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Editorial <i>George Kudilil</i>	03
Mission Approaches in the Evangelizing Process – With Special Emphasis on Human Promotion in the Missionary Context of India <i>George Kudilil</i>	05
Institutionalization Paralyzes Evangelization? <i>Jose Mariadas OIC</i>	27
Rethinking Evangelization. Khristbhakta Movement as Dialogal Mission of the Church <i>Jerome Sylvester IMS</i>	35
Migration as a Tool of Evangelization <i>Sajan George Thengumpally</i>	51
Mission as Concern of the Church in the Code of Canons of the Eastern Churches <i>Jerom Puthukulangara</i>	69
Book Reviews	79
Review Article: Martin Luther in the Quincentenary Year of Reformation ♦ Volker Reinhardt, <i>Luther der Ketzer. Rom und die Reformation</i> (George Kudilil)	
♦ James Thodathil, <i>Order of Service of the Sunday of the Departed</i> (Xavier Christy)	
♦ George Ayyaneth OIC & Philip Vysanethu OIC (eds.), <i>Breathing with Two Lungs: Complementarity of the Orient and the Occident in Theologizing Today</i> (Alex Pandarakappil)	
♦ George Kudilil & Alex Pandarakappil (eds.), <i>Mission and Contextual Formation</i> (Seena Pereppadan)	

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Editorial

Jesus' proclamation that he has come to announce the good news to the poor not only makes his mission clear but it also enunciates the *raison d'être* for the church and its mission for he sent his disciples as his witnesses and promised that they will do greater things than he did. Announcing the good news of liberation of the poor is therefore mandatory and normative for the church. All the members of the Church share this responsibility of bearing witness to Jesus and thereby to proclaim the good news. Jesus' words, "The poor are always with you" (Mt 26,11) implies that those who need to get the good news are ever present in history, and complacency has no place in the attitude of the Church. It has to ensure that the good news is proclaimed to all (cf. Mt 11,5). Material poverty is only one type of poverty and there are numerous poor people who may not be poor in the material sense, lacking primary amenities and basic requirements. Saint Theresa of Kolkata had understood that it is this type of poverty that the Christians should address and she herself gave an example through her all embracing love and concern.

Constitution of India acknowledges the plurality of the nation and vouchsafes its citizens that it guarantees them universal human rights based on equality, fraternity and dignity of all. It involves freedom of religion, with all its contributing factors. But now it is visible in the nation that a climate of intolerance, ostracism and discrimination based on one's religious affiliation is growing, which is contrary to the concept of a developed, modern nation. By polarizing the people on religious grounds, some fundamentalists hope to win the elections and establish a religious theocracy, where other religionists are unwanted or at the most reckoned as citizens of lower class, without rights and privileges. Not only that, there is a propaganda machine, which produces hate-literature targeting some religions, their principles, personnel, institutions etc. Laws are being promulgated in state legislatures after the model of the infamous blasphemy law in Pakistan, against the spirit of the constitution and open to interpretations according to the whims of anybody. In this troubled waters of social unrest, consciously boiled by small people wielding much power, one wonders how the seeds of the Kingdom of God could sprout. The unfinished story of the sufferings of Kandhamal Christians is still before our eyes. The martyrdom of the poor faithful continues and nobody knows when it will be over and justice be given.

One of the mission strategies is to establish institutions in the mission areas through which the church can communicate with the local population and disseminate the values of the Kingdom. They must be incorporated in the local culture and ethos. They can be in the educational field, health care or social service sector or assume the forms of self-help groups, training in village industries, legal aid cells, women empowerment groups, movement for environment or wild life protection, preservation of water sources, waste disposal, alternative sources of power, organic farming techniques and many more. Church should keep in mind that the institutions are not the end but means for preaching the Kingdom of God. What happens often is the contrary. Missionaries tend to become managers of their institutions and forget to preach the gospel or witness the healing and saving

Mission Approaches in Evangelizing Process - With Special Emphasis on Human Promotion in the Missionary Context of India

George Kudilil

Fr. George Kudilil, who belongs to the Archeparchy of Tellicherry, is at present on the staff of ETC and serves as the chief editor of ETJ. He holds M.A. in Philosophy; LSS from PBI, Rome and doctorate in Biblical Studies from Hochschule Sankt Georgen, Frankfurt. He is also an *Éleve* of the *École Biblique*, Jerusalem. In the following article he discusses various approaches to the concept of Mission and explores how institutionalisation has come to play a prominent role in the evangelizing process. It is through the involvement in developmental and philanthropic activities that the church began to construct structural establishments that gradually swallowed the mission work itself. For proclaiming the good news of the Kingdom, church needs institutions. Nevertheless, they are only means for proclaiming the liberative good news. Does the church need to be liberated from institutions?

Key words: mission, evangelization, missiology, institutionalization, liberation theology

Introduction

The church derives its missionary mandate from the explicit command of Jesus to “go into all the world and proclaim the good news to the whole creation” (Mk 16,15). All the three synoptic gospels as well as the Gospel of John records this command in similar terms. Jesus is the missionary par excellence. He was sent by the Father as his messenger (Jn 20,21). The mission of Jesus was to preach the Good News. The gist of Jesus’ preaching may be summarized as Kingdom of God. Life of Jesus itself was the content of his message of the Kingdom of God. It includes his proclamation, healing and sanctifying ministries as well as his passion, death and resurrection.

The evangelizing mission of the Church also foresees that the Church proclaims the good news of the Kingdom of God. This good news is about the reign of God, who is acknowledged as the sovereign king of the universe. God’s reign is the “starting point and context for mission.”¹ The Kingdom of God is nothing other than the establishment of the human family of God and its fruition in fraternity and well-being. Along with it, human being is able to enjoy liberation in its integrity

1 D. Senior, “The Foundations for Mission in the New Testament,” in D. Senior & C. Stuhlmüller, *The Biblical foundations for Mission* (New York: Orbis, 1983) 144.

Institutionalization Paralyzes Evangelization

Jose Mariadas OIC

Dr. Jose Mariadas belongs to the Navajyoti province of the Order of the Imitation of Christ. He secured his Licentiate and Doctorate in modern western philosophy from PUG, Rome and is now on the Faculty of Philosophy, DVK, Bengaluru. A veteran missionary and acclaimed teacher, Dr Mariadas analyses the dilemma faced by the church today in its evangelizing endeavours. He starts by analyzing institutionalization of various kinds - faith and traditions, authority and institutions in the strict sense. Chronologically, the last one took place as the last but is continued in many cases as the only means of evangelization. In fact institutions do alienate people from the Good News which they are supposed to proclaim because the people of God do not enjoy the priority of institution-runners.

Key words: evangelization, inculturation, institutionalization, *Evangelii Nuntiandi*

Introduction

The term *institutionalization* is very complex and often it is misunderstood as the system of running institutions. Institutionalization can happen at different levels, namely, at the levels of traditions, faith living, exercising power and running institutions. At each level, the authenticity and the original purpose are forgotten or lost. Then the whole system deteriorates and turns out to be an oppressing system instead of a liberating one. This is, in general, what we call institutionalization. As an evil, it has manifold forms, too. Unlike other instances of institutionalization, such as in politics, culture, etc., in the church this happens at all levels because all those above mentioned fields are present in the church.

Church is the salvific presence in this world. But it is both divine and human. As a human institution, the weakness of the Church lies within its own heart. Normally, there is a division of power and there is a distribution of power in any system, such as political or organizational. The legislative body makes the laws and regulations. Bureaucracy executes these laws and a law enforcing system, such as police, keeps law and order in this execution. Judiciary monitors and maintains justice in the whole system. In a civil society, this division is intended to prevent corruption. Even then, we could not prevent corruption completely. But in a system like the Church, all these four dimensions are concentrated in the same authority and when corruption happens, it knows no bound. Moreover, in addition to the four dimensions, the Church assumes that it has a spiritual power, too. This makes the situation more complex, sensitive and vulnerable. Moreover, it is a fact that “*every institution tends to produce its opposite.*”¹

1 Martyn Lloyd-Jones, *Setting Our Affections Upon Glory: Nine Sermons on the Gospel and the Church* (Wheaton, IL: Crossway Publications, 2013) 51.

Rethinking Evangelization Khristbhakta Movement as Dialogal Mission of the Church

Jerome Sylvester IMS

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Key words: Khristbhakta Movement, Satguru, Varanasi, Ashram, Spirituality, Unknown Christians

Part I

The main topic of the Seminar “Rethinking Evangelization” invites us to take a bird’s eye-view of the history of Christianity in India. Today, Indian Christians are happy about their presence and contribution in evangelization, especially in the area of not only literacy, social work and medical service, but of higher education and human formation. Such Christian witness in North India, especially, in the cultural ethos and of human freedom and dignity has left its mark for the last two millennia. It is right and just that Indian Christian history be revisited with renewed enthusiasm and zest while we speak of New Evangelization.

There are three phases of evangelization in India. 1. The Apostolic Period and early Church in India. 2. The mission expansion in the Colonial Period and legacy of Churches. 3. The Post Vat II period of New Evangelization. Each period is marked by certain characteristics like history, interest and the agency of persons. First of all, may I tell you that the earliest period was filled with Christ experience and personal testimony of the Apostle. The second period was dominated by the culture of the churches that were involved in the propagation of faith. During the third period, we have the word of God in our own languages and the traditions to live and witness to our faith in Jesus Christ, the incarnate word. This way of distinguishing helps us to accept the responsibility on ourselves as Indian Christians.

Migration as a Tool of Evangelization¹

Sajan George Thengumpally

Fr. Sajan George Thengumpally is a priest of the Archeparchy of Tellicherry and is currently the Chancellor of the archeparchy. He obtained his M.Th in Canon Law from DVK, Bengaluru and doctorate from the Pont. Oriental Institute, Rome. In the present article he discusses how far migration can function as a tool of evangelization. In the light of the recent papal decision to create two more dioceses for the Syro Malabar Church in India, now its jurisdictional structures covering the whole area of India, this article has an added value. In his consideration he makes use of relevant conciliar and papal documents.

Key words: migration, pastoral care of migrants, Syro Malabar Church, evangelization

Introduction

After long years of waiting, the Syro Malabar Catholic Church has been 'allowed' to look after her migrant sons and daughters and administer pastoral care in her own ecclesial tradition and establish her own structures to that aim, outside the "proper territory," in their own mother country, India. The decision of Pope Francis to this effect was announced on 10.10.2017 and on that day he erected two eparchies for the Syro Malabar Church in India, comprising those geographical areas hitherto not covered by its eparchies. This decision practically restores the All India Jurisdiction which the Church of St. Thomas Christians enjoyed till its removal and acquisition by the Latin Church in the 17th century. This anomaly is now rectified, though a few more injustices are still to be addressed. St. Thomas Christians are an adventurous community who are in the forefront of social revolutions and innovations. They were also pioneers in migration in Kerala, their traditional homeland. Being a community of agriculturists, they migrated in their thousands in the early decades of last century to far away districts in Kerala and adjacent states of India, in search of arable, fertile land. Church cannot be blind towards their need and right of pastoral care. It provides also an opportunity for evangelization.

Pope Benedict XVI wrote in motu proprio, *Porta Fidei* of 11 October 2011: "through his love, Jesus Christ attracts to himself the people of every generation: in every age he convokes the Church, entrusting her with the proclamation of the Gospel by a mandate that is ever new. Today too, there is a need for stronger ecclesial

1 An earlier version of this article was published in *Justitia* 3 (2012) 83-96.

Mission as Concern of the Church in the Code of Canons of the Eastern Churches

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Key words: missionary responsibility, canon law, church's concern, CCEO

Introduction

Before leaving the disciples, Jesus gave them a mandate: "Go, therefore and make disciples of all the nations; baptize them in the name of the Father and of the Son and of the Holy Spirit. Teach them to carry out everything I have commanded you. And know that I am with you always until the end of the world" (Mt 28,18-20). This mandate, though given directly to the apostles, also applies to the whole Church.

Pope Paul VI, on the mission of the Church, writes in *Evangelii Nuntiandi* that the Church exists to evangelize and that is the mission of the Church (EN 14). It is the same mission of Christ, which finds actualization in the missionary activities of the Church today. For the early Church, mission meant proclamation of Christ and the following of Christ Jesus, the only savior of the world. The second Vatican Council rediscovered the missionary nature of the Church and since then the mission of the Church has been expanded to wider horizons.

Mission and Evangelization

The terms mission and evangelization are mutually exchangeable. It

Review Article

Martin Luther in the Quincentenary Year of Reformation

The quincentenary of Reformation in 2017 has been an year of extraordinary publishing events, especially in Germany, the country of birth of Martin Luther. The Lutheran churches had organized numerous programmes to mark the event, on its own, and in collaboration with the Catholic Church. There were special exhibition stalls put up in book stores in Germany for publications related to Martin Luther and Reformation. There were new biographies of Luther, theological evaluations of Reformation, ecumenical assessments, collected articles viewing Luther and Reformation from historical and theological and a lot more perspectives and much more. Among the new studies on Luther the most celebrated one is Volker Reinhardt's *Luther der Ketzer* (the heretic).¹ The subtitle of the book reads, "Rome and the Reformation" and the attraction of the book is that it considers Reformation from a Roman point of view. The author, professor of history at the University of Freiburg in Switzerland, is a well known expert of Italian renaissance and papal history. He has authored almost two dozen books dealing with his areas of expertise. The present volume, initially published in 2016, has run into three editions within months.

The book opens with an eight-page introduction in which he deals with all the themes he is going to discuss. The first chapter (17-62) has the title, "Luther, the Monk." It narrates the early life of Luther. His family background, growth and primary education, the social and religious situation of the period, his entry into the Augustinian monastery etc are narrated vividly. The original family name of Luther was not Luther but Luder which does not sound well. It meant a 'poor wretch' with all its nuances. Martin Luther changed it to Luther as if

¹ Volker Reinhardt, *Luther der Ketzer. Rom und die Reformation* (Munich: C.H. Beck, 2017³). Page numbers in brackets are of this edition.

him immensely. But almost all the references are to the Lutheran corpus and to the already published collections of historical documents. (Leopold von Ranke is not among them). A student gets really nothing new with regard to the life of Luther and process of Reformation. One would have expected more references to sources for statements. The epilogue, "Clash of Cultures," tries to situate Reformation and the phenomenon Luther in the context of European national feelings and rise of patriotism. The role of pope and papacy in the political turmoil of Europe was seen as that of an usurper or exploiter without making any worthwhile contribution. Along with it, the nepotism and petty interests of popes (especially in favour of their families), their theological formulations in justification of everything, lack of a Catholic outlook etc. also contributed their share to the dissemination of anti-papal sentiments. The book is strictly chronological. Theological arguments of Luther and his strategy of reaching the masses through publications, verbal outbursts, hymns, cartoons etc. are treated sparsely. Some cartoons from Luther's period are given in the book, both caricaturing the pope and Luther. The book is impassionate and neutral and will be a welcome addition to any library on Church History, Reformation and Renaissance.

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James Thodathil, *Order of Service of the Sunday of the Departed* (Kottayam: OIRSI, 2016) Pp. xxxv +360; Price: ₹ 300/-; ISBN: 978-93-82762-34-8

Death is a reality in human life. Death is seen with fear and trembling by many. Some welcomed death joyfully calling 'sister death'. Every religion has its own theology of death, its own funeral rites written or unwritten, prayer for the dead at various times of commemorations etc. In most of the religions death is considered as door to eternal life. This eternal life may be termed as *moksha*, bliss, heaven, etc. The existence of funeral rites and prayers for the dead indicate how different communities hold the value of the prayers for the dead. Christianity is not an exception to it. All the Christian denominations have their own funeral rites, prayers for the dead, etc. according to their understanding of death and life after it. Among the liturgical families, Antiochian Tradition is one with a rich liturgical patrimony. Rev. James Thodathil, a priest of Antiochian tradition (precisely from the Malankara Syrian Knanaya Archdiocese of Chingavanam), makes a study of the office of the Order of the Service of the Sunday of the Departed of the same Liturgical Tradition. He has M.A. and M.Th. degrees and this book is a fruit of his Ph.D. research from Paurasthya Vidyapitham, the Oriental Institute of Religious Studies,

the *Liturgical Service of the Sunday of the Departed* in the West Syriac Tradition. It is interesting to note that even though the author bases his studies on the West Syriac Tradition, in explaining the theology of death, he prolifically quotes theologians of other liturgical traditions too. The extensive cross references and foot notes show the great effort that the author took to bring out this book. I am sure that this work is a golden feather in the crown of the West Syriac liturgical tradition. Surely it will be a help, especially for the faithful of this tradition to understand the theology better and generally for others to fathom the riches of oriental theology. I also wish the author, who is well versed in West Syria, all the very best in his endeavors and pray that he translates many more Syriac manuscripts into English and Malayalam, and help

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George Ayyaneth OIC & Philip Vysanethu OIC (eds.), *Breathing with Two Lungs: Complementarity of the Orient and the Occident in Theologizing Today*; BVP International Colloquium Series, IV Colloquium 2016 (Pune: BVP, 2017); Pp. 271; Price: ₹ 350.

The Vatican II decree on Ecumenism, *Unitatis redintegratio*, evokes the need of a complementarity between the theological and spiritual traditions of the East and the West: “In the study of revealed truth, East and West have used different methods and approaches, in understanding and confessing divine truths. It is hardly surprising then if sometimes one tradition has come nearer to a full appreciation of some aspect of mystery of revelation than the other or has expressed them better. In such cases, the various theological formulations are often to be considered complementary rather than conflicting” (UR 17). The Council thus upholds the position that the human effort to apprehend the diverse aspects of the mystery of revelation requires taking into account the complementarity of eastern and western traditions. We have an elaboration of this theological vision in the encyclical *Ut Unum Sint*, (1995) by Pope John Paul II: “The Church must breathe with her two lungs” (*Ut Unum Sint* 54). Viewed from the ecumenical nature of this encyclical, it is quite evident that John Paul II was admitting that Catholicism has been dominated primarily by its western tradition. He believed that a balance must be restored in which both the oriental and occidental traditions

and value of the Orient and the Occident in modern day theologizing. The present volume, in fact, covers a wide range of topics exploring new ways and methods in East-West theological encounter and collaboration. Its final paper by Dr. John Berchmans OIC, the founder of BVP, focuses on the prime need of developing a sound communion ecclesiology suited to fortify the multi-ritual Catholic coexistence in India.

This publication skilfully portrays the Church as a single body which breaths through its two lungs, the Orient and the Occident, and thus inspires its readers to reflect anew on the multifaceted dimension of Christian mystery. It certainly throws light on the dynamic nature of Catholic theology which takes very much into account the legitimate diversities existing in the *una et unica ecclesia Dei* (one and only Church of God). The editors of this volume have done a good work in grouping all the scholarly presentation of an international colloquium. This collection will definitely be an incentive for the budding theologians to carry out their mission without neglecting the inter-ecclesial dimension of Christian heritage.

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George Kudilil & Alex Pandarakappil (eds.), *Mission and Contextual Formation* (Ephrem's Publications 9; Satna: Ephrem's Theological College, 2017); Pp. 336; Price: INR 250/- ISBN: 978-81-86065-02-0

The erection of Syro Malabar eparchies in North India was a milestone in the history this Church. It also heralded a change in the policy of Rome in the right direction. Until then missionaries from the Syro Malabar Church could do evangelization work only in the Latin Church, that is, they had to join the Latin dioceses to become a missionary. The missionary work of the newly erected Syro Malabar eparchies needed personnel, especially priests, who are aware of the ground realities of the mission areas where they were expected to work. In order to meet this demand, and out of his conviction that the missionaries should be aware of the culture and context of the mission, Bishop Mar Abraham D. Mattam, the first bishop of Satna, took initial steps to establish a Mission Seminary in his eparchy. So, Ephrem's Theological College

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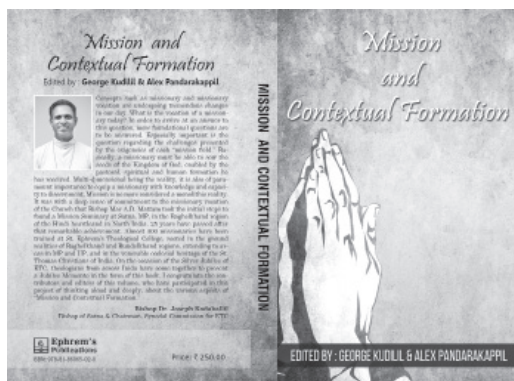
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