



## Contents

Editorial: Heart of an Ordinary Father .....	3
Embodying Christ in Our Culture: Challenge for Christians Today .....	5
<i>Paul Thelakat</i>	
All-Inclusive World: An Appraisal of <i>Fratelli Tutti</i> on Fraternity and Social Friendship .....	12
<i>Soroj Mullick SDB</i>	
With a Father's Tender Heart: Call for Courage and Hope in Our Troubled Times.....	22
<i>Kuruvilla Pandikattu SJ</i>	
Sebastian Kappen: A Challenge for Indian Priests.....	30
<i>Biju Joseph SJ</i>	
Seizing the Moment and Living to the Fullest .....	37
<i>Khumtang Y Tikhir</i>	



FOR PRIVATE CIRCULATION ONLY

*Asian Journal of Religious Studies* (formerly *Apostolic Union for Clergy*) is a peer-reviewed pastoral journal for Christian leaders. It is a bimonthly published from the Papal Seminary, Pune 411014. Inspiring and brief pastoral and academic articles beneficial for Christian leaders are welcome.

Editor: Kuruvilla Pandikattu SJ  
Ass Editor: T. Karimundackal SJ  
Circulation: Stephen Jayard  
Book Review: Biju Joseph SJ

*Section Editors:*

Pastoral Theology: Stephen Jayard  
Christology: Francis Gonsalves SJ  
Scripture: Mariapushpam Paulraj  
Homiletics, Liturgy: VM Jose SJ  
Moral Theology: Nishant Irudayadasan  
Counselling: V .Crasta & G. Cordeiro  
Indian Religions: Sebastian Vazhapilly SJ  
Spirituality: Patras Kujur SJ  
Administration: Dinesh Braganza  
Management: Vincent Crasta  
Finance: VM Jose SJ

Printed at: Kunal Offset, Pune  
Typeset at: Papal Seminary Centenary Computer Centre  
Donations are accepted either by M.O. or D.D. Cheques and DD to be drawn in favour of **Apostolic Union**

*Address all correspondence to:*

The Editor, AUC, Papal Seminary, Pune 411014, India Email: auc@papalseminary.in or Site: punejournal.co.in



P-ISSN 2249-1503



## Editorial

# Heart of an Ordinary Father

---

On Dec. 8, 2020, Pope Francis declared the beginning of a Year of St. Joseph. The timing was perfect, coming on the 150th anniversary of Blessed Pius IX declaring St. Joseph as Patron of the Catholic Church and on the feast of the Immaculate Conception of Mary, Joseph's spouse.

Along with the Pope's announcement in his apostolic letter *Patris corde* ("Heart of the Father") came a proclamation from the Apostolic Penitentiary about special plenary indulgences that are now available for this Year of St. Joseph.

The Holy Father wrote *Patris corde* against the backdrop of the Covid-19 pandemic, which, he says, has helped us see more clearly the importance of "ordinary" people who, though far from the limelight, exercise patience and offer hope every day. In this, they resemble Saint Joseph, "the man who goes unnoticed, a daily, discreet and hidden presence," who nonetheless played "an incomparable role in the history of salvation."

In fact, Saint Joseph "concretely expressed his fatherhood" by making an offering of himself in love "a love placed at the service of the Messiah who was growing to maturity in his

Cite as: Pandikattu, Kuruvilla (2021). Editorial: Heart of an Ordinary Father (Version 1.0). AUC: Asian Journal of Religious Studies, Jan-Feb 2021(66/1), 3–4. <http://doi.org/10.5281/zenodo.4318163>

home,” writes Pope Francis, quoting his predecessor St Paul VI.

And because of his role at “the crossroads between the Old and New Testament,” St Joseph had a significant role in the history of the Church. In him, “Jesus saw the tender love of God,” the one that helps us accept our weakness, because

Saint Joseph is “the man who goes unnoticed, a daily, discreet and hidden presence,” who nonetheless played “an incomparable role in the history of salvation.”

“it is through” and despite “our fears, our frailties, and our weakness” that most divine designs are realized. “Only tender love will save us from the snares of the accuser,” emphasizes the Pontiff, and it is by encountering God’s mercy especially in the Sacrament of Reconciliation that we “experience His truth and tenderness,” – because “we know that God’s truth does not condemn us, but instead welcomes, embraces, sustains and forgives us” (2).

Joseph is also a father in obedience to God: with his ‘fiat’ he protects Mary and Jesus and teaches his Son to “do the will of the Father.” Called by God to serve the mission of Jesus, he “cooperated... in the great mystery of Redemption,” as St John Paul II said, “and is truly a minister of salvation” (3).

May we be inspired by St Joseph to lead silent, sincere, courageous and hopeful lives supporting one another! May this New Year be a joyous one for every human being on this precious and precarious earth!

The Editor



## Embodying Christ in Our Culture: Challenge for Christians Today

**Paul Thelakat**

Chief-Editor, Light of Truth, Ernakulam

---

**Abstract:** How is Jesus alive today? How are the two central events of Christianity (Christmas and Easter) related? How can we make sense of Jesus embodied presence among us today? In trying to articulate a response to the above questions, we first reflect on the embodied nature of Jesus. Then we explore how the disciples of Jesus embody God and Jesus in our culture. Finally, we look at some of the eschatological implications of this experience. And when Paul speaks of “the spiritual body” (1 Cor. 15:44), he is not using an oxymoron but simply referring to the eschatological reality of our bodies.

**Keywords:** Body of Jesus, Spiritual Body, Disciples as *imago Dei*, Eschatology as Being Beyond Totality

How is Jesus alive today? How are the two central events of Christianity (Christmas and Easter) related? How can we make sense of Jesus embodied presence among us today? In trying to articulate a response to the above questions, we first reflect on the embodied nature of Jesus. Then we explore how the disciples of Jesus embody God and Jesus in our culture. Finally, we look at some

Cite as: Thelakat, Paul (2021). Embodying Christ in Our Culture: Challenge for Christians Today (Version 1.0). AUC: Asian Journal of Religious Studies, Jan-Feb 2021(66/1), 5–11.  
<http://doi.org/10.5281/zenodo.4318165>

of the eschatological implications of this experience. In this way, we are challenged to live the Easter message during Christmas season and all the historical time, since “when man truly approaches the Other he is uprooted from history.” So we are called to experience “the spiritual body” that St Paul refers to.

### **The Body of Jesus**

The ascension of Christ made a real absence of his body. The four evangelists are acutely aware of the absence, they write his story and make his body which is the body of the text to touch and read. Their gospels were the logos embodied in language. The Gospels of Matthew, Mark and John all acknowledge the primacy of Mary Magdalene as a witness to the Resurrection, while Paul, significantly, omits all reference to her: “he appeared first to Cephas and secondly to the Twelve.” (1 Cor. 15:5). Magdalene is honoured by Peter Abelard with the title: “apostle to the apostles” (Johnson, 1999: 146-50).

Language is that which structures our consciousness of the world. The linguistic understanding of language is a process of naming and representing a reality that has become absent.

That Mary was chosen as the first witness was something that a number of Church fathers felt needed explanation. Ambrose, for example, considers the event according to the typology of the “Second Eve”. The Gospel of John ends with the two witnesses who adamantly want to verify His body namely Mary Magdalene and Thomas. He allows Thomas to touch and tells Mary not to hold him back. The Gospel ends with the search for his body. Mary is the only witness who is ready “I will take him away” (Jn.20:15). It is only in John 21, considered by a large number of biblical scholars to be a later appendix. Does Chapter

21 of John's Gospel represent an accommodation between Johannine Christianity, which has seen Jesus' 'own' entrusted to the beloved disciple (19:16-27) and the Petrine authority recognized in other Churches. Is Mary displaced by Peter? In John there is no institution narrative whereas for other evangelists the church is making his body in the commemoration of the Eucharistic act. Christ absence is overcome by the church by making present the body. The incarnation signals an alliance that manifests in flesh becoming word. The logos becomes dialogic. The Gospels did that miracle.

### **Disciples *Imago Dei***

Language is that which structures our consciousness of the world. The linguistic understanding of language is a process of naming and representing a reality that has become absent. The structure of language itself produces "reality" and that our perceptions of reality are framed and determined by the structure of language. The Christian understanding of the *imago Dei* should be founded in the incarnation, in the life, and example of Jesus himself. The gospels depict a Jesus in His ministry as one of inclusivity. This inclusivity appears to be reflected in the early baptismal formula cited by Saint Paul, which states that in Christ: "There can be neither Jew nor Greek, there can be neither slave nor freeman, there can be neither male nor female" (Gal. 3:28). The principal focus of this passage is the abolition of all hierarchical binary relations in communion with Christ. Communion in Christ marks a return to the original *imago Dei* which has become distorted and obscured through sin. To be in communion with him is itself the carrying away his body. The incarnation is the deep insertion and immanence in our human reality of the divine. She as well as Thomas and the rest carry him away and are possessed of him. Christianity is a religion of touch. Within Christianity the idea of the *imago Dei* is rightly affirmed and reinforced by the doctrine of the incarnation. With the incarnation, the eternal image of God becomes "this" man Jesus, whom John's Gospel has declared: "To have seen me is to

have seen the Father” (John 14.9) The incarnation is an event of the most profound significance, and yet it remains to be seen just what impact, if any, it has had on our idea of humanity as *imago Dei*, image of God. The body as it is represented in culture, constituted as meaning, is the only body to which we have access. His death and disappearance are more powerful. He lives in those who carry his body and those who embody him.

His possession is not as of Hamlet. Nothing oppresses us more than the weight of an irrevocable past. The past, like a shadow, follows us and grows on us and we are unable to avoid it. The present fascist tendencies of homecoming where the home is in the origins of birth of caste, nationality, religion or colour. It is only in the Church, that we are not who we have been but who we *will* be. It is the process of becoming. The reason for our society’s obsession with the past is the fact that our epistemology is entirely retuning to the past. In other words, our knowledge is based by necessity on experience and experience is always experience of that which has been and has come to pass, that which, in other words, can be measured, observed and written down in files and records. In everyday life, we reason according to the experience of past. A careful examination of the violence directed toward the Other (in the many forms of racism, sexism, xenophobia, homophobia, etc.) would reveal that at the root of such violence lies the simple prejudice that gives priority to what has been, either in terms of a biological beginning (nature, essence) or in terms of one’s own history. It is the beginning, after all, that determines the end and not the other way around. It is not at the beginning that is in the morning of consciousness and at the dawn of history that man is truly himself. The beginning determines humanity and history only in so far as it “remains an advent.” Meaning comes at the end. In this respect, eschatology



is *anarchic* through and through, for it alone can effect such a radical subversion of the *arche*, of principles and beginnings.

### **Towards Eschatological Fullness**

Eschatology reverses naturalistic, essentialist, and historicist models by making the seemingly improbable claim that I am not who I am, let alone who I was and have been, but rather, like the theophanic Name of Exodus (3:14). I am who I *will* be. Eschatological theology is deep down a liberation theology. Moltmann, after going through a list of similar apocalyptic visions and prophecies, concludes: “All these ideas and fantasies are certainly soundly

Eschatology reverses naturalistic, essentialist, and historicist models by making the seemingly improbable claim that I am not who I am, let alone who I was and have been, but rather, like the theophanic Name.

apocalyptic, but they are not Christian. The Christian expectation for the future has nothing at all to do with final solutions of this kind, for its focus is not the end of life, or history, or the world. It is rather the beginning.” (Moltmann, 2000: 130) As Levinas writes, “eschatology institutes a relation with being *beyond the totality* or beyond history. It is a relationship with *a surplus always exterior to the totality*” of history (Levinas 1969: 22). He writes later, “When man truly approaches the Other he is uprooted from history” (Levinas 1969: 52). Eschatology is in essence a “liberation” theology (freeing us from the moralistic and sociological constellations of this world) and that, it has real, practical, day-to-day consequences for the ways we conduct our lives and our relationships with others. Nothing oppresses us more than the weight of an irrevocable past. In front of the past we are powerless. We simply are not our past. This archival orientation is best illustrated by the example of the shadow: The past, like a shadow, follows us and grows on us and we are unable to avoid it. It is only in the Church that we are not who we have been but who we will

be. In place of the archaeological logic described above, the church offered a new logic – the logic of the new, the *novum*, the doctrine of *de novissimis*. In Revelation (21:5), the “new things” coincide with the last things and together they form what is known as eschatology. Against the things-themselves stand the things-to-come. The things-themselves are precisely not the things-to-come. I am not who I am, let alone who I was and have been, but rather, like the theophanic Name of Exodus (3:14), I am who I *will* be. The kingdom of God does not coincide with the culmination of history, that is, with a totality, but it signals a breach in the body of history, a rupture occasioned by the encounter with the Other. By placing the coming of the kingdom either after history or within history, we avoid identifying it with history. By avoiding such identification, we guarantee history its own freedom. History is then allowed to unfold in its own ways – without being constrained by a predetermined route leading to a predestined outcome.

## **Conclusion**

History has no program, and even less a program already known and given before the ages. That idea would condemn God to boredom and humanity to fatalistic passivity of the fundamentalists who are riveted to the past origins of caste, colour, and nationality. As Levinas says “When man truly approaches the Other he is uprooted from history” (Levinas 1969: 52) or as Balthasar wrote, “The Incarnation is the eschaton and, as such, is unsurpassable” (von Balthasar 1998: 301-2) The “kingdom of God” is theologically synonymous with “the Spirit of God.” And when Paul speaks of “the spiritual body” (1 Cor. 15:44), he is not using an oxymoron but simply referring to the eschatological reality of our bodies.

## References

- Johnson, Elizabeth. (1999). *Friends of God and Prophets: A Feminist Theological Reading of the Communion of Saints*. New York: Continuum.
- Moltman, Jürgen (2000). “Is the World Coming to an End or Has Its Future Already Begun?” in David Fergusson and Marcel Sarot (eds). *The Future as God’s Gift: Explorations in Christian Eschatology*. Edinburgh: T&T Clark.
- Levinas, Emmanuel. (1969). *Totality and Infinity: An Essay on Exteriority*, trans. Alphonso Lingis; Pittsburgh: Duquesne.
- von Balthasar, Hans Urs. (1998). *The Glory of the Lord: A Theological Aesthetics: Seeing the Form*, Trans, Erasmo Leiva-Merikakis; 7 vols; San Francisco: Ignatius

**Paul Thelakat**, the Chief-Editor of *Light of Truth*, is the former spokesperson of Syro-Malabar Church. His PhD is in English Literature. Email: thelakatpaul@gmail.com

Article received: Oct 10 , 2020; Accepted: Dec 01, 2020. Word count: 1870



© by the authors. This is an open access article distributed under the terms and conditions of the Creative Commons Attribution (CC BY) license. (<http://creativecommons.org/licenses/by/4.0/>).



## **All-Inclusive World: An Appraisal of *Fratelli Tutti* on Fraternity and Social Friendship**

**Soroj Mullick SDB**

Bandel Church, West Bengal

**Abstract:** The Encyclical *Fratelli Tutti*, is an urgent appeal to all the citizens and faith-believers of the world to course-direct on a different path, for the survival of the world. The author makes a re-reading of the document which is impregnated with its social reflection, calling for social action through a creative social friendship and fraternity. This paper highlights on the theme of socio-political love, with more emphasis on God and religion. Positively, the author agrees that as a *Social Encyclical*, it would do well towards social friendship and support a culture of encounter. In this process, dialogue and proper use of media, could contribute much towards an ecumenical and global renewal. With an inclusive approach to life and faith, the author affirms the inter-faith fraternity for the common good. In this context, the Church in Asia has to fulfill its salvific mission in and through Christ, and that religious leaders will have to be authentic mediators in the name of human fraternity, by being at the service of all brothers and sisters.

**Keywords:** *Fratelli Tutti*, Pope Francis, Social Friendship, Use of Media

Cite as: Mullick, Soroj (2021). All-Inclusive World: An Appraisal of *Fratelli Tutti* on Fraternity and Social Friendship (Version 1.0). AUC: Asian Journal of Religious Studies, Jan-Feb 2021(66/1), 12–21. <http://doi.org/10.5281/zenodo.4318167>

## Introduction

The new encyclical *Fratelli Tutti* (FT) promotes Divine Oneness in every event and person, irrespective of race and creed, through social friendship, fraternal solidarity and dialogue while embracing all diversities. It promotes inclusivity in reference to the Biblical and Christian perspective of universal love for all. It is a call to disrupt our lives and pay attention to an encounter with reality, with a “challenge to our ecological, political, economic and social life” (Rowlands, 2020) through, “human fraternity and the care of creation” - the only paths forward for humanity (Francis, 2020). In the present case and context, holding on to the above premise, the encyclical is deemed a “radical blueprint for a post-coronavirus world” (Watkins, 2020).

*Intending to cater to the socio-spiritual and intellectual needs of the clergy and religious, here is a critical reflection on the need to commit oneself to God and to fellow-human beings, as inscribed in the FT. It takes a critical look into the world problems with a pastoral approach, through the lens of the present Christian experience in the midst of the Pandemic Covid-19, highlighting on socio-political love, with more emphasis on God and religion. The author affirms that religious freedom and dialogue without Christ, is non-admissible in anyway, and that the *Social Encyclical* would do well towards social friendship and support a culture of encounter, for a fraternal society, in order to heal all wounds of alienation and bigotry. The paper also puts forth an Asian-Indian reading of FT while making certain critical observations.*

## Universal World

FT begins with a critique of current events and the problems existing: global conflict, natural disasters, climate change, migrants and right-wing populism caused by false economy which is based on liberal individualism. Francis talks of the resurgence of conflicts, resentment, divisions among peoples, the resurgence of “unhealthy ‘populism’” and nationalism, generational ruptures, inequality

between women and men, consumerist fever, verbal violence on social networks, indifference towards the weakest, etc. He says, “For Christians, this way of thinking and acting is unacceptable, since it sets certain political preferences above deep convictions of our faith” (FT 39). Besides, often enough, the Church leaders in every age faced the temptation to do their own work, instead of God’s. This is a challenge on “how to be good workers in the Lord’s vineyard,” (Phil 4:6-9). Calling for a world without borders, he says, “Fraternity necessarily calls for something greater, which in turn enhances freedom and equality” (FT103). With this above background and focus, we proceed to highlight the importance of FT with its purpose and principle elements.

### **Beyond Boundaries**

As the sense of transcendence decreases, the denial of human universalism sows the “seed of death for democracy”(Julliard, 2020). In such context, Francis provides a common framework. According to him, we become a “we” for the survival of our planet and our societies (Gaulmyn, 2020). The Good Samaritan (Lk 10:25-37), is about how we make others our neighbour and not about who is my neighbour. Paul Ricoeur said, “To be close to one’s neighbour is the very conduct of making oneself close” (Ricoeur, 1967, 113). We become universal without crushing individualities, or breaking up cultures. The pope writes, “The true worth of the different countries of our world is measured by their ability to think not simply as a country but also as part of the larger human family” (FT 141). FT, “echoes the vision of a world at the crossroads where the path we take will decide whether the inheritance that we leave to our grandchildren will be wasted or saved” (Hamilton, 2020). Therefore, the concept of *integral ecology* so evident in *Laudato Si’*, flows into *FT* on social friendship.

## **Political Love**

Francis offers a “politics of love”, that is, forgiving, remembering and breaking the circle of violence through peace and justice. Religions have a role to play in promoting God’s ‘politics of love’. When God is removed from a society, “that society ends up adoring idols, and very soon men and women lose their way, their dignity is trampled and their rights violated” (Francis, 2014). Political love can be extended to our neighbours by ensuring that our politics and our social structures give every person exactly what they need to live a dignified life. FT, then, offers a challenge to the national political conscience, and also offers seeds of conversion, to upend their way of doing things. The words ‘politics’, ‘political’, and ‘politicians’ occur more than 100 times in the FT, precisely for a better kind of politics. Francis promotes a new socio-political model inspired by subsidiarity and solidarity based on “social love” and “political love”. Francis’ hopes that this vision becomes part of public systems of global governance, which has worsened, including the economy (during this COVID-19, the total wealth of billionaires has jumped to its highest level) (Faggioli, 2020).

## **God and Religion**

Faith in God is in danger of dying today. As it is noted above, when God is removed from the public life, other fundamental rights and values are endangered. The open idea of “fraternity” risks for a reformer-Jesus, putting the Universal Church in a “dilemma” (Natoli, 2020). There is utmost need “of making God present in this world and giving men access to God” (Benedict XVI 2009). Such urgency is absent in FT. FT deals more on the dimension of “caritas,” and less of Transcendence (Natoli, 2020; Forte, 2020). In fact, Francis writes: “Let us return to promoting the good, for ourselves and for the whole human family, and thus advance together towards an authentic and integral growth” (FT 113). Christianity is turning into “Christus caritas” (FT 1-2, 286).

Authentic faith has to do with the whole of life and not just with our subjective convictions. The Religious leaders are slow to condemn unjust practices. Religions are to be “models of dialogue, brokers of peace, and bearers of the message of transcendent love” and religious leaders “are called to be true ‘people of dialogue’, a community of ‘a people’ to cooperate in building peace not as intermediaries but as authentic mediators” (FT 284; cf. FT 273). In order to build up God’s *Dharma Rajya*, leaders are to go through a Franciscan contemplative ‘political mysticism’, discerning the signs of the time (O’Connell, 8.10.2020). It is “only by identifying with the least” that we become brothers to all (FT 287; cf Sinasac, 2020). FT, therefore, is a call to collective conscience, and being an authentic and compassionate “wounded healer” (Nouwen, 1979).

One of the weak points of FT is, it bends “both the Church and religious freedom to a temporal dimension” (Scrosati, 2020). Francis writes on religious freedom as: “One fundamental human right [...] towards fraternity and peace” (FT 279). It evades the binding duty of the Church that “proclaims, and ever must proclaim Christ ‘the way, the truth, and the life’ (Jn 14:6). Instead, it adds: “The Church ‘has a public role over and above her charitable and educational activities.’ She works for ‘the advancement of humanity and of universal fraternity’”(FT 276). Gospel seems to be reduced to a temporal dimension, “of compassion, the tender love born of trust” (FT 277).

FT as an example of ‘thought leadership’(Rowlands 2020), perhaps is more accepted outside the Catholic world. It denounces all forms of culture that involve domination or social aggression, and invites a culture of encounter. What is needed is an open argument, involving careful analysis of the situation, real and existing evidence, formulation of hypothesis, drawn conclusions and action (Castellano, 2020).



## **Social Friendship, Encounter and Media**

Social friendship in action, then, “is the set of practices that allow us to realise universal friendship as a way of life, as a habit” (Wells & Bordoni, 2020). FT confirm that it “makes true universal openness possible” with a “love capable of transcending borders” (FT 99). Social friendship is essential for a global culture of encounter, based on consensus and truth (cf. FT 198-214). It is a *new-normal* of acknowledging others, because “no one is useless and no one is expendable” (FT 215). But, in an era of relativism, social friendship can become ‘fake friendship’ and laws become “arbitrary impositions” (FT 206; cf. *Laudato Si*’ 123), and social media with “self-righteous posturing” (Barron, 2020), a mere “fake news”. Unless the “acknowledgement of the worth of every human person” (FT 106) is upheld, “there will be no future either for fraternity or for the survival of humanity” (FT 107).

### **Asian Face of FT**

Within a ‘Roman’ political-cultural reality, Francis turns himself to be a pragmatist (Pertici, 2020) in regards to ecumenism and global reform, pursued by the ‘think-tank’ (opened with *Humanae Vitae*, 1968), around him. Francis emphasises on the polyhedral synodal structure of the Church, with “diversity reconciled”, while empowering the federation/conferences of local Churches. “If the Church is alive, it must always surprise” (Francis, 2014). The FABC report asserts that Asia has more than COVID-19 pandemic, and lacks peace and unity, that there needs to be ‘vaccines of compassion’ (Maung Bo, 2020), solidarity and justice after the model of the Good Samaritan (FT 67), and a ‘well-intentioned politics’ (O’Connell, 2020). FT invites all for reconciliation with God, humanity and the creation, with an open world and an open heart with a politics of love for the common good. The Church in Asia needs to condemn the greed and violence in Asia, and build collective consciousness, mobilise collective action and strive for the common good (FT 7), combatting discrimination (FT15). There

has to be a “primacy given to relationship, to the encounter with the sacred mystery of the other” (FT 277). As, “God has created all human beings equal in rights, duties and dignity” (*Human Fraternity*, 2019) we explore together to lead a dignified, harmonious and peaceful life (Louis 2020, 57). We are to live “as a single human family” (FT 8).

### Critical Observations

FT poses world’s problems - new forms of “civilized” inhumanity - to the very heart of the Christian faith: the transcendence of universal love that leads to universal fraternity (FT 56). FT as a “social encyclical” is the scale of conscience for the leaders. It

FT as a “social encyclical” is the scale of conscience for the leaders. It makes an “economic” criticism of neo-liberal economy model, and its criminal consequences.

makes an “economic” criticism of neo-liberal economy model, and its criminal consequences. Francis speaks of “digital campaigns of hatred and destruction” (FT 42). Francis offers a new modality of human coexistence with a universal vision for the world, but he mixes up populism and liberalism in a document on fraternity, expressing his political views (FT 156).

FT seems to revolve around social and humanitarian issues. It speaks of “sacrifices born of love”, for God is love (*subtitle*, FT 187-189); that all religions are equal; we are created in the image and likeness of God, therefore, we are brothers and sisters (FT 271); that we “*rethink our styles of life*” (FT 33), without “denying reality”. The Church, therefore, as a “*closely knit union with God and of the unity of the whole human race*”, it desires now to unfold more fully to the faithful of the Church and to the whole world its own inner nature and universal mission” (LG 1). Francis continues this task, through the path of social friendship and not so much of social justice (Pakaluk, 2020). There is little about salvation in Christ in FT. Besides,

FT carries strongly masculine connotations, and “does not accord women the same dignity and identical rights as men” (Paulin-Campbell, 2020).

## Conclusion

As pastors, it is a time to “rethink how we live together on this cosmic speck of dust we call earth” (Cupich, 2020). As one single race, only through deep relationships as brothers and sisters do we “gradually come to know ourselves” (FT 69). The present pandemic has shown signs of hope, when the “Covid-Warriors” are like the ‘good Samaritans’ who challenge and serve humanity “as a criterion for judging every economic, political, social and religious project” (FT 69). FT may seem to be bit ‘worldly’, yet it is Francis’ “*heart’s cry*” *appeal* to all people of good will. It proposes a fraternal society to heal all wounds of alienation. It is a *dream* to build a sense of belonging to a single human family (FT 30). Yet, FT is a *summa* of Pope Francis’s social teaching, systematically put up over the last seven years (Tornielli, 2020). Francis is ushering in a time to heal and unite, through social friendship and fraternity.

## References

- Barron, Bishop (accessed on 21.10.2020). <https://zenit.org/2020/10/06/exclusive-interview-bishop-barron-when-god-is-removed-from-society-human-rights-values-are-endangered-2/>
- Benedict XVI (15.10.2020). [http://www.vatican.va/content/benedict-xvi/en/letters/2009/documents/hf\\_ben-xvi\\_let\\_20090310\\_remissione-scomunica.html](http://www.vatican.va/content/benedict-xvi/en/letters/2009/documents/hf_ben-xvi_let_20090310_remissione-scomunica.html).
- Castellano, Deborah (11.10.2020). <https://zenit.org/2020/10/06/exclusive-interview-bishop-barron-when-god-is-removed-from-society-human-rights-values-are-endangered-2/>
- Cupich, Cardinal Blasé (20.10.2020). <https://www.vaticannews.va/en/pope/news/2020-10/cupich-fratelli-tutti-encyclical-good-samaritan.html?utm>
- Document on Human Fraternity for World Peace and Living Together*, Abu Dhabi, 4 February 2019, (31.10.2020). [http://www.vatican.va/content/francesco/en/travels/2019/outside/documents/papa-francesco\\_20190204\\_documento-fratellanza-umana.html](http://www.vatican.va/content/francesco/en/travels/2019/outside/documents/papa-francesco_20190204_documento-fratellanza-umana.html)

- Editorial*, The (10.10.2020). October 07, 2020, <https://www.americamagazine.org/faith/2020/10/07/pope-francis-encyclical-fratelli-tutti-american-life-catholic/>
- Faggioli, Massimo (October 15, 2020). *Global Catholicism vs. Anglobalization*, La Croix International.
- Forte, Bruno (2020). *Papa Francesco, Fratelli Tutti, Sulla fraternità e l'amicizia sociale*, Scholae', Italy.
- Francis, Pope (21.10.2020). [http://www.vatican.va/content/francesco/en/angelus/2014/documents/papa-francesco\\_regina-coeli\\_20140608.html](http://www.vatican.va/content/francesco/en/angelus/2014/documents/papa-francesco_regina-coeli_20140608.html)
- Francis, Pope (4 October, 2020). Angelus address, Vatican City.
- Francis, Pope. Address to religious leaders gathered in Albania, 21 September 2014.
- Gaulmyn, Isabelle de (1.10.2020). <https://international.la-croix.com/news/religion/how-can-we-still-be-universal/13146>
- Hamilton, Andrew (11.10.2020). <https://international.la-croix.com/news/religion/fratelli-tutti-seeking-the-common-good/13153>
- Julliard, Jacques (21.10.2020). *Le Figaro*, <https://www.lefigaro.fr/vox/politique/jacques-julliard-la-crise-de-la-conscience-republicaine-20200705>,
- Louis, Prakash (2020). *Fratelli Tutti: A Call to Collective Consciousness, Collective Action and Common Good*, in 84(VJTR)11, pp.44-58.
- Maung Bo, Card. Charles (20.10.2020). <https://www.vaticannews.va/en/church/news/2020-10/bo-fabc-letter-asian-bishops-fratelli-tutti.html>
- Natoli, Salvatore (12.10.2020). <http://magister.blogautore.espresso.repubblica.it/2020/10/12/all-brothers-but-without-god-anymore-a-philosopher-judges-the-latest-encyclical-from-francis/>
- Nouwen, Henri (1979). *The Wounded Healer, Ministry in contemporary society*, Image, London.
- O'Connell, Gerard (20.10.2020). <https://www.americamagazine.org/faith/2020/10/13/cardinal-czerny-interview-fratelli-tutti-pope-francis-encyclical/>
- O'Connell, Gerard (9.10.2020). <https://www.americamagazine.org/faith/2020/10/08/fratelli-tutti-pope-francis-paradox-populism-catholic>
- Pakaluk, Michael (20.10.2020). <https://www.thecatholicthing.org/2020/10/13/the-purpose-of-fratelli-tutti/?utm>
- Paulin-Campbell, Annemarie (13.10.2020). [https://en.wikipedia.org/wiki/Fratelli\\_tutti#:~:text=Fratelli%20tutti%20%28All%20brothers%29%20is%20the%20third%20encyclical,solidarity](https://en.wikipedia.org/wiki/Fratelli_tutti#:~:text=Fratelli%20tutti%20%28All%20brothers%29%20is%20the%20third%20encyclical,solidarity)

- Pertici, Roberto (12.10.2020). The End of “Roman Catholicism?”, <http://magister.blogautore.espresso.repubblica.it/2018/04/13/bergoglios-reform-was-written-before-by-martin-luther/>
- Ricoeur, Paul (1967). *History and Truth*, Le Seuil, Paris.
- Rowlands, Anna (12.10.2020). <https://www.vaticannews.va/en/pope/news/2020-10/pope-encyclical-fratelli-tutti-anna-rowlands-commentary.html?utm>
- Rowlands, Prof (7.10.2020). <https://www.vaticannews.va/en/pope/news/2020-10/pope-francis-encyclical-fratelli-tutti-professor-rowlands.html?>
- Scrosati, Luisella (21.10.2020). <https://newdailycompass.com/en/fratelli-tutti-religious-freedom-without-christ>
- Sinasac, Joseph (7.10.2020). <https://international.la-croix.com/news/religion/new-encyclical-on-human-fraternity-the-popes-cri-de-coeur/13130>
- Tornielli, Andrea (20.10.2020). Looking at others as brothers and sisters to save ourselves and the world, <https://www.vaticannews.va/en/pope/news/2020-10/editorial-encyclical-fratelli-tutti-encyclical-brothers-sisters.html?utm>
- Watkins, Devin (7.10.2020). Fratelli tutti: A radical blueprint for post-Covid world, <https://www.vaticannews.va/en/church/news/2020-10/reactions-fratelli-tutti-cafod-irish-new-zealand-bishops.html?>
- Wells, Christopher & Bordon, Linda (7.10.2020). “Fratelli tutti”: a call to disrupt our lives and pay attention to the world, <https://www.vaticannews.va/en/pope/news/2020-10/pope-encyclical-fratelli-tutti-anna-rowlands-commentary.html?>

**Soroj Mullick SDB**, a Salesian priest for 29 years in Kolkata Province, has a Licentiate (Faith Education) and a Doctorate (Christian Education). He has authored number of research papers and articles. Email: [sorojmullick@gmail.com](mailto:sorojmullick@gmail.com)

Article received: Dec 02, 2020; Accepted: Dec 12, 2020. Word count: 2560



© by the authors. This is an open access article distributed under the terms and conditions of the Creative Commons Attribution (CC BY) license. (<http://creativecommons.org/licenses/by/4.0/>).



## With a Father's Tender Heart: Call for Courage and Hope in Our Troubled Times

**Kuruvilla Pandikattu SJ**

Papal Seminary, Pune

---

**Abstract:** Pope Francis has dedicated this year to St. Joseph through his Apostolic Letter "*Patris corde*." The article explores *Patris corde* and looks at the relevance of St. Joseph, the father in the shadows, to the contemporary world, including the challenges this saint offers to us.

**Keywords:** St. Joseph, *Patris corde*, Father's Heart, Courage and Hope.

With the Apostolic Letter "*Patris corde*" ("With a Father's Heart"), Pope Francis recalls the 150th anniversary of the declaration of Saint Joseph as Patron of the Universal Church. To mark the occasion, the Holy Father has proclaimed a "Year of Saint Joseph". The year began Dec. 8, 2020, and concludes on Dec. 8, 2021.

In the Apostolic Letter entitled *Patris corde* ("With a Father's Heart", shortened PC), Pope Francis calls Saint Joseph as a beloved father, a tender and loving father, an obedient father,

Cite as: Pandikattu, Kuruvilla (2021). With a Father's Tender Heart: Call for Courage and Hope in Our Troubled Times (Version 1.0). AUC: Asian Journal of Religious Studies, Jan-Feb 2021(66/1), 22–29. <http://doi.org/10.5281/zenodo.4318169>

an accepting father; a father who is creatively courageous, a working father, a father in the shadows.

The Apostolic Letter marks the 150<sup>th</sup> anniversary of Pope Pius IX's declaration of St Joseph as Patron of the Universal Church. To celebrate the anniversary, Pope Francis has proclaimed a special "Year of St Joseph," beginning on the Solemnity of the Immaculate Conception 2020 and extending to the same feast in 2021 (Vatican News, 2020).

The Holy Father penned *Patris corde* against the background of the Covid-19 pandemic, which, he says, has helped us see more clearly the importance of "ordinary" people who, though far from the limelight, exercise patience and offer hope every day. They resemble Saint Joseph since, "each of us can discover in Joseph -- the man who goes unnoticed, a daily, discreet and hidden presence -- an intercessor, a support and a guide in times of trouble," the pope wrote. Still St Joseph played "an incomparable role in the history of salvation."

### **A Beloved, Tender, Obedient Father**

Saint Joseph, in fact, "concretely expressed his fatherhood" by making an offering of himself in love "a love placed at the service of the Messiah who was growing to maturity in his home," writes Pope Francis, quoting his predecessor St Paul VI (Vatican News, 2020).

And because of his role at "the crossroads between the Old and New Testament," St Joseph "has always been venerated as a father by the Christian people" (PC, 1). In him, "Jesus saw the tender love of God," the one that helps us accept our weakness, because "it is through" and despite "our fears, our frailties, and our weakness" that most divine designs are realized. "Only tender love will save us from the snares of the accuser," emphasizes the Pontiff, and it is by encountering God's mercy especially in the Sacrament of Reconciliation that we "experience His truth and tenderness," –

because “we know that God’s truth does not condemn us, but instead welcomes, embraces, sustains and forgives us” (PC, 2).

Joseph is also a father in obedience to God: with his ‘fiat’ he protects Mary and Jesus and teaches his Son to “do the will of the Father.” Called by God to serve the mission of Jesus, he “cooperated... in the great mystery of Redemption,” as St John Paul II said, “and is truly a minister of salvation” (PC, 3).

### Welcoming the Will of God

At the same time, Joseph is “an accepting Father,” because he “accepted Mary unconditionally.” Truly this is a very remarkable gesture even today, says Pope Francis, “in our world where psychological, verbal and physical violence towards women is so evident.” But the Bridegroom of Mary is also the one who, trusting in the Lord, accepts in his life even the events that he does not understand, “setting aside his own ideas” and reconciling himself with his own history.

Joseph’s spiritual path “is not one that *explains*, but accepts.” This does not imply that he is “resigned.”

Joseph’s spiritual path “is not one that *explains*, but accepts.” This does not imply that he is “resigned.” Instead, he is “courageously and firmly proactive,” because with “Holy Spirit’s gift of fortitude,” and full of hope, he is able “to accept life as it is, with all its contradictions, frustrations and disappointments.” In practice, through St. Joseph, it is as if God were to repeat to us: “Do not be afraid!” because “faith gives meaning to every event, however happy or sad,” and makes us aware that “God can make flowers spring up from stony ground.” Joseph “did not look for shortcuts but confronted reality with open eyes and accepted personal responsibility for it.” For this reason, “he encourages us to accept and welcome



others as they are, without exception, and to show special concern for the weak” (PC, 4).

### **A Creatively Courageous Father, Example of Love**

*Patris corde* highlights “the creative courage” of St. Joseph, which “emerges especially in the way we deal with difficulties.” “The carpenter of Nazareth,” explains the Pope, was able to turn a problem into a possibility by trusting in divine providence.” He had to deal with “the concrete problems” his Family faced, problems faced by other families in the world, and especially those of migrants (Vatican News, 2020).

In this sense, St. Joseph is “the special patron of all those forced to leave their native lands because of war, hatred, persecution and poverty.” As the guardian of Jesus and Mary, Joseph cannot “be other than the guardian of the Church,” of her motherhood, and of the Body of Christ. “Consequently, every poor, needy, suffering or dying person, every stranger, every prisoner, every infirm person is ‘the child’ whom Joseph continues to protect.” From St Joseph, writes Pope Francis, “we must learn... to love the Church and the poor” (PC, 5).

### **A Father Who Teaches the Value, Dignity and Joy of Work**

“A carpenter who earned an honest living to provide for his family,” St Joseph also teaches us “the value, the dignity and the joy of what it means to eat bread that is the fruit of one’s own labour.” This aspect of Joseph’s character provides Pope Francis the opportunity to launch an appeal in favour of work, which has become “a burning social issue” even in countries with a certain level of well-being. “there is a renewed need to appreciate the importance of dignified work, of which Saint Joseph is an exemplary patron,” the Pope writes (Vatican News, 2020).

Work, he says, “is a means of participating in the work of salvation, an opportunity to hasten the coming of the Kingdom, to develop our talents and abilities, and to put them at the service of society and

fraternal communion.” Those who work, he explains, “are cooperating with God himself, and in some way become creators of the world around us.” Pope Francis encourages everyone “to rediscover the value, the importance and the necessity of work for bringing about a new ‘normal’ from which no one is excluded.” Especially in light of

The Pope calls everyone to “review our priorities” and to express our firm conviction that no young person, no person at all, no family should be without work!”

rising unemployment due to the Covid-19 pandemic, the Pope calls everyone to “review our priorities” and to express our firm conviction that no young person, no person at all, no family should be without work!” (PC, 6).

### **A Father “in the Shadows,” Centred on Mary and Jesus**

Taking a cue from a book by Polish author Jan Dobraczyński (2011), *The Shadow of the Father* Pope Francis describes Joseph’s fatherhood of Jesus as “the earthly shadow of the heavenly Father.”

“Fathers are not born, but made,” affirms Pope Francis. “A man does not become a father simply by bringing a child into the world, but by taking up the responsibility to care for that child.” Unfortunately, in today’s society, children “often seem orphans, lacking fathers” who are able to introduce them “to life and reality.” Children, the Pope says, need fathers who will not try to dominate them, but instead raise them to be “capable of deciding for themselves, enjoying freedom and exploring new possibilities” (Vatican News, 2020).

This is the sense in which St Joseph is described as a “most chaste” father, which is the opposite of domineering possessiveness. Joseph, says Pope Francis, “knew how to love with extraordinary freedom. He never made himself the centre

of things. He did not think of himself, but focused instead on the lives of Mary and Jesus.”

Happiness for Joseph involved a true gift of self: “In him, we never see frustration, but only trust,” writes Pope Francis. “His patient silence was the prelude to concrete expressions of trust.” Joseph stands out, therefore, as an exemplary figure for our time, in a world that “needs fathers,” and not “tyrants”; a society that “rejects those who confuse authority with authoritarianism, service with servility, discussion with oppression, charity with a welfare mentality, power with destruction” (Vatican News, 2020)

True fathers, instead, “refuse to live the lives of their children for them,” and instead respect their freedom. In this sense, says Pope Francis, a father realizes that “he is most a father and an educator at the point when he becomes ‘useless,’ when he sees that his child has become independent and can walk the paths of life unaccompanied.” Being a father for St. Joseph, the Pope emphasizes, “has nothing to do with possession, but is rather a ‘sign’ pointing to a greater fatherhood”: that of the “heavenly Father” (PC, 7).

### **Plenary Indulgences**

Also Dec. 8, 2020, the Apostolic Penitentiary, the Vatican tribunal that deals with matters of conscience, issued a decree stating that plenary indulgences will be granted to Catholics during the Year of St. Joseph, not only through prayer and penance, but also through acts of justice, charity and piety dedicated to St. Joseph.

Among the conditions for receiving a plenary indulgence are a spirit detached from sin, receiving sacramental confession as soon as possible, receiving Communion as soon as possible and praying for the Holy Father’s intentions.

However, the decree also highlighted several ways to obtain the plenary indulgence throughout the year, including to those who “meditate on the prayer of the ‘Our Father’ for at least 30 minutes

or take part in a spiritual retreat of at least one day that includes a meditation on St. Joseph” (Ruff 2020)

It is good to note Catholics do not worship saints, but ask for their heavenly intercession before God and seek to imitate their virtues here on earth. The Catholic Church honors St. Joseph as the foster father of Jesus. He is invoked as the patron saint of the Universal Church. He is also the patron of workers, of father, and a happy death (CAN Staff, 2020).

### **A Daily Prayer to St Joseph and a Challenge to Us**

In his letter, Pope Francis remembers how, “Every day, for over forty years, following Lauds [Morning Prayer]” he has “recited a prayer to Saint Joseph taken from a nineteenth-century French prayer book of the Congregation of the Sisters of Jesus and Mary.” This prayer, he says, expresses devotion and trust, and even poses a certain challenge to Saint Joseph,” on account of its closing words: “My beloved father, all my trust is in you. Let it not be said that I invoked you in vain, and since you can do everything with Jesus and Mary, show me that your goodness is as great as your power” (Vatican News, 2020).

At the conclusion of his Letter, he adds another prayer to St Joseph, which he encourages all of us to pray together (PC):

*Hail, Guardian of the Redeemer,  
Spouse of the Blessed Virgin Mary.  
To you God entrusted his only Son;  
in you Mary placed her trust;  
with you Christ became man.*

*Blessed Joseph, to us too,  
show yourself a father  
and guide us in the path of life.  
Obtain for us grace, mercy, and courage,  
and defend us from every evil. Amen.*

As we honour this father of tenderness (8 times in PC), mercy (7 times) and compassion (3 times), may we draw courage (14 times) and hope (4 times) for the whole world (9 times). This is the challenge to all of us, especially during this pandemic time. To be messengers of courage and hope to our fellow-pilgrims like St. Joseph.

## References

- CNA Staff. (2020, December 10). The Year of St. Joseph: What Catholics need to know. Catholic News Agency. <https://www.catholicnewsagency.com/news/the-year-of-st-joseph-what-catholics-need-to-know-44623>
- Dobraczyński, J. (2011). The Shadow of the father. Warsaw, Poland: Instytut Wydawniczy “Pax”.
- Francis, Pope. (2020, December 8). Apostolic Letter Patris Corde of the Holy Father Francis on the 150th Anniversary of the proclamation of Saint Joseph as Patron of the Universal Church. [http://www.vatican.va/content/francesco/en/apost\\_letters/documents/papa-francesco-lettera-ap\\_20201208\\_patris-corde.html](http://www.vatican.va/content/francesco/en/apost_letters/documents/papa-francesco-lettera-ap_20201208_patris-corde.html) [Shorted as PC in the text]
- Ruff, J. (2020, December 9). Year of St. Joseph begins locally and worldwide Dec. 8, includes opportunities for indulgences. TheCatholicSpirit.Com. <https://thecatholicspirit.com/news/local-news/year-of-st-joseph-begins-locally-and-worldwide-dec-8-includes-opportunities-for-indulgences/>
- Vatican News. (2020, December 8). Pope Francis proclaims “Year of St Joseph.” <https://www.vaticannews.va/en/pope/news/2020-12/pope-francis-proclaims-year-of-st-joseph.html>

Article received: Dec 10, 2020; Accepted: Dec 12, 2020. Word count: 2090



© by the authors. This is an open access article distributed under the terms and conditions of the Creative Commons Attribution (CC BY) license. (<http://creativecommons.org/licenses/by/4.0/>)



## Sebastian Kappen: A Challenge for Indian Priests

**Biju Joseph SJ**

Papal Seminary, Pune 411014

---

**Abstract:** Sebastian Kappen was a Catholic (Jesuit) priest who was passionately committed to the poor and drown-trodden. This article explores the person that he was, the vision that guided him and the challenge he offers to the Indian priests. The author also outlines the main influences on his life and his impact on the intellectuals of India. His life of commitment to and identification with the poor even at the cost of risking his own life is a commendable challenge to all of us. He was a true humanist who lived and died for the poor and the marginalized.

**Keywords:** Sebastian Kappen, Passionate humanist, Liberation Theologian, Commitment to the Poor and Marginalised.

Sebastian Kappen (1924-1993) was a Catholic priest who was passionately committed to the poor and drown-trodden. This article explores the person that he was, the vision that guided him and the challenge he offers to the Indian priests. His life of commitment to and identification with the poor even at the cost of risking his own life is a commendable challenge to all

Cite as: Joseph, Biju (2021). Sebastian Kappen: A Challenge for Indian Priests (Version 1.0). AUC: Asian Journal of Religious Studies, Jan-Feb 2021(66/1), 30–36.  
<http://doi.org/10.5281/zenodo.4318171>

of us. He was a true humanist who lived and died for the poor and the marginalized.

### **Kappen: The Person**

Sebastian Kappen (Devasia)<sup>1</sup> was born in a traditional Catholic Syrian family on 4 January 1924 at Kodikulam, Kerala (Kappen, 2013: 10). He was very good in studies and other extracurricular activities in the school.<sup>2</sup> His passionate search for truth and knowledge brought him to the Jesuit Novitiate at Kozhikode in 1944. His father's parting advice to him was, "Wherever you go, try to excel" (Kappen, 2013: 13). After his formal initial religious formation, he studied philosophy in Shembaganur from 1949 to 1951. After two years of regency, in 1954 he began his theological studies at De Nobili College, Pune, and was ordained a priest in 1957 at the age of thirty-three. He acknowledges that, if he had achieved anything in life, it can be traced back to his Jesuit training (Kappen, 2013: 17).

In 1950s the Marxist ideology was gaining support among the intellectuals in Kerala. The first elected Kerala government was a communist government in 1957. The Jesuit superiors found in Kappen a capable person who would answer to the challenge of communism. After completing the Tertianship, the final stage of Jesuit formation, in 1959 he was sent to do his doctoral studies in Marxism at Pontifical Gregorian University, Rome. The specific topic of his dissertation was: "Religious Alienation and Praxis according to Marx's Economic and Philosophical Manuscripts of 1844." For Kappen, it was a time of intellectual conversion from the essentialistic approach of scholasticism to the existentialistic

---

<sup>1</sup> His original name was Devasia, the Malayalam word used for the name Sebastian. After joining the Society of Jesus, the name was changed into Sebastian. See (Kappen, 2013: 17)

<sup>2</sup> He had collected thirteen first prizes on a school anniversary celebration including those for general proficiency, good conduct, elocution, poetry recitation, long jump, high jump and sprinting.

concerns of Karl Marx (1818-1883) (Kappen, Sebastian. 2002: viii). He finished his doctorate in 1961.

### **Kappen: A Model and a Challenge**

The popular image of a Catholic theologian is often that of an academically trained theologian who is white, male, ordained and writes theology from a position of institutional authority. Kappen was an exception to this. The purpose of sending him for higher studies in Marxism by his superiors was to defend the Kerala Church from the attack of Communists in Kerala. His studies changed his thinking and attitudes. He neither defended the Church nor opposed Marxism as his superiors expected. Instead, he took the Marxian ideals and Jesus' message into his heart and became a friend and advocate of the poor and the oppressed. He started to live like one among them in the outskirts of the major cities in South India. Let me, examine the 'publicness' in his life, i.e., how much he was related with the ordinary people and in their struggle for survival.

Kappen's first appointment after his return from Rome was as the chaplain of the Newman Association, a movement of learned laity, who often met in local circles to discuss political, social, religious, and other topics at the Lumen Institute in Ernakulam. He had also helped AICUF (All India Catholic University Federation) and SCM (Student Christian Movement) to organize meetings, seminars, study classes and discussions on political, social and religious issues. He used to present papers in seminars organized by religious and non-religious groups. In 1970, he had shifted to Calicut, staying in a house named, *Archana*, and continued his intellectual and public ministry. His life among the poor helped him to deepen his reflections on the ordinary people and the realities of their living conditions. From then, he always chose to live outside Jesuit institutions in order to avoid the comfort and security they ensure, and to imitate Jesus who had always been with the



people. At the same time, as a member of the Society of Jesus, he was in contact with the nearest Jesuit house.

In 1972 Kappen returned to Cochin and started to live in a small shed-like house at Kalamassery, the industrial hub of then Kerala. The main aim of his stay was to organize the company workers for their rights. Trade union leaders, students, intellectuals and literary figures used to visit him in the evenings and discussed with him about social, political and religious issues pertaining to Kerala, India and the world. Fr. Joseph Vadakkan (1919-

Kappen returned to Cochin and started to live in a small shed-like house at Kalamassery, the industrial hub of then Kerala. The main aim of his stay was to organize the company workers for their rights.

2002), a social activist and Marxist supporter, and Fr. Tom Kochery (1940-2014), an organizer of fishermen struggle, were regular visitors to Kappen. Fr. Tom acknowledged that he had learned the basic lessons of Biblical liberative perspectives from Kappen's book *Viswasathil Ninnu Viplavathilekku* [*From Faith to Revolution*] (Kochery, 2017: 93). Kappen was leading a frugal life like any other ordinary person, doing his cooking, washing and cleaning by himself (Kochery, 2017: 93). He felt that such a life in the midst of the people would help him to insert himself better into the struggles and sufferings of the ordinary people. He used to justify it by saying: 'the way you live, so you think' (Kappen, 2002: ix).

Kappen was a well-accepted professor of theology and philosophy. But he never wanted to become a permanent faculty in any of the seminaries or academic institutions. So he remained a visiting professor to many institutions like, Janan-Deepa Vidyapeth, Pune, Vidyajyothi College of Theology, New Delhi, Maryknoll seminary, Catholic University of Leuven, etc. According to him, theology and philosophy as means, should contribute to establishing or mould a new society from below. He did not want to confine his freedom to the means, i.e., to the joy of mere philosophizing and theologizing.

The sole aim of his theology and philosophy was the liberation of the poor and the marginalized.

Kappen shifted to Chennai in 1975 and lived there till 1983. He settled in a slum area, where the poor and the marginalized people were concentrated. He engaged himself in gathering the youth and teaching them and publishing books and articles. In 1976, he founded the Centre for Social Reconstruction. He worked hard to form a new generation committed to the messages of the historical Jesus and Marx. As a result, many young people, who were engaged in social activities used to come and stay with him in order to learn more about Jesus and Marx. The human suffering that he encountered in Chennai moved him deeply and he wanted to be one with them.

Many of Kappen's guests were passionate social activists and intellectuals. For instance, O. V. Vijayan (1930-2005), novelist, cartoonist and recipient of Padma Bhushan award, was a great friend of Kappen. He said that he learned the basics of Marxism from him (Vijayan, 2017: 90). Sadanand Menon, a nationally reputed art editor, teacher of cultural journalism, recalled the energy and inspiration he received from Kappen (Menon, 2013: 169). Prof. Babu Mathew, trade union leader, social activist, professor of law and Registrar of the National Law School of India, Bangalore, remembers Kappen "as a great teacher, very meticulous, difficult to listen to his lectures without getting completely involved in it. He never spoke in any superficial manner. He would have pondered several hours over every word that he uttered" (Mathew, 2013: 175). Fr. Samuel Rayan remembers him as a man who was always looking for the service of the people, respect their rights, fight for their freedom, bringing them together as a community. Kappen's search for truth helped him to overcome the narrow understanding of Church, religions and political idolatry (Rayan, 2107: 91).

Kappen's writings are a clear example for his commitment to the public causes. He decided to initiate the English journal *Anawim* due to the demand of progressive Christian thinkers and young socially committed activists who had often been engaging in discussion about how Christians should respond to the problems of poverty and injustice in India. The other two journals, *Social Perspectives* (1978-1982), and *Negations* (1982-1985), also started with the same intention. His book, *Jesus and Freedom*, was the outcome of decade-long reflections and discussions on Christian life and faith. The purpose of his writings was to conscientize people to work for the establishment of a counter-cultural society.

Kappen's health gradually deteriorated due to poor life and continued stress. In 1991, he had the first heart attack while giving a talk on the First Gulf War. He was afflicted with asthma, spondylosis, and high blood pressure as well. In the same year he had the second heart attack and the doctors prescribed a heart surgery. Kappen refused to undergo the surgery by saying, "I have decided not to go for surgical test and bypass surgery, since such expensive treatments were unaffordable to the majority of the people" (Vattamattom, 2018: 18). He died on 30 November 1993 due to heart attack. This shows his commitment and identification with the poor even at the cost of risking his own life in health matters. He was a true humanist who lived and died for the poor and the marginalized.

## References

- Kappen, Sebastian. 2002. "Preface," in *Jesus and Culture*, ed. Sebastian Painadath. Delhi: ISPK.
- Kappen, Sebastian. 2013. *Ingathering: Autobiographical Writings and Selected Essays*. Bharananganam, Kottayam: Jeevan Books.
- Kochery, Tom. 2017. "Ormakalile Kappanachan," in *Yesuvum Marxum Kappanachante Chinthakalil [Jesus and Marx in Kappen's Thoughts]* ed. Sebastian Vattamattam (Cochin: Horizon Publication House, 2017), 93.

- Mathew, Babu. 2013. “Kappen, the Inspirer,” in *Counter-Cultural Perspectives: Selected Kappen Memorial Lectures*, eds. David Selvaraj and Mercy Kappen. Bangalore: Visthar.
- Menon, Sadanand. (2013). “Kappen: The Advocate of Radical Consciousness,” in *Counter-Cultural Perspectives: Selected Kappen Memorial Lectures*, eds. David Selvaraj and Mercy Kappen. Bangalore: Visthar.
- Rayan, Samuel. 2013. “Ormakalile Kappanachan,” in *Yesuvum Marxum Kappanachante Chinthakalil [Jesus and Marx in Kappen’s Thoughts]* ed. Sebastian Vattamattam. Cochin: Horizon Publication House.
- Vattamattom, Sebastian. (2018). *Prathi-samskrithiyilekku [Towards a Counter-Culture]*. Ettumanoor, Kottayam: Manusham Publications..
- Vijayan, O. V. 2017. “Ormakalile Kappanachan,” in *Yesuvum Marxum Kappanachante Chinthakalil [Jesus and Marx in Kappen’s Thoughts]* ed. Sebastian Vattamattam (Cochin: Horizon Publication House, 2017), 90.

**Rev Biju Joseph SJ** (Kerala Province) has completed his Licentiate from Jnana-Deepa, Pune and is the librarian of both Jnana-Deepa and Papal Seminary, Pune. Email: [biju.joseph@jdv.edu.in](mailto:biju.joseph@jdv.edu.in)

Article received: Sept 28, 2020: Accepted: Oct 27, 2020. Word count: 1770



© by the authors. This is an open access article distributed under the terms and conditions of the Creative Commons Attribution (CC BY) license. (<http://creativecommons.org/licenses/by/4.0/>).



## Review Article

# Seizing the Moment and Living to the Fullest

**Khumtang Y Tikhir**

Licentiate (Science and Religion), Jnana-Deepa, Pune 411014

---

**Abstract:** The review is based on the book, “The Last Lecture,” co-written by Randy Pausch and Jeffery Zaslow. The former gave a lecture on, “Really Achieving Your Childhood Dreams” which was then realised into a book form. While Pausch had just a few months of good health left he was invited to give a “Last Lecture.” In an academic circle the senior professors in their late age are invited to give a last lecture. What legacy could they impart to the world? What wisdom could they give to the world to cherish? When Pausch was invited to give his Last Lecture he too was in such dilemma. He was dying within few months of time, he was leaving behind his wife, three children and his beloved friends. Would he only leave behind his loved ones or would he leave behind wisdom and legacy for the world? Can Pausch be a life-coach? Let us find out what legacy Pausch could leave behind for the world to remember him. It must be noted that the author has done justice in reviewing the book by considering the reviews written by others on the same book.

Cite as: Tikhir, Khumtang Y. (2021). Seizing the Moment and Living to the Fullest (Version 1.0). AUC: Asian Journal of Religious Studies, Jan-Feb 2021(66/1), 37–48. <http://doi.org/10.5281/zenodo.4318173>

**Keywords:** Lecture on life, Guide to living good life, Achieving childhood dreams, Lessons learned in failures, Not in denial of death, Seizing every moment of life.

*What wisdom would we impart to the world if we knew it was our last chance? If we had to vanish tomorrow, what would we want as our legacy?* (Pausch, & Zaslow 2018)

## **Introduction**

It's a thing in academic circles to prepare a lecture and a common task for most university professors in their last year teaching to reflect on their experiences – or 'journeys'. Pondering the question – what wisdom would I impart to the world if it were my last chance? They invite a bunch of people (colleagues, students and friends) to come and see it. An impending death has a way of focusing your attention on what is truly important (Bogue, 2019). They consider the end of their life time and to ruminate on what really matters most to them and lecture about it to the audience. One of such incidents took place in the life of Professor Randy Pausch who was dying of pancreatic cancer. He gave a talk on the "Last Lecture" at the Carnegie Mellon University, Pittsburgh (USA) where he was a professor of computer science for so many years.

During the "Last Lecture" most people in the audience expect the lecture to be about demise and the life lesson that the lecturer had learned while he lived. However, Pausch had a different story to tell. His lecture was unlike the conventional last lectures. Instead, he lectured about life and how to achieve one's childhood dreams. He has been the epitome of making these dreams to come true. Randy Pausch has combined the humour, inspiration, and intelligence that made his lecture such a phenomenon and given it an indelible for mark form. He had such a profound appreciation for life despite of knowing that he had just few months to live. But the lecture he gave, 'Really

Achieving Your Childhood Dreams’, was not about dying. It was about the importance of overcoming obstacles, of enabling the dreams of others, of seizing every moment (because time is all you have and you may find one day that you have less than you think). It was a summation of everything Randy had come to believe. It was about living.

### **What is the “Last Lecture” all About?**

The *Last Lecture* is a book co-written by computer science professor Randy Pausch and *Wall Street Journal* reporter Jeffrey Zaslow and was published in 2008 by Hyperion. It is based on the highly acclaimed and inspirational lecture presented by Randy Pausch himself at Carnegie Mellon University, where he taught, on September 18, 2007 (eNotes, 2020).

Randy Pausch has been recently diagnosed with a terminal illness and he just has few months to live, could his “Last Lecture” be on death, or on the regrets of life? Or could it been remorseful talk on, “Could have been..., what if..., I wish...?” Audience could have expected his lecture to be on death or something he regretted not doing it.

Using the forum of his university’s “Last Lecture” series, the terminally ill Pausch decided to distil his life lessons into a talk for students, friends and colleagues about how to achieve one’s childhood dreams. When Jeffrey Zaslow the columnist of “Wall Street Journal” wrote a column about the lecture, and a video of the speech was posted on the Internet, the reaction was overwhelming. Thereafter, to adapt the lecture into a book, Pausch dictated his thoughts to Zaslow while on his daily bike rides determined to maintain his fitness and minimize his time away from his family during the final months of his life. (Larson, 2008)

Pausch’s was dying, leaving behind his wife and three children along with his dear friends. It could have been his saddest lecture on death. But Pausch gives a twist in the story. Let us put ourselves in his shoe for some time before we really talk about this present

book. Just imagine like Pausch if you knew you had a few months of good health, how would you like to spend your time? Would you spend your short time that is left for you with your family, with your loved ones? Would spend time giving all the lectures to your children you could have given the next twenty years on how to live life? Would you pursue to achieve your childhood dreams before you die? Or would you spend the time sorrowing for not having much time left for you to live? But he knew feeling sorry for his plight could do him no good thus regarding his situation he described as, “While I could easily feel sorry for myself, that wouldn’t do them, or me, any good.” (Pausch, 2008) Randy Pausch, a computer science professor at Carnegie Mellon University, who has been diagnosed with terminal pancreatic cancer was in such dilemma. He was asked to give a “Last Lecture” and he could not imagine it to be his last one. He said, “We cannot change the cards we are dealt, just how we play the hand.” In such a pathetic situation anyone could have been disheartened. But Pausch was not so, he was a different person totally having a positive outlook toward life. He was in his own words, “An injured lion still wants to roar.” (Pausch, 2008)

The book *Last Lecture* is a longer version of the lecture professor Pausch gave at Carnegie Mellon University (CMU) before he lost his battle to pancreatic cancer, entitled “Really Achieving Your Childhood Dreams.” The book focuses on the core principles for his children to embody as part of their everyday lives, this book highlights the importance of mentors, appreciating life, accepting the things you cannot change, striving towards achieving one’s childhood dream, and about the importance of overcoming obstacles, of enabling the dreams of others, of seizing every moment. (SeeKen 2019)

Written with humour and wisdom, this book serves as a reflection of the main points of Pausch’s lecture. In it, Pausch discusses the importance of childhood dreams and how to go



about achieving them as one grows older. The major points of his book include taking the time to dream, the importance of good parents in a child's life, and how to put people before materials. Intertwined in the major themes of his lecture are Pausch's own personal anecdotes, complete with how he was able to turn his boyhood dreams into reality, including becoming an Imagineer for Walt Disney World, and creating the Alice software project.

In *The Last Lecture*, through his stories and experience, Pausch imparts readers with a "how-to" guide when striving to reach goals and dreams, but the book also serves as one man's legacy to his three young children. Pausch lived to see *The Last Lecture* become a *New York Times* best seller in April of 2008. He lost his battle with pancreatic cancer on July 25, 2008, at the age of forty-seven, but not before inspiring millions of readers to never stop believing in their dreams. Pausch's original lecture was titled "Really Achieving Your Childhood Dreams" and was directed at young adults. He stresses the importance of taking the time to dream and of having parents who encourage creativity, emotion, and intellectual exploration. (Larson May 2008)

He finds himself winning the parent lottery. He was influenced by his loving and supporting parents. During his life, he learnt many lessons from his experiences and has shared them in a striking manner. He also reveals how he achieved his childhood dream of becoming a Disney Imagineer, getting to Zero Gravity, being the coolest guy at amusement park and playing in the National Football League (which he never made it).

This book is inspiring, motivating and can craft the inanimate to life. The author has beautifully combined humour, intelligence, and wisdom. He has exemplified many stories which cover subjects like hard work, team work, sacrifice, self-confidence, modesty, dreaming big, perseverance, positivity, courage and dealing with adversity. For the reader, the book is a glimpse into the life of a

dying man who fights every moment to be alive and not a mere story. (Rishabh, 2018)

On the last page, he closes with the following poignant statement: “My life will be lost to pancreatic cancer. Two organizations I have worked with that are dedicated to fighting this disease are: The Pancreatic Cancer Action Network and The Lustgarten Foundation.” (Pausch, 2008) This book makes us feel like family to him, supporting him in his battle against a terminal cancer. “time is all you have” He said, “and you may find one day that you have less than you think you do” (Pausch, & Zaslow 2018). In short, it was about living one’s life. He managed to motivate his audience even with his failures and adventures.

### **My Reflection on the Book, “Last Lecture”**

His second sentence in the ‘*Introduction*’ to the book is, “I have only a few months left to live.” When one reads such an opening line one expects the book to be of demise or of regrets. But that is not what the book is all about. It is far from being the book on sadness, demise or regrets. It is rather about life, achieving one’s childhood dreams and helping others to achieve their dreams.

Although he has just a few months to live, he is full of life. As we read through the book, we realise he has such an optimistic outlook to life. While anybody who has just few months to live could have been discouraged, worried or be intimidated by death, he is not in denial of death he cannot dismiss death, he would happily embrace his end. In a few months’ time he will be gone forever leaving behind his, most beloved – wife, children and dear ones. But the thought of dying soon could never let him down. Instead, he is living his life to the brim and he cannot think of living life without having fun. He opines, “I don’t how not to have fun. I am dying and I am having fun. And I am going

to keep having fun every day I have left.” He takes pleasure in every small moment of life. He mentions the joy he felt when spending time with his children. He remembers sitting down to watch a movie on New Year’s Eve when his wife’s waters broke. He describes his tears of joy when realising a job as a Disney Imagineer, for few even get to envisage such dreams and much less have the opportunity to live them. (Pausch, 2008)

Written in a highly personable and conversational fashion, *The Last Lecture* is part of autobiography, part life lesson, coming straight from the heart.

Written in a highly personable and conversational fashion, *The Last Lecture* is part of autobiography, part life lesson, coming straight from the heart. This inspiring catalogue of memories and musings is both powerful and raw. Pausch recounts life stories, illustrating wide ranging themes like hard work, determination, sacrifice, conviction, dreaming, bravery, hardship and misfortune, as we have discussed before. This book is divided into six chapters. The first chapter deals with, *The Last Lecture*, followed by; *Really Achieving Your Childhood Dream*, *Adventures . . . and Lessons Learned*, *Enabling the Dreams of Others*, *It’s About How to Live Your Life* and the *Final Remarks* of which every chapter is dealt in depth.

The first chapter is a background on the last lecture at Carnegie Mellon, the second chapter on how he really did achieve his childhood dreams some of them like; being in Zero Gravity, Being Captain Kirk, Authoring the article in the world book encyclopaedia, etc., the third chapter is about how we out to help each other in achieving goals, how to help others achieve their goals and importance of having an encouraging parents, the fourth chapter is deals Randy lists the rules by which he tried to live his life, and the final remarks is a summation of the book. Each chapter brings a new dimension to Pausch’s character and as the book progresses you

begin to feel you are getting to know the auto-biographer. So, this book is also likened to that of a memoir.

Randy's view of "failures" is that it is what gives us experience. He even had an award for "glorious failure" in his "building virtual worlds" course. He rightly puts it, *"Experience is what you get when you didn't get what you wanted"* For instance, one of his childhood dreams was to be play in the National football League (NFL), but sadly he never made it there. Though he did not make it to playing in National football League, he did learn a great lesson from the football coach himself.

*"When you see yourself doing something badly and nobody's bothering to tell you anymore, that's a bad place to be. You may not want to hear it, but your critics are often the ones telling you they still love you and care about you, and want to make you better."*

*"Fear turned to awe when I met my coach, Jim Graham"* (Pausch, & Zaslow 2018). In his lecture to he mentions how they were taught life lessons as they were taught how to play football. *"Fundamentals. That was a great gift Coach Graham gave us. Fundamentals, fundamentals, fundamentals. As a college professor, I've seen this as one lesson so many kids ignore, always to their detriment: You've got to get the fundamentals down, because otherwise the fancy stuff is not going to work... (and) 'When you're screwing up and nobody says anything to you anymore, that means they've given up on you' That lesson has stuck with me my whole life. When you see yourself doing something badly and nobody's bothering to tell you anymore, that's a bad place to be. You may not want to hear it, but your critics are often the ones telling you they still love you and care about you, and want to make you better"* (Pausch, & Zaslow 2018). The life lesson he learned during his training he

could never forget and they he cannot but pass it on to the generations to come. (Jayson, 2012)

The book also explores his gratitude for his upbringing by beloved parents, to his time spent with his own wife and kids. Pausch had many experiences and learned lessons from all of them. He equates his time of playing football to the understanding of the importance of teamwork and striving through adversity; whilst experiencing sacrifice and modesty the day that he found his late-father's war medals – something he knew nothing about.

In a chapter entitled, "*It's About How You Live Your Life*," Pausch opens up about living with cancer and how it might affect his life. Even with the knowledge of his ailment, Pausch maintains a constant positive outlook to life. He gives himself permission to keep dreaming and achieving, pointing out with poignant honesty that we have a finite amount of time on this planet and time spent complaining is time that takes us away from achieving our goals. He is ready to die because he feels he has lived life without regrets. He loved dearly his wife and children, he kept the rapport with his friends and colleagues and he achieved most of his childhood dreams. Nothing does he have in life to regret about. (Sweetnam, 2018)

Just about 200 pages, "The Last Lecture" is a small book. In every page you will find a man's agony in knowing that soon his children will not have a father to protect and guide them. Randy writes in such an honest and passionate way that you will find it hard to stop once you start reading the book. He will leave his wife a widow and his children, orphans. Leaving them behind and dying is sad thing but when you are sure that it is going to happen in a few months' time, it is the saddest thing. The book concludes with Pausch's dreams for the future, and those that he has for his family. He gives thanks to his Wife, Jai as his caregiver and on the last page of his deeply meaningful memoir he concludes; *'The talk wasn't just for those in the room. "It was for my kids."*

## A Critical Analysis on the Book

When you read the book, it feels as if you are going through the entire life of Randy in a few minutes. We learn how he achieved his childhood dreams even when there are some really hard obstacles. According to him, the obstacles are there for a reason, it is to keep the “other” people out! As he said, *“The brick walls are there for a reason. The brick walls are not*

*there for a reason. The brick walls are not there to keep us out; the brick walls are there to give us a chance to show how badly we want something”*

*there to keep us out; the brick walls are there to give us a chance to show how badly we want something”* It still rings in my ears and I feel like his lecture is an advice directed to me. Most of his advice on life is actually ancient wisdom and clearly these are all principles valid till the end of humanity (importance of hard work, dreaming big, showing gratitude etc.). It is interesting to see them in the context of Randy’s life. If you are looking for any sort of deep philosophical discussions, this is not the book best suiting but if you are looking for an inspiration and advice on how to dream big, how to live life to the fullest even when we know our life is short, then this book is *par excellence* for that matter.

Randy’s message, *“It’s not about how to achieve your dreams, it’s about how to lead your life, if you lead your life the right way, the karma will take care of itself, the dreams will come to you,”* (Pausch, & Zaslow 2018) according to me is a universal message. It is not only about a dreaming and achieving one’s own childhood dreams but he advises us on how to live a life of integrity and honesty. His advice is powerful and awe-inspiring. *“If I only had three words of advice, they would be, Tell the Truth. If got three more words, I’d add, all the time.”* (Pausch, 2008) It is certainly admirable that Randy manages to

rise above his circumstances and to continue to be a teacher even unto his death. As the author himself has shared, the book is not about dying but about living. I do know for sure that it has provided me with lots of food for thought about what I should do with my own life. Reading this gives me strength.

## Conclusion

Through his life, Randy demonstrated how sheer hard work and perseverance could help one to realise one's dreams regardless of one's station in life. He also acknowledges the vital importance of how others can help make all the difference – from his dad, his wife Jai, his three young kids, to his former mentors Professor Andy van Dam, and Coach Graham. Though the book is titled as “The Last Lecture,” it is a written version of the talk he gave on, “Really Achieving Your Childhood Dreams.” As one reads through the book, the *Last Lecture*, one realises that the book is not about dying but about living- seizing the moment and living life to the fullest. Through this book Randy leaves behind a legacy that would benefit humanity.

## Reference

- Bogue, Robert. <https://thorprojects.com/blog/archive/2019/04/29/book-review-the-last-lecture/>, (accessed on, 6, December, 2020)
- Diwakar, Rishabh. <https://qrius.com/the-last-lecture-randy-pausch-book-review/>, (accessed on, 5, 2020).
- eNotes, <https://www.enotes.com/topics/the-last-lecture>, (accessed on, 6, December, 2020).
- Goodreads. <https://www.goodreads.com/book/show/40611510-the-last-lecture>, (accessed on, 2 December, 2020).
- Jayson, <https://www.jaysonjc.com/opinion/book-review-the-last-lecture-by-randy-pausch.html>, (accessed on, 8, December, 2020).
- Larson, Deanna. <https://bookpage.com/reviews/5720-randy-pausch-professors-stirring-last-lecture-family-relationships>, (accessed on, 5, December, 2020).

Pausch, R., & Zaslow, J. (2018). *The Last Lecture*. New York : Hachette Books.

SeeKen, [https://seeken.org/the-last-lecture summary/#: ~:text= The %20 Last%20 Lecture%20is%20a, lives%2C%20this %20book%20highlights%20the](https://seeken.org/the-last-lecture-summary/#:~:text=The%20Last%20Lecture%20is%20a,lives%2C%20this%20book%20highlights%20the), (accessed on, 6, December, 2020)

Sweetnam, Hannah. <https://www.pennybrohn.org.uk/reviews/book-review-last-lecture/>, (accessed on, 7, December, 2020).

Walter, <https://coolerinsights.com/2011/11/the-last-lecture-book-review/>, (accessed on, 8, December, 2020)

**Khumtang Henry Tikhir** is a First-Year student of Mph (Master of Philosophy in Science and Religion) at Jnana Deepa, Pune. He also holds a Post Graduate Degree in MA Literature. Email: [khumtang.tikhir@jdv.edu.in](mailto:khumtang.tikhir@jdv.edu.in).

Article received: Nov 09, 2020: Accepted: Dec 15, 2020: Word: 3440



© by the authors. This is an open access article distributed under the terms and conditions of the Creative Commons Attribution (CC BY) license. (<http://creativecommons.org/licenses/by/4.0/>).

AUC: Asian Journal of Religious Studies