspect a vegetation ceremony. And until this festival is celebrated in any village, no Oraon of the village may gather, eat or use new fruits, flowers and edible leaves of the seasons.

3. *HARIYĀRI and KADLETĀ* : The festival of Hariyāri is kept when the young paddy saplings are ready for transplantation and Kadletā is celebrated when the early upland crops and millet are ready for harvesting. The rituals at these both the festivals are not different; they are similar. The ritual consists in an offering to the village spirit, for example, pouring libation of rice-beer to the ancestors and prayers are made for the protection of the crops and for a good yield.

4. *KARAM* : Karam is celebrated on Bhādo-Ekādasi, that is the eleventh day of lunar month of Bhādo (August). The center of the ritual lies in cutting of three branches of Karam tree and their installa-

tion in the middle of the village Akhārā the dancing ground as the Karam Raja. And once it is installed the young girls and boys dance around the Karam Raja the whole night through. The next day in the evening they throw it in the nearby stream. Karam is the feast of the unmarried but recently engaged girls of the village. They fast and pray for the blessing of healthy children in their future life as mothers. Fast is also meant to ensure protection of the standing crops.

5. **NAYAKHĀNI**: The festival is of eating the first fruits. It is kept when upland crops have been harvested and gathered. A large rice cake is got ready and is offered to the ancestors. The libation of rice-beer is poured to them and they are invoked to bless and protect their living descendents and their cattle and crops. The significance of Nayakhāni is to keep the memory of the ancestors and thank them for their gift of life, land, live-stocks which they had handed over to their descendents. They are offered cakes from the new grains and rice-beer as a token of gratitude.

6. **SOHRĀI**: The feast of Soharāi is a feast in honour of the animals helpful in cultivation. The feast is kept on the new moon day in Kārtik. The cattle are given a royal treatment, their hoofs are washed with rice-beer, their horns oiled and anointed, and heads adorned. They are fed on soaked pulse grains mixed with salt and paddy-grains.

7. **KHALIHĀNI**: Khalihāni is a festival of the "threshing floor." It is one of the last agricultural festivals; it is observed in the month of November. The Pāhān performs the Dandā-Kattā ceremony in his own Khalihān (threshing ground) and po-

urs libation of rice-beer to the ancestors. Then he threshes his paddy. The significance of this festival is, in that God and ancestors must be gratefully remembered and thanked for being propetious and protective, before this no Oraon may thresh his paddy.

8. **MĀGHE**: The festival of Māghe brings the cycle of Oraon agricultural festivals to a close. It is the festival kept in honour of the house servants. On the day of Māghe the housewife washes the feet of the servant and oils his head, combs it. Then she offers him rice-beer. And if the servant wants to remain in the same house then his contract is renewed and if one does not want to continue serving his dues are paid according to the contract. The significance of this festival is to give respect to the servant for he too is one of the brothers, and not treat him like a slave.

The lives of Oraons are enriched by all these above annual festivals. They are the expression of their joy and happiness. And the dances and songs are one more source to add meaning and life in the celebration of the festival. Generally the Oraons are always busy working in the field so when they feast they enjoy the feast to the full. Men and women come to the village dancing ground when they have finished their celebration at home. Men play the drums and women join in line according to the heights and others watch the dances. Feasts and dances differ according to the time and season. And thus the festivals are one part of the Oraons of Chotanagpur.

Bro. Thaddeus Baxla OFM
St. Anthony's Friary

WITH

BEST

COMPLIMENTS

FROM



JYOTHI SADAN

KORAMANGALA

BANGALORE - 560 034

St. Anthony's Flats
St. Anthony's Flats

ETHOS OF VIDYA DEEP

Vidya Deep, Bangalore is a theological institute for non-clerical students, under the auspices of the C. R. I. Brothers' Section. The vision of a theological institute for Religious Brothers was a dream that began to take concrete shape with the establishment of Vidya Deep more than two decades ago in 1967. It offers tangible recognition of the Brothers' Vocation and also provides training that will enable the Brothers to make a more effective contribution to the apostolate. It aims at the renewal and resurgence of the life of Brothers in India. It makes its own specific and necessary contribution to the faith reflection of the Church.

Until quite recently Theological Reflection had come to be identified with priestly formation. It seemed that theology had been the monopoly of clerics. Every faith community needs a theological education of its own which cannot be cultivated in general or thrust upon it from without. Nor can theological education be made the preserve of an elitist group of clergy and religious priests. Vidya Deep theological college is the realization of the long felt need for the declericalization of theology in order to situate theology in the life-context of each church community and to liberate theology from clerical domination. This is the first theological institute in India for non-clerical students particularly for the non-clerical religious. Theological education is the right and duty of every christian. So far we have been thrust upon a theology which is not our own.

But the birth of Vidya Deep marks the beginning of a new era in the theological reflection of lay-religious in India. Theology is in the making, theology is evolving. We as Brothers need a theology of our own keeping in view our specific role and mission in the church. Our theological search is based on our own experience and our particular role in the church. Vidya Deep is the place where Brothers from all over India and even from other countries come to deepen their own theological search and articulate a theology for themselves.

Vidya Deep being affiliated to Dharmaram Vidya Kshetram, offers a Bachelor's Degree in Religious Sciences, different from the degree offered in seminaries. The difference is in the format, duration, content and thrust of courses offered. The distinction is a clear necessity since the Brothers are a distinctive community in the Church with their own very specific mission as non-clerical men Religious. Moreover, this also enables (empowers) the Brothers to formulate and conduct a programme of philosophical and theological studies and reflection that would meet their own specific requirements. As against the usual requirement of four years and more for a degree in theology, the institute offers the whole programme in three years. This becomes possible since the institute works for 5½ days a week. During a normal academic year (mid June to March end) the institute has a total of 220 working days. In terms of credits covered, each student

is required to complete a total 108 credit courses in theology and 34 credit courses in philosophy. The students attending the course are engaged in a quest of theological reflection as christians and as Religious. A degree in theology is not considered to be a pre-requisite for their life and mission as religious. Being free of such compulsion, the students experience the freedom to delve deeper into the mystery of their faith both individually and in community.

The governing body of the Institute, during its annual meeting in 1986, decided to admit Religious Sisters to the Institute, since they too are non-clerical religious and share very similar theological concerns and apostolic tasks with the Brothers. Now we have 8 religious sisters from 7 different congregations. The programme of theological formation undertaken at Vidya Deep would not have been possible without the active co-operation of the staff. Vidya Deep mostly depends on visiting staff from different major theological faculties in India. The generosity and willingness with which these professors have contributed to our programme has been commendable.

— Vidya Deep makes a sincere attempt to educate the Brothers to have a sound knowledge of peoples, culture and other religions.

— Vidya Deep's philosophical and theological programme is oriented towards preparing the Brothers to have an integral vision of reality.

— This institute aims at training the Brothers to look at the reality and their experiences critically and to reflect on them. This in turn, enables the Brothers to articulate their attitudes towards the world.

— Vidya Deep offers the Brothers a kind of ongoing formation which helps them to re-think, to re-shape their values and convictions.

Vidya Deep, Institute of theology was established with a vision to open up and strengthen the theological horizon of religious Brothers. That this vision is taking concrete shape today, that the institute is in the process of successfully accomplishing its goals is for the Brothers in India an event of grace and hope.

S. Victor, CMSF

A man cannot live in complacency with other, except it be a friend; complacency is the characteristic of a slave.

= Aristotle

With Best Compliments from

“HOTEL TELEHAUS” BANGALORE

**FOR HOMELY STAY AND PERSONALISED SERVICE,
COMFORTABLE & SPACIOUS ROOMS,
ATTACHED BATH, TELEPHONES**

IN THE HEART OF TOWN

19 KENGAL HANUMANTHIA ROAD (Double Road)

SINGLE Rs. 75/- DOUBLE Rs. 105/-

MONTHLY TARIFF AVAILABLE. Tel : 226976, 226812, 226754

With Best Compliments From

JYOTI NIVAS COLLEGE BANGALORE

CAMILLIANS

"The evangelical witness to which the world is most sensitive, is that which pays attention to the person and shows love towards the poor, the weak and towards those who suffer" (Redemptoris Missio, no. 43).

The company of the Ministers of the Sick, presently known as the Order of St. Camillus (OSC), was founded by St. Camillus de Lellis in the later part of the 15th century. Camillus was born in a tiny village called Bucchianico (Italy) on May 25th 1550. Till the age of 25 Camillus lived a dissipated life. In the year 1575 on February the 2nd Camillus got conversion from his dissipated life. (His thoughts swelling like an inexorable tide, crowded upon him, overlapping in his mind and increasingly leavened from the depths of his being came the solemn proposal expressed in a cry of liberation: "Lord," he exclaimed, "for so long I have not known you and have not loved you! Give me time to do penance and to weep for my sins"!)

Later Camillus went to the hospital of St. James in Rome to heal the soar that appeared on his ankle. From then on St. James' hospital became his home and the sick, brothers. During his stay in the hospital he found that the staff in the hospital are serving the sick not out of love but out of force and compulsion in order to get their salary. In 1582 on the 14th August, Camillus had the first intuition or inspiration to 'Organize a company of devout and good men, who without recompense but freely and

motivated by the love of God would serve the sick with that love and affection which mothers usually have for their sick child.'

Thus after having been confronted by the Crucifix Camillus was strengthened in his resolve and in 1585 Camillus sought the ecclesiastical approval for his little group which had now grown in number. Pope Sixtus V granted this approval on the 18th of March 1585. Thus the company of the ministers of the sick was officially born and was granted permission to wear the red cross on the habit. Five years later on the 21st of September 1591 the supreme Pontiff Gregory XIV signed the Bull 'Illius qui pro gregis' raising the company to the status of an Order.

The message of Camillus was and is quite simple and at the same time quite challenging to take care of the sick brethren 'with all love and diligence' to stir up the solidarity of everyone for their service to make sure that every environment or structure that receives the sick be truly 'Welcoming.' The hospital was the center of Camillus' life. He considered it as both the house of God and the suffering brethren. When he approached a sick person he served him as if he were the only person in the world with joyful dedication and total attention. At the root of his joyful service was the conviction that in the sick person he was serving 'the very person of the Lord.' The same Lord who has said "Go, preach the gospel and cure the sick . . . as

often as you did it to one of my least brethern you did it to me." Prostrate from fatigue and from various illnesses, Camillus de Lellis died in Rome on 14th July 1614, at the Maddalena, the Mother house of the Order, that preserves his remains, relics and writings.

The Church has recognized the witness of sanctity and the teaching of love of St. Camillus and has proposed them as models for Christians. On April 8th, 1742 Pope Benedict XIV declared Camillus de Lellis 'Blessed.' On June 19, 1746 the same Pope canonized him, defining him as the 'Founder of a new School of Charity.' On June 22, 1886 Pope Leo XIII proclaimed St. Camillus together with St. John of God 'Patrons of all the sick and hospitals in the world.' On August 28, 1930 Pope Pius XI proclaimed St. Camillus, with St. John of God 'Protector of hospital personnel'.

For four centuries the Order of St. Camillus has followed the road indicated by the Founder. The Camillians have completed 400 years of history. Many changes, revolutions and wars have taken place in society since that distant date of 1582. Little by little individual foundations grew sufficiently in terms of members, houses and activities and were juridically constituted as provinces. In 1986 the Order numbered 1050 members, distributed in 142 communities, thirteen provinces and one vice-province spread over 25 countries on 5 continents.

One who is acquainted with the Camillian charism would notice first of

all a plurality of ministry; a variety of health-care institutions (hospitals, shelters, mobile clinics, leprosaria, medical centers, dispensaries), social work activities (centers for the handicapped, mentally retarded, advice centers, aid projects in the slums), educational institutions (for hospital administrators, dieticians, nurses, training in child-care), pastoral centers, chaplaincies etc. This plurality of ministry as exercised by our religious responds, without doubt, to the actual needs of the civil and church communities. One may therefore affirm without hesitation that the Camillian presence in the world is highly significant and it appears to be healthy, alive, animated by hope and in constant growth, making the light of the Camillian charism of compassion, shine forth in those countries that are particularly in need.

The arrival of the Camillians in India is of recent date, only a few years ago; it was obviously a bit late, but thanks be to God, the foundation is laid strong. The primary concern of the Camillians in India is to provide assistance to the most needy. For this reason the emphasis is laid on forming the native religious, preparing them to assume tasks of direct responsibility. In 1985 a minor seminary was opened in Mananthavady (Kerala) and in 1991 a study house for the students of Philosophy and Theology was inaugurated in Bangalore. At any rate the first phase of the project, that is, the promotion and formation of the local vocations is beginning to give

positive results. At present we have two Indian priests, 8 in theology, 14 in regency and 9 in philosophy.

Compared with preceding centuries, in our era, the type of Camillian ministry, that is, service to the sick, has been broadened and renewed in

responding to the manifold needs of times and places. Each one of the missionary foundations offers a rich and fascinating history which signify the will of the Order to make present wherever possible the 'Perennial love of Christ' (constitution 1), according to the spirit transmitted by St. Camillus to his followers down to our times.

Bro. Moses Itta OSC

Forsooth, brothers, fellowship is heaven.

and lack of fellowship is hell:

fellowship is life and lack of fellowship is death;

and the deeds that do upon the earth,

it is for fellowship's sake that you do them.

With Best Compliments From

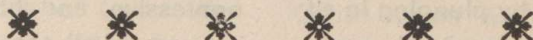


SOUTH - WEST PROVINCE

of

The Missionaries of St. Francis de Sales

[M.S.F.S]



QUO WADIS?

"You are a chosen race, a royal priesthood, a holy nation, God's own people, that you may declare the wonderful deeds of him who called you out of darkness into his marvellous light" (1 Peter 2:9-).

Undoubtedly this calls, every Christian for an awakening to oneself and to the situation around. But we may be amazed when we begin to see the naked realities around. Definitely this will be all the more when we compare the pressing need of the hour with the duties and obligations attached to our very Christian vocation especially as consecrated (priests and religious) people. It disposes us to ask the question to ourselves why are we here for? It enables us to search for our collective identity as christians and individual identity as consecrated people in India taking into consideration the general situation at present. It pauses us to ask the question what is the role of christians in general and consecrated people particularly in today's society? Can we evade or run away from the existential situation of the society telling that, "we are not of this world?" Don't we have a duty to join hands with others working constantly for a better world by plunging in all the realms of human existence? I, question the significant role played by christians, even priests and religious in different fields like politics, economics, science, social, culture etc.? Are we in the mainstream of our nation today? What is our representation in the policy and decision-making bodies of the Government? It is high time for us to reflect these matters too. We are perhaps as christians and

consecrated people quite far away from horizon, our vision is blurred, our path is wrong, and the mortals grope in darkness. In short our life has become almost like a ship without the rudder, knows not where it comes from and where it heads. We cannot bear with it any longer, we need a *metanoia*, a total change. There is no logic in whiling away time in idleness. The rudder is to be sought out immediately and placed for our better safety and security. If you want the things to be clear we should search for our ruder.

WHAT ARE WE "TO BE" TODAY?

While man is perplexed by the complexities of the world around, we are called to visualise a change, (*Metanoia*) which is possible and real. We are not born to vegetate and wither away but break to build, destroy to construct. In a country like India, are we just called to be cultic priests or are we asked to be leaders, prophets, and ministers in the modern society which is torn into pieces by different schisms, systems, and philosophies? Man who is a social being is tied up by many structures, both just and unjust, oppressive and liberative. Though we are part of all these at one time or other, we have now a reason by the very act of consecration to wake up from the deep slumber and wake society and conscientise it. We are to be agents of *Metanoia*, and to clear those filthy systems and situation which make life in human an immoral. We must blast those adamant and dormant structures and systems of the society by a powerful dynamite. We

must declare war against all unhealthy attitudes and actions. Perhaps we have to launch a revolution (not bloody) which would include even our own petty ideas and systems be evolved anew. We must visualise a new society evolving out of a revolution. If only we have the guts to dream, and make that dream a fact of life, we can really become a true disciple of Jesus Christ who himself was a rebel and revolutionary of that society. He was a question mark to then morality, systems and even spiritualism practised in those days. That is why He had the guts to read the book of Isaiah before the elders and the lawyers in the Synagogue, "The spirit of Lord is upon me because he has annointed me to preach good news to the poor, He has sent me to proclaim release to the captives and recovering of the sight to the blind, to set at liberty to those who are oppressed to proclaim the acceptable year of the Lord (Lk: 4: 18-19).

If a priest is today confined to Church and presbytery only, I doubt very much how can he make priesthood a relevant one. A priest must be a thirsty man who is ever in a activity for the salvation and liberation of all people and whole people. It is not a profession but a voluntary commitment to the person of Jesus Christ, and to the people of God. We have a duty to make the whole community dynamic and lively through an accepted pattern of morality. A priest must be a challenge and a question mark in today's society. Any Institution which does not question itself in the given situation automatically becomes irrelevant and a commodity of antiquity. Therefore we have every reason to question our priesthood in the particular given situation and

make sure whether it is relevant, if not it is high time to update it. We have to christianise the dechristianised society that is why we are called among many. Therefore we must spare no effort to bring about this change in all the spheres of human life.

How can we bring about this change?

Many of us are in a dilemma how to overcome this bad predicament to bring about this proposed change. Perhaps the first step is to efface some of the mental categories and make a leap without detaching yourself from the stem to which you are to be attached, namely the person of Jesus Christ. The moment we detach we loose our identity as consecrated people of God. We must have the firm conviction that we are messengers of Christ. First and foremost those petty and prejudiced categories that we carry in our minds handed down by tradition must be eradicated. We are not called to run away from the society but to bloom in the garden of society and spread the fragrance of sublime human values and die for the same cause. We are to be people searching for Christ in each and every moments not only in the churches or in the human hearts but including various spheres of human activities. The Christ whom we relentlessly search for, must be found in the society and not in the skies or in the heavens. Christ the Alpha and the Omega is hidden amidst us. It is only a question of exploring Him who is amidst us. Our Christ may not be a Christ of the past, but a Christ of the present. We must search Him in all ways and means possible. As part of searching Christ we must plunge in to different activities in the society without any inhibi-

tion, but with prudence and common-sense. Some of the priests and religious are today scared of involving in the wider realms of human life like politics, economics, medicine, science, culture, social etc. . I feel it is just because they lack confidence in themselves and trust in the person of Jesus Christ whose messenger one has opted to be. Instead some people prefer to remain in their own ghettos and while away time by blindly confined to the rules and regulations of the congregation of the diocese. Instead they must come out to the people and experience the sufferings of the common man and express sympathy and empathy, counsel and console him in all the ups and downs of their lives. Then a priest or a religious becomes a liberator, Minister, King, and priest in the modern society, for a priest is to be concerned to the salvation and liberation of whole humanity. If we have the courage to do that, we are to meet Christ, for Christ is the centre of the Universe. In the process of exploring Christ, we meet him and that encounter of Christ the unifying agents in others

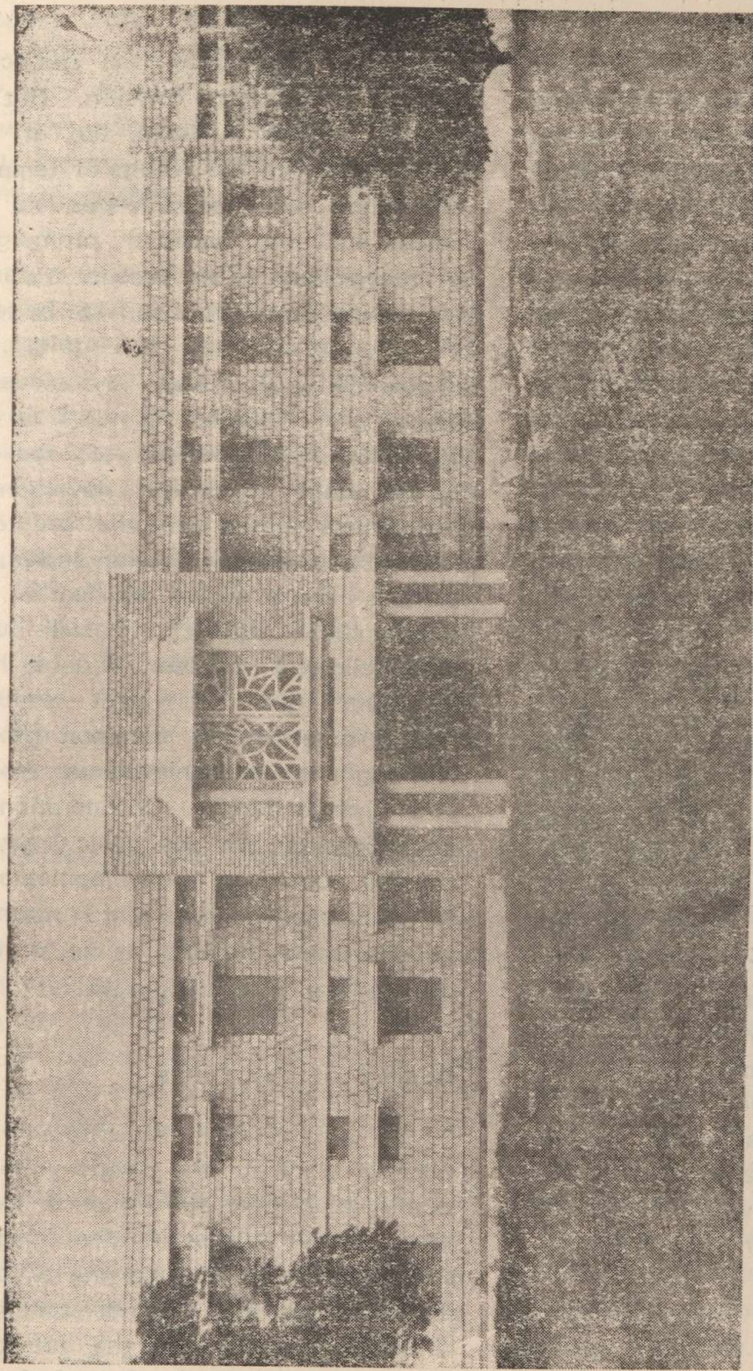
become a metanoia, a change in all the realms of human existence. Then we can be happy because the very thing we are looking for is achieved.

None of these suggestions mean that priest or religious should forgo their primary duty and go for the other activities. Priest and religious must often remind themselves of their primary duty. And if one understands the duty well from the right perspective, he will know that his duties and obligations are very much comprehensive. With the involvement of priest or religious into different activities his function is not going to be over. He has to work as the agent to animate the rest of the Christian community. And this Christian communities have to be animators in the whole human society. Then, we can see a new society emerging according to the vision of Christ, He being at the centre of the Universe.

Thomas Puliyanampattayil MSFS

Wherein lies happiness? In that which beckons our ready minds to fellowship divine, a fellowship with essence.

WITH BEST COMPLIMENTS FROM



SUVIDYA COLLEGE

**FRANSALIAN CENTRE FOR PHILOSOPHICAL STUDIES
MERMIERAGAR - HEBBAGODI
BANGALORE - 562 158
INDIA**

Phone: 422303

No To The Global Economic Schism

"Any ordinary city, however small is divided into two cities, one the city of the poor, the other of the rich, at war with one another," incomplete? wrote Plato in his 'Republic.' Likewise, our world today is undoubtedly polarized by two factions, viz. the rich and the poor. The former plunders blatantly and the latter surrenders passively. Thus we find on the one side the fortunate ones who are affluent and overfed; whereas on the other side lie in agony the desperate souls presenting the tragic trauma of an inhuman existence cursed by untold miseries and nagging hunger.

The Need of the hour

This global economic schism between the haves and the have nots challenges the human society to fight for the rights of the less fortunate. A feeling of frustration awakens among the poor as the disastrous gap between the two groups is widening. Even if the poor do not become rebellious to their miserable plights, the sight of the spectre-thin body of an Ethiopian or an Indian with swollen stomach and deep sunken eyes should question the conscience of every man and prompt him to action. Here the question "Am I my brother's keeper" becomes an outdated interrogation. Even the conspiracy of silence will be a sin against human collective responsibility.

It goes without saying that the governments, various voluntary groups and religious agencies are actively in-

volved in prosecuting the projects to eliminate this global division. But their efforts, though laudable, are at times short-lived with the results of temporary mitigations only due to inadequate measures and the lopsided promulgation of the policies. The hunt for a panacea for this perennial problem is to be termed as an utopian task. Nevertheless, this impossibility is never an excuse to allow the situation grow from bad to worse. The need of the hour is to adopt a strategic developmental programme based on the progressive model of 'reality, reflection and reaction process' for a global application. No geographical, linguistic, racial, cultural and religious barriers should hinder the humanity in its joint venture to find a cure for the common problem. Nothing can be achieved in isolation and independence. Co-operation and co-ordination are the basic requisites for the success of a developmental project. Further, development is not merely an economic growth. It is a multi-dimensional social process.¹

Reality of the times

In our effort to draw up a dynamic plan to eliminate the world-wide economic imbalances and injustice, the first step should consist in identifying and analysing the depth and gravity of this disastrous gap and in understanding its allied ramifications. At the outset, we cannot but observe the fate of the poor

1. C.T. Kurien, 'Poverty and Development', Madras, The Christian Literature Society, 1974, p. 149.

who become the signs of the times, both in the developed and in the developing parts of the world without exception. The extent of the poverty may vary relatively depending on the respective regional differences but the poor, where ever they are, bear the brunt of poverty.

Their material poverty diminishes the glamour of their cultural, social and political relevance and makes them poorer. Even in the economically affluent societies, there are pockets of the poor 'broken by unshared bread.' Poverty, illiteracy and diseases reign supreme here. Just imagine how in India which is a developing nation about 40 crores, i.e. half of its population are deprived of the minimum standard of life. Around the globe 70 million people are in the imminent danger of starvation. And two-thirds of the peoples of the world are economically impoverished ! ²

Reflection on the Causative factors

Man can never be poor, for the earth is never barren but ever pregnant with invaluable resources. While planning to combat poverty, the agents should realize that man is made poor due to his own intellectual poverty and the inability to exploit the resources properly. Apart from these, systematic exploitation institutionalized forms of injustice, unstable governments, inadequate structures, conflicts, and confrontations are responsible factors. The dia-

gnosis of the ailments of the third world countries would often reveal the depth of the wounds inflicted by neo-colonialism and international monetary imperialism. The social activists have the Herculean task to uproot these evils from history. This situation demands all embracing, courageous and urgent transformations. ³

Reaction with a constructive programme

The poor are not less human beings. Wealth may evade them but not their indomitable human spirit. Their material impoverishment can be overcome with an organized effort. There cannot be fixed blueprint for a successful development but there are certain general principles to be followed in its application.⁴ Neither the opening of public kitchens nor the sharing of the excess bread can be adequate solutions. Waging an open ideological war against the rich also would be a futile attempt. To effect the desired changes in the life situations of the poor, projects meant to attain self-reliance should be promoted. Resources should be properly and justly channelized and distributed. Employment opportunities and educational facilities should be created. The structural alterations within the various institutions should enhance humanization, socialization and integrated human development. New co-operative relationships and global economic systems are to be given

2. M. Darrol Bryant, 'A World Brocken by Unshared Bread', Zurich, WCC, 1970, p. 10.

3. John Desrochers, 'The Social Teaching of the Church', Bangalore. 1983, p. 233.

4. Bernard Llewellyn, 'The Poor World', London, Zenith Books, 1967, p. 84.

impetus. In such an economic scenario, the prevailing global economic schism would vanish as an error of yesterday and a just world would emerge triumphantly making each one an equal among the equals.

Finally, the cries of the poor should not go unheeded due to the callous indifference of the neighbours. The universal brotherhood of humanity binds all to share the burden of others. Let not the much proclaimed preferential option for the poor and the needy be

restricted to the framework of certain religious ideologies alone. Rather it should become the basic attitude of man to build up a united humanity. The human solidarity is not an unattainable goal but its preliminary hurdle, no doubt' is the existing global economic discrepancies. Let us all first say no to this economic schism.

J. Joseph

St. Peter's Seminary

*Friendship is constant in all other things
except in the office of the affairs of love.*

With Best Compliments From

MR. & MRS. JOHN

AND

AROGYAMMA

With Best Compliments From

MISS AGNESE & RANI

MR. & MRS. JOAN GOVES

MRS. SRESHTA & MRS. U. L. REDDY

Born to be Torn !

India lives in the minds of the Indians. India, not the triangular land mass on the map of the world, but India of every man's dreams, the majestic land enchantment that have been shrouded with the mist of fantasy, since time immemorial. Yet what remains is not the once proud land, but caught in the whirlwind of communalism and separatism, a torn breath, stifled and crumpled by the greed of the Indians.

India is proud not because of her extent, belief, but for her people, for her power to adore, assimilate every religion of the world. Timelessly, invaders have marched to the ancient land, but settled down and gradually became part of the closely knit Indian community. The Vedic hymns float in the exotic breeze of India, while Buddha's eternal message of 'Dharma' or righteousness stirs the hearts of many, likewise there are the Christians, Muslims and the Jains. It like the strings of a lyre, each incomplete without the other.

For centuries we have lived in peace and harmony, burying the differences linked by the common bond of nationality. Perhaps there are very few countries that can claim of the diversity that is in India. Every part of India is totally different from the other. It is like different independent nations within a common boundary and that gives the concept of unity in diversity. Unfortunately today India's religious and national integrity is at stake. All

our expectations have been shattered as man started fighting and spilling blood on the pretext of religion. "Perhaps more blood has been shed in the name of religion than in the name of anything else", wrote Nehru. Alas! How true!

Religion is something that is meant to calm the wild furies of a passionate human and make him less violent and more sociable. It gives the individual a readymade set of rules to follow, something to look forward to, something to work for and to believe in. This gives him a feeling of security and that of well being. He becomes more broad-minded and less hostile.

India's national integration is very closely related to religion, because the basic difference among the Indians is on the grounds of religion. India has been united by Ashoka and Akbar by following religious tolerance. But today the message of infinite blessings have been left back in the pages of time. India is on the verge of disintegration with the old feelings of difference having surfaced. Amazingly enough, the feelings reached the peak just before the 1991 elections by the shrewd manipulations of the political parties to gain popularity in the country by arising religious sentiments. The best example is the Ayodhya issue. Lord Rama would have detested to stay in a place infested by the vile conflicts — the result of dirty politics. The Koran also forbids religious gatherings of the Muslims in any controversial place. Shameful is

the interference of religion with sports. The battle is not for religion, but lurking behind the holy mask are the claws of greed, lust and power.

Our call today is to become united as waves of one sea, as leaves of one tree, as bricks of one house, as flowers of one bouquet to fight against the evil elements that cause disintegration.

The world will know us not by our religion, but by our nation. Fresh winds are blowing across India, marked by a new era of hope in place of despair, enthusiasm in place of stagnation and dynamism that would transform the entire nation beyond recognition. But for this there is a greater need that all Indians join hands to promote unity, solidarity and integrity.

Jose Chiramattel
Dharmaram College

*Why should your fellowship a trouble be,
since man's chief pleasure is society.*

JOIN THE MOVEMENT AGAINST DRUG ABUSE!

Drug Abuse is one of the greatest threats the humanity ever faced. Thousands perish hopelessly in every Indian city under its clutches.

To spread rays of hope we, the dynamic youth of **Claretian Seminary, Bangalore**, unite together under the aegis of **HOPE**.

It works for the **Prevention** of Drug Abuse. Its target groups are :

Students

Youth Groups and

Parents and Teachers

HOPE has **A Library** with moderate collection of Books, Research work reports, Pamphlets and articles, relating to Drug Abuse and Alcoholism.

A Documentation Centre with information from various newspapers and magazines in Malayalam and English.

HOPE is at your disposal for :

- Awareness programmes and training programmes
- Undertaking Research works and Surveys
- Literature, information and consultation
- Conducting Audio-visual programmes

For further information, contact :

**Claretian Seminary,
28/12, 18th Cross Road,
Malleswaram West, Bangalore - 560 055
Ph. 341932**

HEART THEOLOGY

Today Theology is at the crossroads. Theology is the articulation of one's faith and expression of one's relationship with God and the people. There are divergent theologies highlighting one's love of God and love of neighbour. There is a conflict between theologies of identity and relevance. In this context of theological pluralism, Heart Theology is proposed. The heart is the seat of love, charity justice and harmony in the positive sense.

The World

It is amazing how ready people seem to be not only to destroy things but to kill each other. People are oppressed. Communal tensions and struggles for self-determination mark the daily lives of the people. The dalit and the tribals cry for justice. Violence and terrorism permeate the whole world. As a result we lose our sensitivity and we become lukewarm. We wonder whether our hearts are dead or not. The reason for these social aberrations is rarely a passion for justice. Often it is selfishness, desire to dominate and manipulate, envy, hatred and frustration. These are wrong values because the heart is deviating from what it has to be.

Methodology

The starting point of Heart Theology is the heart of the people. In the bible we find references for the sources of evil in man and as a result in the world. "But what comes out of the mouth proceeds from the heart and this defiles a man. For out of the heart come evil thoughts, murder, adultery, fornication, theft, false witness and slander" (Mt 15:18-19). Therefore the act of theologizing consists in listening to one's heart where one ex-

periences the immanent presence of God and finding out one's fundamental option either for God and people or against God. It is the articulation of one's strong faith in Christ, the model and ground of our Christian life, and a response working towards alleviation of negative values. Many of the present theologies cannot provide us with an adequate tool for actualizing peace and harmony in the world. However, heart-centred Theology is not an introvert attempt to encounter God within oneself but an extrovert endeavour to contribute one's share in the light of two great christian principles—love of God and love of neighbour. Created in the "image and likeness of God," we are stewards to set things right in the world. Only when a person discovers beauty of heart, does he become sensitive and humane.

People are challenged to express their faith in the world today. They have to respond to a living God. To do so, people have to realize the quality of their hearts. Our response is a commitment to the person of Christ who is "the way, the truth and the light" banishing darkness from the lives of the people. Each one has to make a decision to do everything in his or her power to eradicate violence, terrorism and social discriminations.

Conclusion

Heart Theology poses an all-round challenge to each one of us. This Theology inspires each one to have a heart relating to hearts. One needs to make renewed commitment because the heart, the ark of God, expresses fraternal love instead of vested interests.

Joy Poonoly C.Ss.R.

DIPLOMA COURSE IN SPIRITUALITY

Organized by the

INDIAN INSTITUTE OF SPIRITUALITY

in collaboration with

ST. PETER'S PONTIFICAL INSTITUTE OF THEOLOGY

For applications and prospectus please contact:

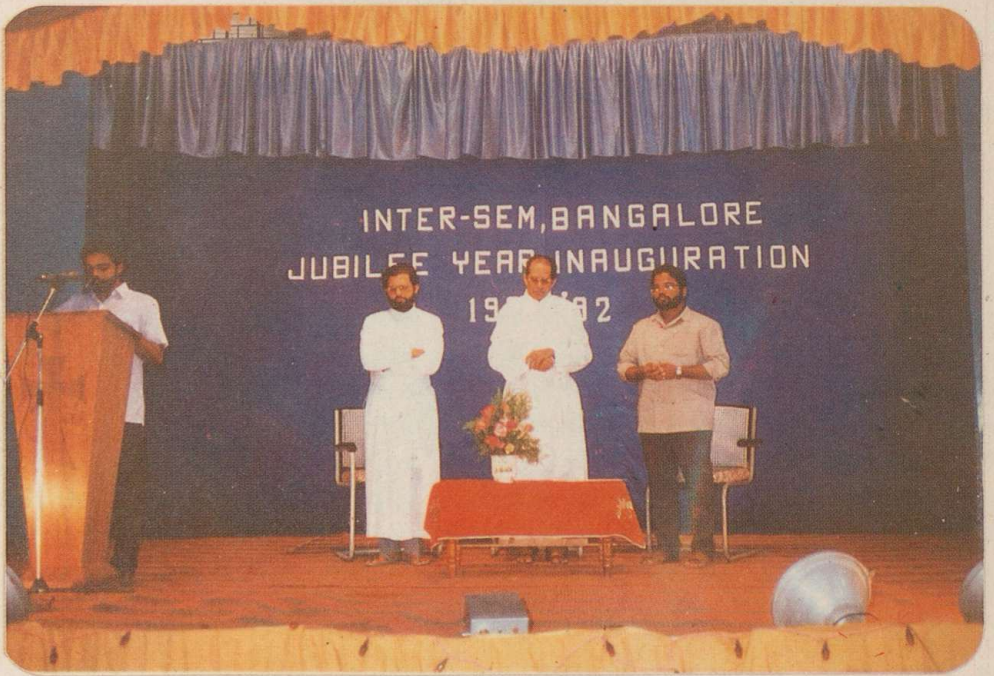
The Director, I. I. S., Vinayalaya
Malleswaram West, Bangalore - 560 055
Phone : 340379

INDIAN JOURNAL OF SPIRITUALITY

Subscribe to it today itself

Subscription Rates: Rs. 40.00 (One year)
Rs. 75.00 (Two years)
Rs. 185.00 (Five years)
USA & EUROPE (Air mail) – \$.20.00 (One year)

Please write to: **The Circulation Manager, I.J.S., Vinayalaya
Malleswaram West, Bangalore-560055, INDIA**



Dedicating the Silver Jubilee Year to the Lord



Together we work; together we serve. A 'still' during the Sramadan Day
at Sanjay Gandhi Hospital

DARE ERR

My heart overflows with a deep sense of gratitude, whenever I think of those who have been directors and guides to me in life – leading me safe home. These were men and women, who suffered the brunt of life and had a life time's rich experience at their behest to assist them always. They counselled me constantly not to make a mistake. Don't do this – this would be the consequence, they would say." If you want to be successful in life follow this course – don't do that." So I was bred in a school of 'don'ts' all through. It was a long time after I happen to overhear, "To err is human, to forgive is divine."

Then it dawned on me at once: why not err? Because I began to witness that those who erred made more progress in life than those who were always controlled by the 'don't' mechanism.

I saw that erring has great didactic value in itself. First and foremost, to err is human. And we are human. Hence we do commit mistakes. Then why not dare err? The point is why don't we boldly take responsibility for a faltering step we take? If to err is so human, it is divinity that we behold in forgiveness. By erring we are providing an opportunity to the Divine to work wonders in our lives.

Further, a mistake committed offers an opportunity to grow. It serves to prove one's worth. It enables the person to leave no stone unturned to overcome the seemingly unsurmountable difficulty. It is by making a series of wrong decisions

that one learns to make a genuinely mature decision.

Remember, the time-tested and time-proven quote (adage), "Failures are stepping stones to success." True. Failures are capable of imbueing a person with necessary motivation and determination to win. The courage to stand erect, the boldness to fight, that is what one requires in the face of failures. The firm belief one has in his convictions and the goal to be achieved will help one march ahead with unflinching courage at the face of every trials.

Therefore a person must never be hesitant to voice his opinion. Dare differ from others if you think your views are different. To conform with the majority just for the sake of avoiding a quarrel or an argument is compromise, cowardice. Henry D. Thoreau, the world renowned writer writes in his 'Walden,' "Public opinion is a weak tyrant compared with our own private opinion. What a man thinks of himself, that it is which determines, or rather indicates, his fate." It goes without saying then that ultimately an individual is responsible for himself. Therefore the struggle to conform and float along will result in the creation of yet another stereotyped personality.

Therefore to make headway in life one needs to break out of customs and established patterns of the society. Thoreau remarks in his first chapter of 'Walden,' "No way of thinking or doing, however ancient, can be trusted without

proof.....what old people say you cannot do, you try and find you can. Old deeds for old people and new deeds for the new." We do experience that certain restrictions placed on us by certain elements of the society hinder our growth and progress. What is to be done again, is to differ if need be. And if we make a mistake in the process, it is ok. It'll be accounted for.

In the field of psychological researches, particularly in the arena of hypnosis, the psychologists have explored into a new area- 'self hypnosis.' Self hypnosis has emerged as a branch of Hypnotism. Usually in hypnotism the person who hypnotises suggests solutions to the

client's problem. In complete contrast self hypnosis follows a process where the individual himself does the hypnotising and suggesting of solutions. This may sound strange. But this is the need of the hour. You are capable of pulling your own strings.

The mistake that one commits is part of one's attempt to become an individual on one's own right. The will to win, the courage to stand for one's convictions, the guts to say 'yes' and the guts to say 'no' emphatically, that is what 'to err' would mean. The outcome, would be satisfaction, success and confidence. So dare err!

Santhosh Mathew TOR,
Assisi Bhavan

He who has no friend and no enemy, is one of the vulgar: and without talents, powers, or energy.

- Laveter



With Best Compliments From

ST. ANTHONY'S FRIARY

85, HOSUR ROAD,

BANGALORE - 560 095

THE PEACE PRAYER

Lord, make me an instrument of your peace.

Where there is hatred, let me sow love;

Where there is injury, pardon;

Where there is doubt, faith;

Where there is despair, hope;

Where there is darkness, light; and

Where there is sadness, joy.

O Divine Master,

Grant that I may not so much seek

to be consoled as to console;

to be understood as to understand

to be loved as to love;

for it is in giving that we receive;

it is in pardoning that we are pardoned, and

it is in dying that we are born to eternal life. Amen.

St. Francis of Assisi.

THE MISSIONARIES OF THE SACRED HEART (M.S.C.)

Our founder, Father Jules Chevalier was a man of his time. He was deeply moved by the evils that afflicted the people of that period. As he contemplated the Heart of Christ, in whom is revealed the compassionate love of the Father, he discovered there the remedy for the ills of the world.

Inspired by his love for the Heart of Christ, Jules Chevalier in 1854 founded the Missionaries of the Sacred Heart, a religious society of priests and brothers committed to a vision of the love of God and a mission of service.

We too are inspired by the same gift our founder received. In our communion as brothers we live our faith in the compassionate love of the Lord.

At the same time we are sent into the world to proclaim the Good News of the love and kindness of God our Saviour and to bear witness to it in the whole of our lives.

From humble beginnings in France, the Congregation has now spread throughout the world and today you can meet our priests and brothers in Europe, Asia, North America, South America, Africa and Australia. Currently 30 of our members are bishops in various parts of the World. The Generalate of our Congregation is in Rome.

In the service of the church, we run Colleges, Parishes, Seminaries, Retreat Houses, Missions, Social Development programs, Media and so on. In all our activities we try to promote a Sacred Heart Spirituality. The Sacred

Heart Spirituality is based on a profound realization of our personal needs of life, of love and of meaning. It is in discovering the answers in the Heart of Christ, in the depths of his personality, that we discover a meeting place of human yearnings, and God's graciousness. We discover an understanding heart-open to, feeling for, giving to all men and women. We are keen to spread this "Spirituality of the Heart" in the world and as such the motto of our Congregation, given by our founder is "May the Sacred Heart of Jesus be loved everywhere." The members of our Congregation have a special devotion to the Sacred Heart of Jesus. We honour Mary under the unique title of "Our Lady of the Sacred Heart."

In 1985, we opened our first house at Richmond Town in Bangalore and named it, Hridaya Bhavan. In our own lives and in our dealings with others, we try to imitate the virtues of the Sacred Heart, showing compassion, friendliness, understanding, hospitality and good humour.

"Ours is a spirit of family and a spirit of brotherhood, formed by kindness and understanding, by compassion and mutual forgiveness, by gentleness, humility and simplicity, by hospitality and a sense of humour."

(M.S.C. Constitution
No. 32.)

**AN IDEAL PLACE WITH NATURAL SETTING IN BANGALORE
FOR
RERTEATS, SEMINARS, COURSES & CONFERENCES**

CLARET NIVAS

For Details Contact

**The Administrator,
Claret Nivas,
Carmelaram P.O.
Bangalore-560 035**

Phone { Res. 2022
Off. 2059

Best Wishes From

CLARETIANS

**CLARETIAN PROVINCIAL HOUSE
P.B. No. 1321
BANGALORE - 560 013
KARNATAKA**

Is There Meaning in Religious Life in India Today?

Religious in their attempt to become more credible and efficacious, to be more genuine and authentic in their mission as well as witness have gone through a series of changes over the past few decades. In the sixties, there were lot of tensions within the religious communities wanting to be the "leaven" in society, but were fearful at the same time to let go of their monastic structures and comfortable life styles. With Vatican II and other church documents, there seemed to have a process of renewal and it was found successful to remove some of the monastic structures. But it failed to bring in a new vision of apostolate that is meaningful and relevant to the people of the contemporary society. So the baffling question that cropped up in the religious circle is that, should the religious still cling on to the traditional principle that their apostolate is meaningful only as long as they run schools and institutions? Or should there be a shift in the emphasis from service to sharing the life with the people in the concrete existential situation of here and now? I therefore in this essay would like to present my views on this problem.

If we still cling on to the principle that religious life is meaningful only as long as we have service to render to the society, the existence of religious life loses its meaning and warmth and it cannot be considered as

a radical following of Jesus. The problem here is that, we will run a few schools, hospitals, colleges and orphanages and sit back complacently feeling that our apostolate is over. To be effective and radical in our apostolate we should first of all set ourselves free from the faulty notion of the term apostolate itself, and should strive every nerve to establish the society, of which Jesus spoke of. It begins to exist when the society is characterised by self respect, freedom and equality from the part of the individual.

We know for certain that the contemporary society is featured by mass poverty, atrocities and inhuman deeds. In such a deplorable situation can the traditional apostolate of running a few schools, colleges and hospitals be effective? Relevant and meaningful apostolate, from the point of sharing the life of the people, their faith in God, their feelings of self worth, human dignity and sense of freedom and equality, is more powerful and better communicative than a service-centered apostolate. Because this sharing of life and the interaction with the people awake a new awareness in them of their own human worth and potentialities.

It is at this point that Jesus becomes the primordial missionary and a radical example for any religious. Jesus entered into his apostolate by

becoming one with the humanity of his time. He allowed himself to be baptized by John, and recognized and accepted all persons as his brothers and sisters.

In such a way of life, a life lived with the people in commitment to God as well as to the people of God, there emerges a new meaning to the spirituality of vows. The care and concern, and the spirit of sharing of the poor will definitely teach one what the vow of poverty is all about. In this situation one sees poverty as loving one another, being free as opposed to being controlled by the fears and insecurities which luxury and prestige give to one. There will not be any confusion about the life of poverty and there will be a uniform understanding of the same. In such a situation the ideal life of poverty is materialized.

Again, the new apostolate, celibacy will be seen from a new light. It will help one to open ones heart in love to God and to other persons irrespective of creed, colour, caste and sex. The living of our vow of celibacy in our

present-day society will have a valuable witness to the most radical Christian message 'Love one another'. The vow of obedience too, receives a new life and meaning. One sees obedience in a new light as a call to be authentic and true to oneself, to others and to God; as a result one becomes free from within. This is the spring of inspiration to the one who listens to God in total trust and complete self surrender, and to struggle with the people to build up a new human society which will assure all the values of the Kingdom brought to man by Jesus. Religious obedience therefore is not mere act of submitting oneself to religious superiors and religious austerities but rather a response to God's call to share in the mission of Jesus which is to be found expression in the here and now concrete existential situation of our society. Thus to conclude; only a shared apostolate can bring about a change and transformation in the dilapidated society and it is in redeeming the individuals from such a dehumanizing situation that we should locate our place in the society and find meaning for our religious life.

Thomas Kochalumchuvattil MSFS
Suvidya College

Those friends are weak and worthless, that will not use the privilege of friendship in admonishing their friends with freedom and confidence, as well of their errors as of their dangers.

- Bacon

The Pains and Pleasures of Travel

My friend took me to the railway station forty minutes before the Karnataka Express was due to leave Bangalore city for New Delhi. We hurried through the crowd in search of our coach. In spite of being early, on entering the train we found that all places to keep the luggage were occupied. After a few whispered abuses I managed to keep the luggage under the seat. Then I discovered that there was no hook to chain my box. I tried so hard to chain the box that it won the attention of a Sardarji. He wrestled with the chain and the box in different combinations and designs before he finally succeeded.

Since my friend was busy, he soon took his leave. That left me alone with so many – the passengers and others who had come to see off their friends. The train started moving. People inside and outside the train began to wave their hands and wag their tongues. I was the only one left in the cold. I rushed to the door and started waving my hand, as if there were someone in the crowd seeing me off too.

I enjoy sleeping while travelling. With that thought in mind I had booked an upper berth. I placed my pillow and water-bottle on the berth and sat down to chat with the other passengers. After half an hour, a lady occupied my berth ignoring my belongings which were already there. Thinking that she will move to her own berth later, I did not protest.

At about 9 O' clock the lady called me and said, "Bhai Sahib, if you could

remove your belongings I can start sleeping." I stood up and asked, "Why? This is my berth. What is your number please?" She told me, "I have told the TT that I want to sleep in this berth." I said, "I told the very same thing to the man in the booking office some ten days ago."

There was no let up between us. Then a middle-aged man came to her rescue. He had an over-all view of a frog with umbrella like belly and buffalo like bushy ears. The frog man told me that I should give the berth to the woman. I told him "Usually I get up very late in the morning. If I sleep in the lower berth it will be a disturbance for all of you. You too have an upper berth. Why don't you give it to her?" He took it as a challenge and said, "Sister, you can have my upper berth. I'll take the lower one." That settled the problem. We wished each other goodnight. The lady even presented me with a soft smile.

To prove my previous day's point, I slept till ten in the morning. They all seemed to be convinced of my habit when they wished me good morning. I descended from the upper berth with a tooth brush in my mouth and a comb and towel in either hand. During my onward march to the toilet I noticed many glancing at me with amusement. I was very gratified to see that I was being paid some attention.

Still half asleep, I pushed open the toilet door. To my surprise there was a girl inside. Fortunately, she was only

combing her hair and attempting to improve her exterior. Shock made us both static for some time. A rain of abuses from her mouth brought to myself.

She: "You bloody . . . What's your business here?" After stumbling for a moment, a few words fell out of my mouth.

I: "Business . . . I am ashamed to perform my business right in front of you"

She: "Don't you have the sense to understand that when the door is closed there is someone inside?"

I: Sorry yaar. But why don't you bolt the door when you are inside?"

She: "SHUT UP!"

I: "Ofcourse. As soon as you get out." She stormed out and disappeared. I went in to complete my morning ablution.

The bearer came with a paper napkin and refiller to take my order for food. "Lunch and dinner sir?" I replied emphatically, "No lunch and no dinner," pinning my hope on the chapatis and fruits in my bag. Seeing that I am not a willing costumer he took an about turn to take the order from the frog man with buffalo ears.

In spite of the friction we had in the beginning we were good friends soon. We discussed many problems and many solutions were arrived at. One such problem we discussed was the Mandal Commission Report. Both of us contributed our share to make the discussion a heated one and make each other more confused. When our arguments had reached a sort of climax, a bedraggled boy

with a broom presented himself before us. The frog man who was so vehemently arguing against the report got agitated at the sight of this wretched fellow. He said, "Mandal has arrived. Once someone implements this report we will have to salam these" salas. He planted a kick on the boy's behind to chase him away.

In the afternoon the train stopped at a place for signal. Many people got out of the train to have a little walk or to ease themselves against little bushes. I noticed a boy running to a tomato field. He picked the tomatoes wherever he could and came towards the train. Someone asked him where he could buy such tomatoes. The boy simply pointed at the field as there was a big tomato in his small mouth. Within seconds people started flowing to the field. It was like the Iraqi invasion of Kuwait. They merrily ran around collecting tomatoes. Those who reached the field late couldn't wait to select the best ones as the train, now ready to start gave a loud whistle. So they uprooted the plants with both hands and ran towards the moving train.

In the evening we reached Bhuswal. I got out to buy some fruits and fill my water-bottle. On my way back to the coach I noticed a heap of food parcels on the platform. It was meant for some other train. I stood around for some time imagining if all these silvery parcels were silver biscuits. Suddenly I noticed a cow eating the food parcels from one end of the pile. Someone in uniform chased the cow away but not before she had her fill.

Next I saw a street dog coming that way. Soon the parcels caught his eyes.

He tasted one or two packets. He was not impressed with the railway dishes as is the case with many train goers. Anyway he was kind enough to bless the food with his usual style by lifting one of his hind legs.

Back in the train a ragged old woman with a child started telling her sad lot. The lady with whom I had quarrelled made a thorough search in her bag to discover a ten paise. She gave it to the woman. The woman was not pleased and so she complained. That made the other lady to unveil a great truth, perhaps, a Nobel Prize winning formula.

She started explaining that there are about 27 coaches in this train, each

with at least 75 people. That means there are about 2025 people. If all of them gave ten paise, the woman would get Rs 202.50, which is nearly the fare from Bangalore to New Delhi. Of course all of them may not be so generous, but there are many who may give even more than ten paise. This type of people cover five to seven trains a day. So, isn't ten paise enough? The poor woman did not wait there to hear more philosophy. She moved to the next coach with the hope of finding better people.

While I sat lost in the maze of philosophy and arithmetics the train reached our destination. After bidding good-bye to my new and short lived friends and taking down some of their addresses I rushed off to the auto stand.

Jose George
Claretian Seminary

"I made countries: I never pretended to make friends", said Napoleon On a rocky little island he fretted away the last years of his life.

— Bruce Barton,

Best Compliments from



CAMILLIANS

St. Camillus Study House

Post Box : 2913

Dharmaram College P.O.

Bangalore - 560 029

CT Library



* 8 8 0 0 0 5 6 8 *
M73 IN815/1992

ANOTHER INNOVATIVE
AFTER 'BON VOYAGE' & 'ENCASHARE'
LOANS

**COMPUTER
LOAN**

For Practising Chartered Accountants.

Loan upto Rs. 50,000/- to
Chartered Accountants for acquiring
Personal Computer and accessories.
Repayment in 60 equal monthly instalments.
For more details, contact any of our
302 branches all over India.

Chairman
K. Cherian Varghese



Your interest, above everything else.

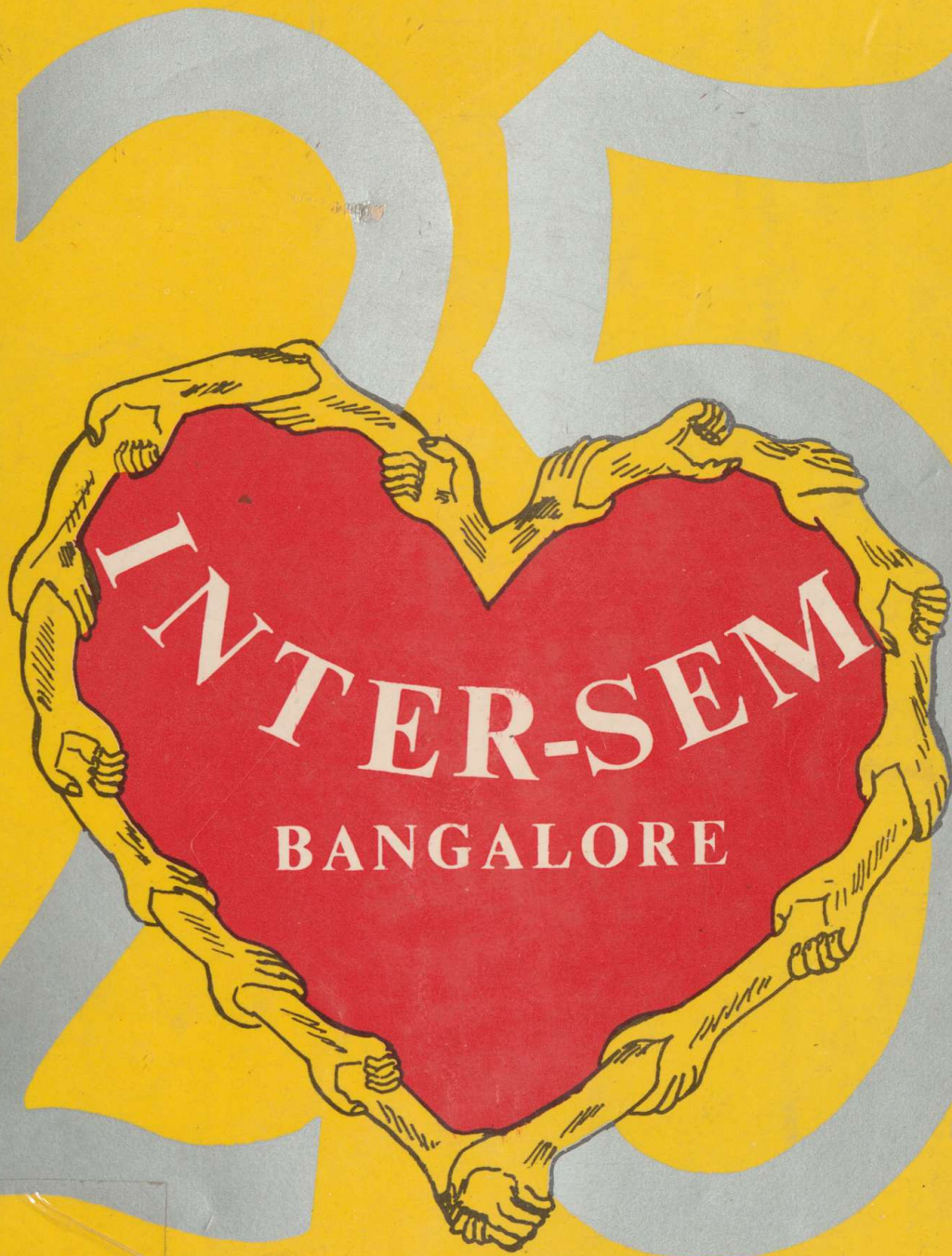
Opening shortly new branches in
BOMBAY - Goregaon (West), Thane, Surat, Baroda & Patna.

DHARMARAM

MF3

INBIS/142

LIBRARY



1967-'92