

## 1: NEW HORIZONS OF INDIAN CHRISTIAN LIVING

*Oliver Inchody is on Facebook. Join Facebook to connect with Oliver Inchody and others you may know. Facebook gives people the power to share and makes.*

As her banners soar Let the echoes roar Round the golden shore Of India s rule. Virtue shielding us Knowledge for our weapon Onward, on, Loyola s sons. Let us march asinging Send the echoes ringing Giving our best till the game is won. Loyola s sons, acclaim Brave Loyola s fame Proud to bear the name O er the field Always brave and true Pledge each day anew Aye to dare and do Ne er to yield. Growth was the theme of all that happened on campus this academic year. We grew in numbers - new students and teachers joined us. Our first batch of CBSE students took the public exam this summer. We added on some more physical resources as well enhanced facilities in the computer labs, a language lab and the new auditorium cum stadium complex. There were success stories of our students in academics, sports and cultural events. Our magazine too has grown in size, colour and depth mirroring the inner growth of our children. We have surely moved on. On our part at the editorial desk, we have tried to provide you an inside look at all aspects of this growth. We bring you campus news and experiences of our students by recording the major events and achievements. We also bring you stories of our alumni spread throughout the world. We have tried to ensure better quality and a variety of writing that will hold the interest of our readers. There is nothing quite like the thrill of first seeing your writing in print and so in our Creative Writing section we provide space for children to share their inner worlds. This we hope will help launch them on a lifelong adventure in writing. Behind the scenes of any magazine, there is so much going on than a reader sees, that it s possible to overlook the hard work that goes in. My colleagues at the editorial board laboured hard to give you a magazine that you can be proud of. I thank all of them for their support, especially Mr Prathap Chandran for helping out in the final stages. In recent years, it has been our practise to get students actively involved in the publishing process and this year too the student editorial team rallied round me from the beginning to the end. While Joshua and Kevin dabbled with photography providing some of the pictures, Nitin and Gejo drew interesting sketches for the write-ups. Avinesh, Gurudas, Sriram and Tushar very cheerfully submitted to the rigours of the job by soliciting submissions, chasing students to keep deadlines, editing, typing and proof-reading. It was a pleasure to work with Mishel and Nikhil who braving stiff opposition worked creatively and with dedication on the page layout and design. I could not have asked for a better editorial team. We were fortunate in finding Mr N Bhattathiri, a very patient and creative person to do our lay out and design. Our students surely benefitted a lot. Finally, a big thanks to Father Varghese Anikuzhy for trusting us with the work and for all his encouragement. We hope you will enjoy your copy. As usual we value your feedback, so do get back to us. Madhava Menon, distinguished personalities on the dais and among the audience. I am very pleased to welcome the chief guest, a legal luminary of national fame and each and every one of you to this evening s function where you will see a display of original and genuine talents without any borrowed talents to train our students. The school climate is one of encouragement where innate talents are nurtured. Self discovery and confidence building are done by parent representatives and the alumni. I am indeed very happy to say that the frequent visits of senior Loyolites contribute to the shaping up of the present Loyolites with human qualities. In grooming the Loyolites in human qualities and eternal values we face certain hurdles that are built by home and neighbourhood. These hurdles are erected with the good intention of competition and struggle for existence. When the minds of children are set and strengthened in the same attitude of selfishness and individualism they are bound to become agents and masters of the same qualities at home and in the society, later. In the present education scenario we aim at human values beyond and besides Mark, Rank and Money. It will be a paradise regained if the goal is achieved. Now I would like to cover the whole year with a few important activities of the school this year. G C Gopalapillai, the former P. C P Varkey, Fr. Sreekumar Chatopadyaya of the Centre for Earth Studies were some of the erudite people who enlivened our students with their presence and words during the academic year. Manoranjan Rao and Sri. Narayanamoorthy made their presentations in the seminar. Radha Nair left Loyola after a long tenure of service. The work on the indoor stadium is progressing well. E

section of our school has completed one more floor to house five laboratories. Loyola school competing with fourteen schools from different parts of the country won the first National Aerospace Olympiad. Archith Mohan and Achuth Vasudevan paired well to lift the trophy of St. John s School Quiz. In Youth festival in the sub district level Adonis Thokalath secured first prizes in both Folk Dance and Bharathanatyam. Arjun Shajan got second place in Balarama Scholarship examination. In the inter School football tournament conducted at Kendriya Vidyalaya, Pattom, Loyola School team walked away with the trophy. Most of the parents are mark-crazy in the world today. Some of them are seen on the school campus during terminal examinations. Some of them give special coaching to their sons just before the examination begins. Yet others feed their wards and read for them to learn. Two birds at one shot. A few years later they may try for permission to write the examination, instead of their wards. We may acquire many factory products to make life comfortable. This may lead to total dependence on machines and their produce. Do these things make human life and relationship comfortable, strengthening? Can wealth and affluence alone become the criterion for respectability and acceptability? Our pattern of behaviour is more eloquent than our words. Children read between lines. Once a trend is programmed into them, they behave accordingly to everyone around. If we try to inculcate human values in our children they become invaluable assets for all of us and for the country. May God bless and help us to work for this unselfish goal. I thank all the staff members, students and parents for their generous co-operation and support. Ignatius of Loyola, the founder of the Society of Jesus, the Jesuits, thought otherwise. He founded a new religious order in the Catholic Church different from all previous ones. He was truly a trailblazer. He streamlined a revolutionary approach to religious life in the Catholic Church deviating from the traditional understanding and practice of hitherto existing religious life. The characteristics of the Jesuit way of proceeding have stood the test of time and have become a sustainable paradigm for more than years. Even today many religious societies and secular organizations follow the Jesuit management models put forward by St Ignatius of Loyola. This means that the perennial dynamism and universal appeal of the Jesuit spirituality and administrative strategy are even now relevant. In this increasingly complex and constantly changing world, the Jesuit management approach is widely accepted as an effective and efficacious model for achieving the desired goals. The Greek Philosopher Plato had this as the motto of his Academy - *Notis se auton* which means know thyself. He was convinced beyond doubt that self knowledge was very important as far as the training of a student was concerned. Another Greek philosopher, Socrates, recorded that an unexamined life was not worth living. Self-evaluation and self-knowledge were of prime importance for him especially in the formative years of a child. The exponents of Zen meditation, advocate concentration and self awareness as preliminary steps for attaining complete self mastery. The Latin dictum *noverim me, noverim Te* is attributed to St Augustine. According to him knowledge of oneself eventually leads to the transcendental knowledge of God. All the above mentioned thinkers and teachers considered selfreflection leading to self-awareness as an indispensable success tool for any serious student. St Ignatius of Loyola in his *Spiritual Exercises* explains how a person can achieve self mastery by faithfully following the various meditations and exercises. Eventually a person will be able to know his strengths and weaknesses, values and personality traits which will finally lead him towards a successful life. As one grows into a mature person, one will feel comfortable with oneself, with nature, and with God. Every Jesuit recruit has to undergo this training at least twice during his period of formation. Self-awareness helps one to order one s life, to locate the unhealthy spots and weaknesses that may derail one. This self searching will throw light on one s disordered life and empower one to conquer ones defects and shortcomings. Thus St Ignatius wanted every Jesuit to become a leader having complete mastery over himself and the environment in which he functions. Hence, the first St Ignatius had total disregard for the average and the mediocre. He always wanted to do a little more than what was required. Another typical Jesuit maxim is *magis* which means excellence. The single word that characterizes the Jesuit enterprise is *magis*. This striving for excellence is the core of any Jesuit undertaking.

**2: The Loyolite Loyola School. Thiruvananthapuram - PDF**

*Oliver Inchody - Google+. Press question mark to see available shortcut keys.*

The Examiner of Bombay archdiocese in its issue of October 2, once again carried a seventeen-line advertisement for the October , , Earth Centred Healing Retreat of Fr. He addressed the big, real world in such a simplistic way. We were surprised to learn that this was Fr. He has been giving these retreats to professionals, youth and people of all faith. It covered Mind, Body and Soul. Here we saw both ecology and spirituality so very intimately linked. The spiritual insights in these sessions were so very inspiring, they also had a mix of Western and Oriental healing. Spirituality, which is earth grounded is so very related to our day to day living and so is Ecology. What made this retreat exclusive was the focus on the Ecological crises of our time, and has also inculcated in us that we must respect our planet Earth and the living systems and take charge to undo all the mistakes we have done in the past each in our own little way. We left the retreat feeling rejuvenated in body and spirit, confident of our desire to heal our planet, and each one of us making a personal commitment to follow something we learnt, in our daily life. It usually means that the editor, Fr. To put it in plain English, Fr. Anthony Charanghat is biased, which a journalist, and a Catholic one at that, must never be. As always correctly predicted by Errol, they were never published. In the initial stages of my own interaction with The Examiner, my letters were always published by Fr. Anthony Charanghat, until July , which was when this ministry initiated a crusade against the controversial commentaries of the St. Pauls New Community Bible which had been endorsed by Fr. Anthony Charanghat as well as the bishops of Bombay. Since then, I have not wasted my precious time writing to The Examiner. However, The Examiner continues to be a leading promoter of error, especially New Age error in the Indian Church, and I am preparing a report that will expose the wide range of these spiritual errors over the years through Since the Bombay bishops read The Examiner [which is their archdiocesan weekly], contribute articles to it and also intervene in controversial matters as one of them did in the case of the alleged Irla miracle, one can conclude that whatever is published in The Examiner is endorsed by them and they find no error in it, especially if the same information continues to appear over a period of weeks, months or years as is the case with Fr. One must remember that even if the ecclesial authorities erroneously dismiss the Earth Centred Healing Retreats as not New Age, all those who attended these programmes are potential candidates for the Enneagram workshops which are inarguably New Age. The Examiner issues of October 15, and March 17, , in the column, News-National, carried what was basically not news but as usual an advertisement for the 61st and 66th Earth Centred Healing Retreats respectively of Fr. They provided potential retreatants with a long list of contact persons in Bangalore, Goa and Mumbai which included the nun-sister of the priest, three fellow priests and Bernadette Pimenta [see page 3]. One paragraph in the report reads: He traced the cosmic evolution story The same divine spark is in each of us. Now, if I claim that the above statement of Jesuit Father George Pattery is New Age, I am certain that I will be criticised with being, tunnel-visioned, biased and judgemental. It is not surprising then that he same Bernadette Pimenta who invites Fr. George Pattery SJ to her event is also a contact person for Fr. The Jesuits are, it appears, in the forefront of the eco-spirituality movement in India. Now, it must be made clear that ecological concerns in themselves are not New Age by a long shot. The line is thin! Benedict XVI spoke of the Christian duty to protect the environment. Oliver Inchody, CMI, [ inchody yahoo. In October , the representative group of 50 Major Superiors and specialists from 12 CRI Regions of India met at Tarumitra, Patna, to chalk out the programmes for the next year, In that National Consultation of CRI, they emphasized the need of integrating earth and environment into the holistic spirituality of the religious life today. Mani Mekkunnel of Gabriel Brothers. Oliver Inchody took his Ph. Radical environmentalism and eco-feminism go hand in hand. The spirituality of the Catholic Ashrams movement is New Age and their theology is heretical. The activities at the Sacchidananda Ashram, Narsinghpur as retrieved from [Page 3](http://Courses on Indian Christian Spirituality, Yoga for holistic life, Yoga for physical and mental health. Bishop Alwyn Baretto of Sindhudurg, who inaugurated the eco-retreat, said the Church needs pioneers to investigate the spiritual realms related to ecology. Ecological problems are getting more and more, and the Church needs to be part of the solution, he</a></p></div><div data-bbox=)

added. A team from Tarumitra Friends of Trees , a green group based in Patna, Bihar, animated the retreat. The group spent quality time with the Earth and spent most of the day outdoors. They celebrated Mass in the open. [Source: So this whole eco-spirituality business being promoted in the Indian Church is unavoidably and undeniably New Age. A report on New Age Deep Ecology has been long overdue from this ministry and I am now constrained to work on bringing it out seeing that the movement is active in the local Church with blessings from powerful organisations and bishops. We are but a step away from radical environmentalism. I searched my archives for any information on Fr. I found a letter to the editor in the issue of July , from one Agnes Fernando, Chennai. Within the framework of the Ignatian Spiritual Exercises, they were taken through a process of centring [sic] themselves on God through His creation. Purgation of these harmful toxins was through forgiveness. A forgiveness walk helped convert negative thoughts into positive ones creating an aura of health and well being. The letter is replete with New Age language even though the writer might not have realised it. New Age is, as the letter brings out lucidly, a synthesis of Christian thought and practice with that of eastern religions as well as with pure New Age. The programmes are touted as body-mind-spirit healing retreats. While conventional medicine may be used to heal the body, it is only God who heals a person spiritually through the ministry of the Church. The use of any other system could be spiritually dangerous for the Christian; hence the warnings given in the referred Vatican Document about the New Age, the occult, the esoteric. Prisca Vaz, the sister of Fr. Paul Vaz, and a priest who I talked to, informed me that health problems continue to dog Fr. Paul Vaz himself much good. An example of ecology-related New Age in the Catholic Ashrams movement: Satsangs and spiritual discourses often take place under an auspicious Tree thus recognising that the Tree is the primal teacher of humanity. For meditation one sits on the floor:

### 3: Syro Malabar Church Priest

*APRIL 22, Fr. Paul Vaz, S.J. - Enneagram- and Earth-Centred Healing- Retreats Recently, I received the following emails as well as a couple of phone calls from concerned lay Catholics in Goa about two different New Age programmes conducted by Bombay province Jesuit Father Paul Vaz in Goa.*

Paul Province Bhopal, of which Fr. Michael Purattukara, known as Swami Sadanand is a member, eagerly appeal to all people of good will to support the cause for which Swami Sadanand has been fasting since December 01, at the Infant Jesus Monastery compound Thalore, Trichur District, Kerala. We also want to bring to your notice that lots of false propaganda are being perpetrated by vested interests through the communication media in order to malign and demoralize swamiji through character assassination. These are not true and we who have been living and working with him for the past several decades would want to present to you the true facts about him as follows

Champion of the Dalits We know Swami Sadanand very closely since He is a man of great spiritual power. He has inspired many young men and women to become radical Disciples of Christ, and dedicate their lives for the service of the poor and the marginalized. We have always admired his availability, total detachment from the world, and his selflessness. As a social activist he fought for the rights of Dalits in Tada village in Sagar district of Madhya Pradesh in the s and three times his hut was set on fire by the vested interests, who were oppressing and discriminating against the Dalits. People of all religions, prisoners and even fundamentalists respected and admired Swamiji because of his powerful spiritual presence and selfless service to humanity. But even at the height of such popularity there, he left Saccidananda Ashram in at the request of the then provincial, Rev. This act clearly shows his total self-emptying, detachment and obedience to the authorities. Cause of Conversion of Samandar Singh He took a lot of pain and effort to bring about a real conversion in Mr. Samandar Singh, the killer of Sr. Rani Maria who was brutally murdered in For this purpose he met the Governor of Madhaya Pradesh and got released Mr. Samandar Singh on parole before the completion of his life time imprisonment. The heart- rending scene of Mr. Samandar Singh meeting the family members of Sr. Swamiji has worked many wonders of this kind of reconciliation between individuals and groups. He is, indeed, a channel and agent of healing and reconciliation. Another wonderful gift Swamiji has got is water divining power. He has helped hundreds of individuals and institutions to access the basic need of water with his water diving power without taking any remuneration. At Shantigiri Asharam People of all religions come to Swamiji for healing, to solve their family problems and childless couples come for his advice to see a child in their family. Swamiji receives all of them with great compassion, and with an ever smiling face. He spends long hours in prayer and gives guidance and medicines to the patients without taking money for the treatment. He even takes the pain of going to the houses of the patients to administer medicines. He eats meager food once a day. In his room there is practically nothing to say that is his own. He stopped bearing sandals 45 years back and walks now barefoot in all seasons. In the winter season when he sleeps on the railway platforms during his journey and if he finds a beggar without warm clothes, immediately he parts with it to give to the beggar. Prophet of Justice We also know that Swamiji is a prophet and he resorts to prophetic action in cases of grave injustice and he is prepared to bear the consequences. As a result people are suffering and deprived of their basic spiritual needs. He is convinced that a grave injustice is being done to the people. He had met the Major Archbishop of the Syro -Malabar Church to intervene and bring about reconciliation between the people and the Archbishop of Thrissur. He also met the Archbishop of Thrissur, Rt. Andrews Thazhath and requested him to listen to the people and solve their problems. We are hundred percent sure that he has no vested interest in taking up the difficult and risky prophetic action. We also appeal to all people of good will to support the cause of Swami Sadanand. We express our solidarity and support to Swami Sadanand and pray to Jesus, the greatest of all prophets, to give him strength and courage to continue his struggle. We also pray fervently to the Lord for the conversion of all concerned so that a just and amicable solution is found to the problem of the parish in Thalore. Oliver Inchody, Superior, St. Thomas Kollappally, Principal, St. Secondary School, Bhopal 9. Anto Kanjirathingal, Vice-Principal St. Secondary School, Bhopal Secondary School, Kheri, M. Antony Maria

Kurian, St. Paul House, Bhopal Prosper Komban, Sagar Bhavan, Thrissur Limson Puthur, Provincial House, Bhopal Saju Kollannur, Provincial House, Bhopal Peter Akkanath, Provincial House, Bhopal Peter Muttungal, Provincial House, Bhopal Jose Thachil, Sagar Bhavan, Thrissur Sebastian Elevathingal, Germany Biju Savio Thekkekara, Jerusalem Joby Pulikkan, Chennai Posted by.

#### 4: Fellowship for Justice

*Table of Contents Introduction Dr. Saju Chackalackal PART ONE FATHER FRANCIS VINEETH: PERSON AND MISSION In Search of the Ineffable Dr. Francis Vineeth Vadakethala Vadakethala Francis Vineeth: Milestones in Life and Works Dr. Saju Chackalackal (Compiler) Towards New Horizons of Indian Christian Living Dr. Saju Chackalackal Vadakethala Francis Vineeth: The Man and the.*

Saju Chackalackal Table of Contents Introduction Milestones in Life and Works Saju Chackalackal Vadakethala Francis Vineeth: The Man and the Mystic. Louis Malieckal My Brother: A Festschrift in Honour of Vadakethala F. A Symbol of Indian Spirituality and Values A Call to Experience the Divine.. Pushparajan Repentance to Regeneration: Reflections on Mary Magdalene Reflections on an Indian Christology Samarakone From Fullness to Emptiness: Encountering Non-Dualism in Jesus the Buddha George Thadathil Plurality, Variety, and Unity: Kuncheria Pathil Inculturation in Biblical Perspective Paul Kalluveettil Inculturation in the Model of Incarnation Sebastian Athappilly Accompanying in Faith: Pastoral Care of Migrants Vineeth Break the Anthill against the Freak Globalisation: Reflections on Indian Church A Bridge between Spiritualities? Dynamics of a Life of Renunciation Thomas Aykara Priestly Spirituality A Spiritual Formation Project Paulachan Kochappilly Mystical Experience: Kurian Perumpallikunnel Spirituality of Interiority: Anto Vattakuzhy Ecologies of Mysticism: Models for Greening Ashram Spirituality Indian Paradigms and Challenges. Paul Chummar Chittilappilly Gandhian Gospels: Patterns for Indian Christian Living Wilson Edattukaran Experience of the Divine: Symbolism of the Sensual and the Spiritual Joseph Ethakuzhy In Search of Reality: Rehabilitating the Question of Being and Existence Vineeth In the Garden of Education: An Indian Christian Synthesis

### 5: Oliver Inchody - Google+

*New Horizons of Indian Christian Living, a new book containing 50 articles on Indian Christian theology and spirituality, edited by Dr. Saju Chackalackal CMI, was released in November This publication from Vidyavanam Publications, Bangalore, is a relevant source book on various issues of contemporary importance.*

Benson care exclusively for our small animal patients while Dr. Hammes provide care for both large and small animals. He has practiced in Pasco continually since Oliver has given many talks for local clubs about issues relating to animal health and was even a guest speaker at the Jackson Hole Veterinary Rendezvous in Wyoming. He and his wife are very involved in equestrian activities and sports; Dr. Oliver previously served as president of the Tri-Cities Polo Club. She attained a BS in Veterinary Science and subsequently graduated from Washington State University College of Veterinary Medicine in May , where she received recognition for outstanding achievement in radiology and was ranked top ten in her class. Krippaehne has attended numerous continuing education courses in soft tissue ultrasound and hopes to someday become board-certified in veterinary imaging. She and her husband Dan have two dogs. Hollister enjoys working on the farm with her boyfriend, Jared, riding horses, hiking, dirt biking, and spending time with her family. Jim Benson grew up on a ranch in eastern Montana. When he came to the Tri-Cities he only planned to stay one year but he fell in love with the area and has been here ever since. In his spare time, Dr. Benson enjoys doing yard work and tinkering with his older cars. He and his wife Gwen love spending time with their kids and grandkids they have 12! Benson enjoys getting to know people and their animals through his work and looks forward to many more years of active practice. Kristy Hammes grew up in a small town just west of the Twin Cities in Minnesota. She received her undergraduate degree in Animal Science at the University of Georgia in and graduated from the University of Minnesota College of Veterinary Medicine in While in school she enjoyed leadership roles and involvement as the student chapter of veterinary medical association president, planning social events, and organizing veterinary student orientation. She and her husband, a vet school classmate, enjoy spending time outdoors, horseback riding, traveling, and experiencing Washington wine country!

**6: Holy Family Chaplaincy, Quezon City - [www.enganchecubano.com](http://www.enganchecubano.com)**

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A Festschrift in Honour of Prof. This history-making and all-comprehensive study in honour of an eminent Indologist, philosopher and an Acharya of Indian spirituality, an original and inspiring thinker and writer, and a lover of Indian Christian yoga, is a monumental work. It is, indeed, a creative and scholarly contribution in the field of Indian approaches to the Bible, Indian Christian theology, inculturation and the Indian Church, Indian spirituality and Indian Christian paradigms of philosophical synthesis. The editor and all those who had worked behind this project deserve the wholehearted commendation and gratitude of the Indian and Asian Churches. A review article cannot do justice to make an exhaustive appraisal of this work. The title itself will challenge and provoke every Indian who is a Christian. The editor has succeeded in bringing together almost all colleagues, associates, friends and some of the disciples of Francis Vineeth henceforth FV. The Festschrift begins with an introduction by the editor. It is divided into six parts. Part One sheds light on the person and mission of FV. This is the best presentation of the charismatic, mystical, and poetical personality of the Acharya. He tells us about his search of the Ashram spirituality and contemplative prayer, and his experience of the revealing concealing dynamics of the Ineffable. He describes his journey to the Ineffable as a journey through the dark light of faith which takes humans to experience the visible face of God. FV concludes his narration in poetic form, which thus ends: The heavens magnify the Lord! My soul too magnifies the Lord my God! Malieckal, an intimate friend of FV draws his portrait of the man and the mystic Karuna Vadakethala, one of the sisters of FV, shares with us her happy remembrances of her brother Nandhikkara leads us to the knowing and becoming dynamics at Vidyavanam Chapel Elavathingal provides a spirituality of creative space Naduveettil, a disciple of FV, looks at Ashram as a symbol of Indian spirituality and values In the concluding article of part one F. Vellanikaran invites us to experience the divine at Vidyavanam Ashram Readers are enlightened about many comparative themes. Pudussery looks at the discipleship in the Indian and Christian traditions He finds many points of convergence and divergence. Kollampampil presents the biblical figure of Samson, according to the interpretation of Jacob Serugh, as an inspiring model for all struggling Christians Marangattu reflects on the figure of Mary Magdalene as the model for re-generated penitents According to him, Paul offers an adequate Christian eco-spirituality in the Indian context. The prayer of Atharva Veda The author tries to give articulation to the dream behind the venture of Dharmaram and its contributions in the field of inculturation in art, architecture, music, cultural performances, theology, and spirituality. Thannippara reflects on an Indian Christology by making a critical study of the persons of Isvara and Christ Thadathil enlightens us on encountering non-dualism in Jesus the Buddha Christians are committed to follow the path of the cross and the self-emptying path of vipassana. Kanichikattil speaks of a liturgical paradigm in the Indian context He observes that the existing plurality of Churches in India wants to become more and more authentically Indian and truly Christian. Unfortunately, they are overburdened and fettered by their own past and practically in the dark not knowing the directions ahead. The country eagerly waits for a genuine fecundation of the Gospel in the Indian soil. Kalluveettil presents in a concise and precise form the inculturation perspectives in the Bible He finds that the bonds that unite us are stronger than the barriers that separate us. Amarnad makes us aware of the eternal fragrance of music on earth He opines that inculturation is the foundation of indigenized music. Kuriedath studies the contributions of the Indian pioneers for the socio-economic and cultural development Part Five is dedicated to the theme of Indian spirituality. A Bridge between Spiritualities? This is, indeed, a scientific study of the theme. Aykara looks at the consecrated priesthood as a spiritual pro-presence, a human pro-presence and a pilgrimage in integration Puthenangady writes on priestly spirituality We have to awaken to who we are in relationship. It is falling in love with the love of God revealed in Christ and accompanied by the Holy Spirit. Vattakuzhy writes on spirituality of interiority The realization of the union of these two selves makes the inward journey complete. Valiyakulathil seeks the Indian roots of spiritual direction Jesus the Sadguru stands out as the supreme paradigm. The author

also studies the modern dynamics of formation and spiritual direction, and concludes: Palakkapallil advocates for a spirituality that is in tune with nature. As a conclusion on the articles of Part Five, one can say that most of the authors provide valuable insights into the theme of Indian spirituality. Ten authors present their reflections concerning this theme. Kanichai, a renowned Indian philosopher, studies the philosophical perspective of religious experience. The scholar beautifully gives articulation to the concept of a true philosophy of Existence: This would give rise to a state of communion, communication, and community in regard to God, humans, and universe, which would relate us vertically to Existence and collaterally to the existents. This is, indeed, a scholarly contribution in the field of Indian Christian philosophy. Kulangara writes on the role of speculative philosophy in Indian religious formation. Chittilappilly develops one of the maxims of Francis of Assisi: Edattukaran searches in Gandhian gospels patterns for Indian Christian living. Kochuthara tries to look at the experience of the Divine by studying the symbolism of the sensual and the spiritual. The symbolism of the sensual and the spiritual in different religious traditions underscores this basic dimension of human person and divine experience. Unfortunately, this very enlightening article is sketchy. The author, thus, concludes his reflections: A Guide to Metaphysics Eastern and Western. In this concluding article of the Festschrift, T. Cyriac, who is gifted with the flower-language of consciousness, takes us into the garden of education. The editor does not allow us to wander in the vast oasis of fruitful investigations. We should be very grateful to him for the index of important subjects and persons. The Indian Church is very much indebted to Saju Chackalackal and his team for offering such rich, creative, intuitive, experiential, and thought-provoking contributions in the fields of Indian Christian theology, inculturation, spirituality, and paradigms.

**7: Animal Hospital of Pasco Â» Our Doctors**

*Thus, the present volume, New Horizons of Indian Christian Living, has evolved, which we proudly present as the Festschrift to Father Vineeth, our beloved teacher and friend, a venerable Guru, to mark his diamond birthday and sacerdotal golden jubilee.*

Although the drama of existence began as a cosmos of harmony and solidarity, today it has turned out to be a story of conflict and fear. The fragmented and distorted vision of reality held by the later actors of this cosmic drama is the cause of this tragic transformation. The marvel and amazement we feel at the fascinating phenomena we experience compel our enquiring minds to associate an element of misery with it. There is a plurality of meaning associated with the concept reality. Any further growth in the understanding of reality has flown from the metaphysical limits and philosophical dilemmas prevailed in the explanation of the empirical reality. The underlying truth here is that an explanation of the ultimate had most often been associated with the world of our experience. People had realized that an answer to the perennial problematic duo of philosophy God and the human person demands first an answer to the misery of the phenomenal world. Thus in a way we could say that nature is the first cause of many of the various branches of philosophy. The outlook we hold towards nature has played a vital role in shaping our social and cultural patterns too. It is in this sense that we, discussing the ecological crisis, aim at a purification of our vision of reality. Then we listen to the voices from the East and the West suggesting a new vision. This resulted in a distorted and disfigured vision of nature. From the 17th to the 19th century science witnessed the unprecedented triumph of Newtonian Mechanics, which based itself on the idea that the universe works as a huge machine obeying the fundamental laws of nature. Religions also are equally to be blamed for this antagonism. The influence of this dualism on cosmology was the view of nature as existing outside us and for us. Technology A misconception of the science-based technology is at the root of the ecological crisis. Technology is seen merely as the development of the appropriate tools physical, chemical or biological to control and manipulate nature to the maximum to suit our needs. But in truth technology is a door of reality through which we come to know the marvel of reality. It is the unending overflow of the inherent vitalities and unexplored potentialities of nature. But the ever pregnant womb of the mother earth had never been an object of wonder for us. This conception of technology witnesses our failure to see the "deep technology" the enormous creative potentials of nature which is the basis of all technology. A subjective understanding of technology resulted in the objectification of reality. As a result reality becomes a means for the fulfillment of our egos than a goal of our very being. It is this subjective exaltation of the rational animals and the objectification of reality that we place at the root of the ecological crisis. Unfortunately, when the polar ends came closer on the wings of science, hearts were flying away. Show me a man oriented society in which it is believed that reality exists only because man can perceive it Berkeley , that the cosmos is a structure erected to support man on its pinnacle Aristotle, Aquinas , that man exclusively is divine and given dominion over all things Genesis , and I will predict the nature of its cities and their landscapes. I need not look far for we have seen them the hot dog stands, the neon shill, the ticky tacky houses, dysgenic city and mined landscapes. This is the image of the anthropomorphic man; he seeks not unity with nature but conquest. Having been gravely affected by such mortal distortions of reality we have tortured reality into disciplinary pieces, cutting it with scientific tools, taming it with religious dogmas, and tampering it by social and cultural prejudices. We have stripped the beautiful off its beauty, the physical off its metaphysics, and the material off its spiritual. Isolation, privatisation, objectification, etc. The global problem of ecology and its socio cultural consequences necessitate a new cosmology in which our descriptions of the enigma of reality may astonishingly cause a re mystification of our universe. Physicists with their most powerful microscopes and high energy nuclear accelerators explore today the "metaphysics" of physics. The ontological assumptions of the scientific view of reality and its metaphysical convergence with and analogical parallels in the Eastern mystical world view give us the ontological grounding for a holistic vision of reality. Mechanism Replaced by Symbolism Thanks to the new developments in atomic physics, science is bringing back the sense of mystery and the value of symbolism to the universe. Today physicists feel a linguistic

limitation in describing their own discoveries. Werner Heisenberg, one of the high priests of quantum physics, has remarked: We wish to speak in some way about the structure of the atoms and not only about the "facts" the latter being, for instance, the black spot on a photographic plate or the water droplets in a cloud chamber in ordinary language. In the Eastern traditions of thought, there is an element of mystery underlying every depiction of reality. Perception of an unseen in the seen is a unique feature of the Eastern world view. When, in the Vedic times, the sacrificial fire had been consuming the oblation, our priests would proclaim; "Agnim ile Purohitam" I extol Fire the priest ; or seeing a mighty wind, they would say "Sam no vayu" O Wind be favorable to us. It shows that they have been able to see an invisible golden germ within the womb of every visible object. In this ecological age we need to view nature not only with the eyes of a "rational being," but also with the eyes of a poet, of an artist, and of a mystic. Reductionism Replaced by Holism Unlike the reductionist and deterministic view of Newtonian mechanics, quantum physics opens the door to an organic view of reality which emphasises the seamless and inseparable unity of the cosmos. The idea of undivided wholeness is rooted in a crucial feature of quantum theory called "phase entanglement. The representative proxy waves of both particles also meet together at each instance of the meeting of the two particles. The two particle phases are entangled in such a way that the effects of interference at particle A depends instantaneously on the disposition of particle B. The philosophical implication of the "phase entanglement" is that the whole is in some way present in every part and every part is interconnected with every other part. Quantum wholeness is no mere replay of the old saw that everything is connected to everything else The Vedic concept of the cosmic principle of rta would be the best example of it. Anthropocentrism Replaced by Universalism It is in quantum physics, for the first time in the history of physics, that physicists encountering the cosmos have come to the striking revelation that a proper understanding of reality far extends beyond the cosmos to the consciousness of humans. In this theory humans and the cosmos seem to join their hands on the ground of reality. There is no site in the measuring devices which can accommodate this quantum leap. Here the mystery of matter gives way to the mystery of mind. This change is so profound that If consciousness had purely been a human affair having nothing to do with matter then it was biology and not physics that was supposed to encounter the paradox of the correlation between the observer and the observed object?????????. The idea of human participation in reality is quite profound and explicit in the Indian thought too. Here our traditional understanding of human dignity in terms of rationality gives way to a wider perspective in the scientifically implied universal participation. It is liberating ourselves from an ego centric anthropology to a cosmo centric or reality centric anthropology, to realise that we are neighbours to many in the house of reality. In our search for reality we often seem to seek a reality existing apart from us situated in a distant galaxy in the kingdom of the unknowable. The sense of symbolism in the East and the reality crisis of the modern physics invite us to search for "the Reality" underlying all this. The experience of the divine in the cosmos is consequent of a holistic vision and it serves as the most solid foundation for the deep ecology of the oneness of being. In the light of the new insights from the ecological thinking we are seeking a new image of God which can serve as the unifying ground for an intergal vision of reality. In such an enquiry, we find that an isolated interpretation of the realities God, the World, the Human Being becomes impossible. The Indwelling Father and Mother There is an aspect of our understanding of the divine which was not given sufficient importance in our theology and which was over emphasized in the Eastern theology. It is the immanence of God. The immanence of the divine in the world would be the most solid metaphysical grounding for a peaceful human society and the best aid for the ecological healing. In the scripture we find adequate support for the immanence of God. In an indwelling understanding of the divine the sacramental value of the world is asserted. Transcendental monotheism gave birth to the dualism between God and the world, between spirit and matter. Having posited such a dualism in reality, our theologians have strained their brains to explain the notion of creation. We could find a rather satisfactory reconciliation of the divine transcendence immanence in the Chinese Philosophy. Turning to China, we have a view of the world and the human person as "uncreated. Does it imply a denial of the perfection of God? All these questions could be answered in the negative. For, Man follows the laws of earth; Earth follows the laws of heaven; Heaven follows the laws of Tao; Tao follows the laws of its own intrinsic nature. God is not one who says, "let there be," but who is being itself. If God is

being itself, it seems unwise to say, "let there be," which implies the will to bring into existence a further being. God becomes the ground of all being. God is looked upon as an evolving one. The world is the flow of God. God is a process which simply is. Events imply coming to be and ceasing to be. Ultimately perfection is essentially pertaining to reality. This perspective does not dispel the freedom and love of God. The intrinsic dynamism of reality is a creative dynamism. A fundamental evil stuff is an impossibility in a harmonious vision of reality. Hence the necessity of reviewing our perspectives concerning evil as disorder and disharmony. The old mythical wisdom of the Hua yen school of Japanese Buddhism considered evil as a matter of perspective. It is the very picking and choosing which brings back upon ourselves anxiety, fear, turmoil; for by dividing up the one unitary existence into two parts, the good and the bad, we distort the reality which is the one unitary existence. Both life and death are part of one ever changing process we call being which is really a "becoming" and thus both are conditions of that being. What the lions "consider to be evil" is thus an essential part of the order and necessary for the maintenance of harmony. Evil also is in a way a realisation and manifestation of reality. Freedom is the culmination of love. Love being free has let us in full freedom to the extend of misusing our freedom. From the feminine attitude in the Eastern traditions of thought towards the divine, we can draw insights for reworking our new conceptions of the divine in a holistic vision. Today we have a masculine conception of God. This conception could have come from the male dominance in the human society. In India, the pre Aryan Dravidian culture which nurtured a matriarchal society had a feminine outlook towards the divine.

#### **8: Saju Chackalackal: NEW HORIZONS OF INDIAN CHRISTIAN LIVING - TABLE OF CONTENTS**

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*While speaking, Fr. Oliver Inchody the resource person stressed the need to be ecologically aware as the earth is sacred and earth resources are scarce. He guided the seminar through nature meditations, ecologically modified Eucharistic celebrations, discussions, personal sharing and so on.*

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