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Facoltà di Teologia

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SCALABRINI INTERNATIONAL MIGRATION INSTITUTE

**THE MISSION OF BETHANY ASHRAM AMONG THE MIGRANTS**

**Rethinking the Mission of New Evangelization in the context of Migrants of the  
Malankara Catholic Church in the Extra Territorial Regions of India**

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God, bless us, to 'keep on going' with Your Mission!

## **ABBREVIATIONS**

AG	Ad Gentes
CCC	Catechism of the Catholic Church
CCEO	Code of Canons of Oriental Churches
EG	Evangelii Gaudium
EMCC	Erga Migrantes Caritas Christi
ETRI	Extra Territorial Regions in India
HROIC	Holy Rule of the Order of the Imitation of Christ
LG	Lumen Gentium
MCCETRI	Malankara Catholic Church Extra Territorial Regions in India
PC	Perfectae Caritatis
RM	Redemptoris Missio
SF	Sensus Fidei
UUS	Ut Unum Sint

## GENERAL INTRODUCTION

‘The spark of divine love that has been hidden in us,’<sup>1</sup> inspires us to know the *Erga Migrantes Caritas Christi*.<sup>2</sup> From its origin man’s being resonates to this reality. This anamnesis<sup>3</sup> of the origin, which is the inner sense, a capacity to recall, hears its echo from within.<sup>4</sup> Saint Basil says, “The love of God is not founded on a discipline imposed on us from outside, but is constitutively established in us as the capacity and necessity of our rational nature.”

The possibility for and right to mission, the *Missio Dei*, rests on this anamnesis of the Creator, which is identical to the ground of our existence. The Gospel may be proclaimed to everyone because they themselves are yearning for it in the hidden recesses of their souls (cf. Is 42, 2). Mission is vindicated, then, when those addressed recognize in the encounter with the word of the Gospel that this indeed is what they have been waiting for. The original encounter with Jesus gave the disciples the new anamnesis of faith.<sup>5</sup>

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<sup>1</sup> It is an expression of Saint Basil that has become important in medieval mysticism. In the spirit of Johannine theology Basil knows that love consists in keeping the commandments. For this reason, the spark of love, which has been put into us by the Creator, means this: “We have received interiorly beforehand the capacity and disposition for observing all divine commandments.” Cardinal Ratzinger says, “There is an inner ontological tendency within man, who is created in the likeness of God, toward the divine.” Cf. J. RATZINGER (Pope Benedict XVI), *On Conscience*, Ignatius Press, San Francisco 2007, 31-32.

<sup>2</sup> *Erga Migrantes Caritas Christi* is the Latin expression of “The Love of Christ Towards Migrants”; It is the name of the Instruction issued by Pontifical Council for the Pastoral Care of Migrants and Itinerant People, issued in 2004. It aims to update the pastoral care of migration. It is published thirty-five years after the publication of Pope Paul VI’s Motu Proprio *Pastoralis migratorum cura* and the Congregation for Bishops’ related Instruction *De pastoralis migratorum cura (Nemo est)*. Cf. PONTIFICAL COUNCIL FOR THE PASTORAL CARE OF MIGRANTS AND ITINERANT PEOPLES, *Erga Migrantes Caritas Christi*, Presentation, Vatican City 2004.

<sup>3</sup> The word ‘anamnesis’ used by Cardinal Ratzinger is taken from thoughts of Plato about to ‘remember.’ Cardinal Ratzinger believed that the concept anamnesis is the recalling of what constitutes our very being inters of doing good and avoiding evil. Cf. J. RATZINGER (Pope Benedict XVI), *On Conscience*, Ignatius Press, San Francisco 2007, 4-5.

<sup>4</sup> Cf. *Ibid.*, 32.

<sup>5</sup> Cf. *Ibid.* 32-35.

## THESIS STATEMENT AND PROJECT OVERVIEW

The thesis makes a journey with the Mission of Bethany Ashram pivoting on the Charism and focusing on the mission of new evangelization in the context of migrants of the Malankara Catholic Church in the extra territorial regions of India. The life of Bethany Ashram grew by the mission of communicating the life of Christ to others. Since 1955,<sup>6</sup> she has been engaged with her mission among the Malankara Catholic migrants. Today the phenomenon of migration makes up the vastest moment of people of all times and has turned into a structural reality of the society. It is becoming an increasingly complex problem from the social, cultural, political, religious, economic and pastoral points of view. The Pontifical Council for the Pastoral Care of Migrants and Itinerant Peoples<sup>7</sup> says that the present scenario of migration intends to be an ecclesial response to the new pastoral needs of ‘people on the move’<sup>8</sup> and lead them towards the transformation of their migration experience not only into

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<sup>6</sup> “The mission of the Syro-Malankara outside the territory just began in 1955 with the founding of Bethany Ashram in Poona for the pastoral care of migrants.” News Report, *Pope erects new Dioceses for the Syro Malankara Church in India*, News published in Vatican Radio website, [http://en.radiovaticana.va/news/2015/03/26/pope\\_erects\\_new\\_dioceses\\_for\\_the\\_syro\\_malankara\\_church\\_/1132308#](http://en.radiovaticana.va/news/2015/03/26/pope_erects_new_dioceses_for_the_syro_malankara_church_/1132308#) (accessed on 15 May 2015).

<sup>7</sup> Historical Background: On 19 March 1970, with the *Motu Proprio Apostolicae Caritatis*, Pope Paul VI established the “Pontificia Commissio de Spirituali Migratorum atque Itinerantium Cura”, with the task of studying and providing pastoral care to “people on the move.” Up to that date, responsibility for the various sectors of human mobility was assigned to several offices operating at various Roman Congregations. In the second half of the nineteenth century, “movement” was taken care of by the Congregation for the Propagation of the Faith. Later, especially due to the influence of the Blessed Bishop Giovanni Battista Scalabrini, the “Office for the Spiritual Care of Emigrants,” was established at the Consistorial Congregation. Then after the Second World War, in 1952, Pope Pius XII established the “Higher Council for Emigration” within the same Congregation, which is now called the Congregation for Bishops. In the same year, “The Work of the *Apostolatus Maris*” was established on behalf of seafarers at the same dicastery. In 1958, Pope Pius XII also granted the same Congregation responsibility for providing spiritual assistance to the faithful with specific duties and activities on board planes as well as to passengers travelling by air. This institution was called “*Apostolatus Coeli o Aëris*”. In 1965, Pope Paul VI founded the “International Secretariat for the Direction of the *Apostolatus Nomadum*”, also at the Consistorial Congregation, with the aim of “bringing spiritual comfort to a population that does not have a fixed abode or to those living in similar conditions”. In 1967, the Congregation of the Clergy was provided with an Office aimed at providing religious assistance to all people who come within the area of tourism. However, with the *Motu Proprio Apostolicae Caritatis*, responsibilities for the various sectors of human mobility were grouped together under the *Pontificia Commissio de Spirituali Migratorum atque Itinerantium Cura*, which was made dependent on the Congregation of Bishops. This situation came to an end – as it was said – on 28 June 1988 with the Apostolic Constitution *Pastor Bonus*, which also changed the name. Cf. PONTIFICAL COUNCIL FOR THE PASTORAL CARE OF MIGRANTS AND ITINERANT PEOPLE, “Historical Background.”

<sup>8</sup> The people on the move include, migrants, exiles, refugees, displaced people, fishermen and seafarers, air travellers, road transport workers, nomads, circus people, fairground workers, pilgrims and tourists, as well as

an opportunity to grow in Christian life, but also an occasion of new evangelization and mission.<sup>9</sup> Thus the mission of Bethany Ashram among the migrants is an expression or ‘anamneses’ of the *Mission Dei* in her.

In order to manifest this, the present paper is divided into three chapters. The following is the bird’s-eye view of the chapters.

1. The first chapter presents the migrant scenario developed through the history of the Malankara Catholic migrants in the extra territorial regions of India. It explains in brief the historical situation that caused in the formation of Bethany Ashram and its mission in the Orthodox Church; How Bethany Ashram became the cradle of the re-union movement and its mission contribution to the Malankara Catholic Church; How Bethany Ashram entered into the mission among the Malankara Catholic migrants and the vision of the Malankara Catholic Church about the pastoral care of migrants in the extra territorial regions of India.
2. The mission of Bethany Ashram is based on its charism. The second chapter tries to understand some key concepts in the charism, like Oriental Monastic Tradition, Indian *Sanyasa*, Evangelization and Mission. After explaining the oriental monastic tradition and Indian *sanyasa* in brief, the paper shows how these concepts are relevant in a migrant scenario. The concept of evangelization is approached from the concept of ‘new evangelization,’ which focuses on the essential contents for new evangelization, new evangelization as the ‘evangelization of culture’ and which results in a society as Jesus viewed. The final portion of this chapter deals with a vision of mission in the migrant milieu, which is based on *Missio Dei*. It is seen as a dynamic relation between God and the world and calls us to a ‘missionary discipleship.’ The chapter ends with the concept of mission in the charism of Bethany Ashram.

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those categories of people who, for various reasons, are involved in human mobility, such as students abroad, and operators and technicians engaged in large projects or scientific research at the international level who are obliged to move from one country to another.

<sup>9</sup> Cf. EMCC, Presentation.

3. The third chapter presents a rethinking of the mission of Bethany Ashram among the migrants based on the charism. It begins with a renewed vision of the charism of the Congregation for the mission among migrants, where it deals with charism as an inseparable bond between prayer and action, charism as the imitation of Christ and charism as a missionary consciousness. It continues with a vision towards a renewed 'mission of evangelization' in the migrant scenario, in which it deals with the mission among the Malankara Catholic migrants, the mission among the non-Catholics and the mission among non-Christians. The chapter ends with three pastoral proposals for the realization of the renewed 'vision of mission' of new evangelization. The three proposals are: formation of the *sensus fidei* in a migrant missionary disciple, an ongoing program of catechesis in a migrant ecclesial community and a 'religious formation' of Bethany Ashram for a migrant scenario.

## METHODOLOGY

The methodology used in this thesis is theological, empirical, critical and projective method. It is *theological* in the sense that in all three phases it appeals to the criteria of faith. It is *empirical* in the sense that in all the three phases, it analyses the situation, which directs the praxis. It is *critical* in the sense that through the three phases, it evaluates and interprets on the basis of Church teachings and the Holy Rule of the Congregation. It is *projective* in the sense that in each phase there implies moment of discernment which aims at an objective.

## SCOPE

The scope of this thesis is to analyze the special missionary vocation of the Order of the Imitation of Christ (Bethany Ashram) among the Malankara Catholic migrants in

particular and to the human society in the wider sense. Even though the thesis deals with the particular vocation of the Congregation in the Malankara Catholic Church and in India, its resonance reaches to the Catholic Church and humanity in whole. The migration is a human phenomenon faced by the human society. The approaches of ecumenical, interreligious dialogues benefit the whole human race. A specific contribution to the migration can offer also to the universal peace.

### **AIMS AND OBJECTIVES**

1. To understand the importance of *missio dei* among the migrants, the vocation to the new evangelization and the Catholic response to the challenges of migration.
2. To make more stress on the concept of a ‘missionary discipleship’ of Bethany Ashram who tries to live the *missio dei* among the migrants and to update the concepts of culture of encounter, ecumenism and interreligious dialogue in a migrant scenario.
3. To study the history of Bethany Ashram’s mission among migrants and to propose pastoral models, so that it could enhance her missionary vocation among the migrants by spreading the newness of the Gospel to every culture and every corner of society.
4. To simulate the process of rethinking on the mission of new evangelization among the migrants, so that the congregation takes up the challenge to examine her fidelity to the mission entrusted, and find renewed ways with the same generosity and self-sacrifice by which the founder was guided and to keep alive the mission among the migrants based on her charism.



5. To creatively participate in the call of the Church to commemorate the ‘Year of Consecrated Life’<sup>10</sup> that aims at “to look to the past with gratitude, to live the present with passion, and to embrace the future with hope.”<sup>11</sup>

## LIMITATIONS

1. It is not a comprehensive study on the nature and vocation of Bethany Ashram as it deals with the mission, evangelization, and migration solely from the perspective of mission of new evangelization among the Malankara Catholic migrants in India.
2. Though the thesis brings in the concept of mission, new evangelization and migration, because of its vastness of approach it is not able to accommodate all its’ perspectives.
3. This thesis is also limited insofar as it examines how the congregation of Bethany Ashram can participate in the mission of new evangelization among the Malankara Catholic migrants in India. In this process it does not deal with the Catholic response from a more universal perspective.
4. The project is focusing on the Malankara Catholic migrants in the Extra Territorial regions of India (outside the *territorium proprium*). Recently the extra territorial regions have been declared as an Eparchy and an Exarchate by the Apostolic See.<sup>12</sup> This updated of canonical jurisdiction is not dealt in my thesis.

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<sup>10</sup> Pope Francis declared the Year of Consecrated Life on the occasion of the fiftieth anniversary of the Dogmatic Constitution on the Church *Lumen Gentium*, and of the Decree on the renewal of religious life *Perfectae Caritatis*. The year begins on 30 November 2014 and concludes on 2 February 2016.” Cf. FRANCIS, *Letter to all the consecrated people on the occasion of the year of consecrated life* (21 November 2014).

<sup>11</sup> Cf. *Ibid.*, No.I.1-3.

<sup>12</sup> In 1955 by the establishment of Bethany Ashram Pune the mission of the Malankara Catholic Church outside its canonical territory (for the Malankara Catholic migrants) started. In 1997 the hierarchy appointed a Bethany priest as Coordinator for the Malankara Catholics outside the *territorium proprium*. In 2007 a Bishop was appointed as Apostolic Visitor by Pope Benedict XVI. In 2015 Pope Francis erected an Eparchy (diocese) and an Apostolic Exarchate (Vicariate) in this region. Cf. SYRO MALANKARA CATHOLIC CHURCH, Short history of the Extra Territorial Regions in India, [http://www.malankaracatholicchurch.net/pro\\_epar\\_etrindia.html](http://www.malankaracatholicchurch.net/pro_epar_etrindia.html); Cf. SYRO MALANKARA CATHOLIC CHURCH, “A New Diocese in Gurgaon, Delhi and a New Exarchate in Kirkee-Pune for the Syro-Malankara Catholic Church,” in *Malankara Catholic News*, <http://news.catholicate.net/NewsDetails.aspx?NewsType=News&ID=345> (accessed on 15 May 2015).

## CHAPTER ONE

### BETHANY ASHRAM, REUNION MOVEMENT AND THE MALANKARA CATHOLIC MIGRANTS

#### 1.1. BETHANY ASHRAM (ORDER OF THE IMITATION OF CHRIST)

##### *1.1.1. The Events in the Church of Kerala till the Nineteenth Century*

The Churches, founded by the Holy Apostles, received the Christ experience from them. This Christ experience is unique and important to each Church and is the distinctive element of each individual Church.<sup>13</sup> In this sense Indian Church founded by St. Thomas, one of the Apostles of Christ, is an Apostolic Church, having an identity of her own and the freedom of autonomy.<sup>14</sup>

The Christian community of Malabar<sup>15</sup> was called “Thomas Christians” for they attribute their Christian origin to the apostle St. Thomas, who according to the traditions arrived in the Southern part of India in the year 52 A.D.<sup>16</sup> and landed at Cranganore, an important seaport on the Malabar Coast.<sup>17</sup> He is reported to have established seven Christian Churches in India and finally died as martyr at Mylapur near Madras.<sup>18</sup> Through they accepted the East Syrian Liturgy they kept an identity of their own by adapting themselves to the ancient culture of India and lived in a perfect harmony.

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<sup>13</sup> Cf. S. KANJIRAMUKALIL, *Ecclesial Identity of the Malankara Catholic Church*, Bethany Publications, Kottayam 2002, 25-28.

<sup>14</sup> *Ibid.*, 51.

<sup>15</sup> Malabar is the South-west corner of India presently known as the state of Kerala in the Indian Republic. Malabar was also known as *Malankara*, *Malanadu*, *Malvar* and *Malayalam*. The name Malankara Church comes from it. Malayalam is the language of the state.

<sup>16</sup> Studies and reaches on this tradition and its sources support and substantiate its authenticity. Cf. D. DANIEL, *The Malabar Church and the Orthodox Churches*, Suvarna Bharathi Press, Hapripad 1950, 1.

<sup>17</sup> Cf. A. E. MEDLYCOTT, *India and the Apostle St. Thomas*, Gorgias Press, London 1905, 15.

<sup>18</sup> Cf. X. KOODAPUZHA, “The ecclesiology of the Thomas Christians of India,” in T. VELLILAMTHADAM – J. KOIKAKUDY (editors), *Ecclesial Identity of the Thomas Christians*, Oriental Institute Publication, Kottayam 1985, 63.

The arrival of Portuguese missionaries towards the end of the 15<sup>th</sup> century marked a new epoch in the history of the Thomas Christians. The missionaries started their mission work and commanded good respect and relationship with the St. Thomas Christians.<sup>19</sup> At first there was peaceful coexistence between the missionaries and the St. Thomas Christians and they welcomed their fellow Christians and gave them free access to their Churches to preach and administer the Sacraments. Having failed to understand the oriental way of Christian life and the Hindu customs they slowly started the latinisation of the liturgy. With the synod of Diamper in 1599, the process of latinisation came to its culmination and the latin rule was introduced over St. Thomas Christians.<sup>20</sup>

As a reaction to the process of latinisation, which was imposing a supremacy over the Thomas Christians, lead the community to the famous “Coonan Cross Oath”<sup>21</sup> at Mattancherry, in which the Thomas Christians took a solemn oath that they would never remain under a Jesuit Bishop and obey him.<sup>22</sup> Thus one third of the St. Thomas Christians broke away from the Catholic communion, and eventually placed themselves under the jurisdiction of the Antiochean Patriarch.<sup>23</sup> Thus by the “Coonan Cross Oath”, the St. Thomas community was divided into two, namely the *Puthenkur*<sup>24</sup> and *Pazhayakur*<sup>25</sup>. The *puthenkur* group, also known as the Malankara, through the course of history was again divided into *Syrian Orthodox Church*, *Syrian Jacobite Church*, *Marthoma Church*, and *Thozhiyur*

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<sup>19</sup> Cf. A. M. MUNDADAN, *Indian Christians search for identity and struggle for autonomy*, Dharmaram Publication, Bangalore 1984, 32.

<sup>20</sup> Cf. G. CHEDIATH, *Keralathile Kraisthava Sabhalkal*, Oriental Institute Publication, Kottayam 1989, 5-6.

<sup>21</sup> “The Syrian Christians of Kerala came together on the 3<sup>rd</sup> January 1653 at the Church in Mattancherry and after lighting candles in the Church, holding the cross and the sacred Scripture in their hands swore that they would never obey the Jesuits and then proclaimed the Archdeacon as their head and administrator.” S. KANJIRAMUKALIL, *Ecclesial Identity of the Malankara Catholic Church*, Bethany Publications, Kottayam 2002, 57.

<sup>22</sup> Cf. X. KODAPUZHA, *Thirushabhacharithram*, Oriental Institute Publication, Kottayam 1974, 768.

<sup>23</sup> Cf. C. MALANCHARUVIL, *The Syro-Malankara Church*, Pontifical Institute of Philosophy and Theology, Alwaye 1973, 92.

<sup>24</sup> The people who supported the ‘Coonan Cross Oath’ and are today known as the Malankara Church.

<sup>25</sup> The people who remained faithful to the Portuguese jurisdiction and are known today as the Malabar Christians.

*Church*. All these Churches in addition to its native character share the liturgical and spiritual heritage of the Syrian Church of Antioch.<sup>26</sup>

The valid consecration of Mar Dionysius I, was a land mark in the Malankar Church history. He made many efforts for a re-union in order to put an end to the then existing divisions and schism. But none of his attempts become successful.<sup>27</sup> The consolidated Malankara Church enjoying perfect juridical autonomy began friendly relations and co-operation in various fields with the Church of England who showed special interest in the affairs of the Malankara Church through the Church Missionary Society of England and the civil authorities of Malabar.<sup>28</sup> A theological seminary was started at Kottayam as a joint venture inviting more members of the Missionary Society.<sup>29</sup> The activities of the missionary society brought in a missionary vigor in the Malankara community and resulted in a revival of spiritual life and a higher standard of education among the priests and the laity.<sup>30</sup>

Meanwhile a section of people and clergy in the Church who disliked the program of co-operation appealed the Patriarch in Syria to send a Bishop and take control of the Church. This lead to the synod of Mavelikara and declared the Church's allegiance only to the supreme power of the Antiochene Patriarch. With this the Malankara Church broke all the relations with the missionaries.<sup>31</sup> This event gave rise to the 'Marthomite Church', headed by Mathews Mar Athanasios with the help of CMC Missionaries.<sup>32</sup>

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<sup>26</sup> C. NARIMATTATHIL, *Archbishop Mar Ivanios: Pastor and prophet of ecclesial communion in the Syro-Malankara Church (1882-1953)*, Doctoral Thesis, Pontificia Università Lateranense, Roma 1993, 40.

<sup>27</sup> Cf. C. MALNCHARUVIL, *Indian Syro-Malankara Church*, Pontifical Institute of Philosophy and Theology, Alwaye 1973, 110-119.

<sup>28</sup> Cf. V. C. SAMUEL, *Truth Triumphs*, MOC Publications, Kottayam 1986, 2.

<sup>29</sup> Cf. *Ibid.*, 3.

<sup>30</sup> Cf. P. CHERIAN, *the Malabar Syrians and the Church Missionary Society*, Church Missionary Society Publication, Kottayam 1935, 10.

<sup>31</sup> Cf. E. TISSERANT, *Eastern Christianity in India*, Orient Longman, Calcutta 1957, 147.

<sup>32</sup> Cf. A. M. MUNDADAN, *Indian Christians search for identity and struggle for autonomy*, Dharmaram Publication, Bangalore 1984, 111.

In 1875, Patriarch Peter III, the Antiochen Patriarch came to expel the new group. He convened a Synod of representatives, both clergy and laity and established his total supremacy over the whole Malankara on firm grounds of legal administration.<sup>33</sup> His demand on the supremacy over temporal and spiritual jurisdiction over the Church was rejected by the bishops and laity. But he managed to win over some of them and got the deeds registered.<sup>34</sup> This event split the Church again into two: Dionysius and party against the patriarch (*Metran Kaksi*, Bishop's party) and the second group under Mar Kurilos (*Bava Kaksi*, Patriarch's party).<sup>35</sup> This division in the Church, without having anything to do with faith, morals and worship, led the two parties into open fight to get control over the Church properties. Today the Jacobites of India are divided into these two virtually autonomous groups: one the party of the bishop, calling itself the "the Syrian Orthodox Church of India" and the other, the party of the Patriarch, calling itself the "Jacobite Orthodox Church of India".<sup>36</sup>

Thus the seed of dissension sown already manifested itself in the existence of the Syrian Orthodox Church in India. It was in this Church, a little more than two centuries after its formation, Geevarghese Panikar was born and ordained a priest and finally becomes the founder of religious congregation named Order of the Imitation of Christ and the leader of the Re-union movement.

### ***1.1.2. Formation of the Bethany Ashram***

The Jacobite Church of Malankara after its separation from the mother Church passed through many crises. Its members went wandering in a spiritual desert and there was no real union and cohesion of hearts and minds among different sections of people in the Church

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<sup>33</sup> Cf. V. C. SAMUEL, *Truth Triumphs*, MOC Publications, Kottayam 1986, 16-17.

<sup>34</sup> Cf. *Ibid.*, 19-21.

<sup>35</sup> Cf. A. M. MUNDADAN, *Indian Christians search for identity and struggle for autonomy*, Dharmaram Publication, Bangalore 1984, 111.

<sup>36</sup> Cf. *Ibid.*, 111-112.

from the eighteenth century.<sup>37</sup> It remained in quarrels, lawsuits and absence of a permanent spiritual head, which affected the growth of the spiritual life of the Church. Down through the centuries many attempts for peace arose one after the other. But all failed in achieving their end. This state of struggle reached the climax at the time when P.T. Geevarghese began his service in the Church.<sup>38</sup>

From the beginning of his vocation to priesthood, P. T. Geevarghese was deeply involved in the ecclesial and pastoral affairs of the Church. He devoted much of his time and energy for the spiritual welfare of the community. His service as a Deacon, his mission of preaching the Gospel themes, etc., show how he was keen about the service of the community in which he was born. He was happy about what he could do for his Church.<sup>39</sup>

His timely interventions in the Church affairs and the prudent steps he took, especially during the time of great crisis stand as testimonies to his fidelity and love of the Church. He was very much preoccupied with the litigation that was going on between the two parties in the Jacobite Church. He had to go around, meet people, procure witnesses and attend to so many matters that he had neither rest nor peace.<sup>40</sup>

He believed that if the members of the community quarreled, the Church suffers, and when the Church suffers it is the community that suffers.<sup>41</sup> As he realized the spiritual apathy into which the community had fallen, he started the process of renovation through prayer and sacrifice. He also realized that as soon as a pastor neglects prayer, his pastoral activity becomes superficial and worldly and that God will not bless it for long, since all pastoral

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<sup>37</sup> Cf. V. C. SAMUEL, *Truth Triumphs*, MOC Publications, Kottayam 1986, 89.

<sup>38</sup> Cf. L. MOOLAVEETIL, *Spiritual life of Mar Ivanios*, Bethany Publications, Kottayam 1977, 17.

<sup>39</sup> Cf. MAR IVANIOS, *Bethaniyude Samkshiptha Charithram*, Trivandrum, (undated), 1.

<sup>40</sup> M. GIBBONS, *Mar Ivanios (1882-1953) Archbishop of Trivandrum: The story of a great conversion*, Clonmore & Reynolds Ltd, Dublin 1962, 20.

<sup>41</sup> *Ibid.*, 105.

work is aimed at the service of Christian life which is a life of faith, and faith is actualized only in formal prayer and in prayerful action; for prayer is the breath of Christian life.

“Mar Ivanios, then Fr. Geevarghese, mean while started a religious revival through prayer and penance. He believed that through these spiritual forces, he could restore the spiritual status of the faithful, which had been lost. He was convinced that the social and moral degradation had been the consequences of the spiritual degeneration.”<sup>42</sup>

His acquaintance and friendship with Dr. Howels, the principal of the College at Serampore, where he was invited to be a professor at the university, was a turning point in his life which led him gradually towards the foundation of a religious congregation.<sup>43</sup> With his strong conviction that the spiritual welfare and growth of the community depends entirely on the life and ministry of the priests and the wisdom and knowledge acquired by the priests remains its valuable treasure.<sup>44</sup> Through his search for peace and unity, he got more and more clarity of vision, which finally led him to found a religious community.

An evaluation on the obligation of the Malankara Church in evangelization revealed to him that the Church had utterly failed in her primary duty of preaching the Kingdom of God and this failure struck his conscience. Realizing the situation he said:

“The Syro-Malankara community which claims St. Thomas the Apostle as its founder and an antiquity of twenty centuries, has to accept that it has failed to a great extent in fulfilling the task of evangelization, which of course is a serious fault from her part. The great light enkindled by St. Thomas is never spread to other areas where the Gospel has not yet reached. It is indeed shameful and culpable if we do not rise up from such a long slumber and repent of our failures. Surely we have to account for the spiritual ignorance of the Indian generation and their infidelity to the Gospel of Jesus. Also we are guilty for the lost spiritual progress, which we should have attained, had we ever acted with a sense of duty and obligation in spreading the good news to all.”<sup>45</sup>

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<sup>42</sup> L. MOOLAVEETIL, *Spiritual life of Mar Ivanios*, Bethany Publications, Kottayam 1977, 20.

<sup>43</sup> MAR IVANIOS, *Girideepam*, Bethany Printing house, Tiruvalla 1929, 58.

<sup>44</sup> *Ibid.*, 65.

<sup>45</sup> *Ibid.*, 74-75.

He knew that pastoral renewal requires prayerful pastoral discernment, and discernment presupposes healthy self-criticism. Any thorough renewal implies profound change, and profound change always requires wise discernment. So he calls for the urgent attention of the community to make compensation for the past by conversion and he says:

“Evangelization is the primary duty of the Church and giving testimony to the faith should be the religious motto of her life. Whether we have educational institutions or priests’ college, what is the most urgent and important is the spreading of the Gospel, which is an absolute necessity for the glory of God and his Kingdom. So I think it is just to employ my energy and life at Serampore to form a missionary group in view of evangelization, thereby making the Church missionary and pastoral in her outlook. [...] When I had to engage myself in any act of divine service, I use to offer God this heart of mine burdened with the thought of this Missionary Society.”<sup>46</sup>

From what we have seen above it is clear that true pastoral renewal is by its very nature in the power of the Holy Spirit. It is basic, common, Christian understanding of God’s plan of salvation that God takes initiative and that man can respond only with God’s help.<sup>47</sup> As a result of his commitment to the guidance of the Holy Spirit who is the agent of all renewal in the Church, he decided to prepare a group of men for preaching the Gospel all over India by founding a Missionary Society. He was sure that such a Missionary Society would lead the Syrian Church to the greater glory of God in the future, provided the society is composed of people divinely called and fully committed to its cause. His missionary zeal is expressed in his prayer for all those who are engaged in the missionary activity of the Church throughout the world, so that they may remain faithful to their vocation in realizing the will of God.<sup>48</sup> He responded to the power with all openness and without any prejudice and with the intention of finding out the will of God he remained in prayer and severe penance.<sup>49</sup>

As he started weighing the pros and cons of the decision he realizes that if the members of the future missionary society are not united in their ideals and are not fully

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<sup>46</sup> *Ibid.*, 77-78.

<sup>47</sup> Cf. J. HOFINGER, *Pastoral life in the power of the Spirit*, Alba House Publishers, New York 1982, 6.

<sup>48</sup> *Ibid.*, 79.

<sup>49</sup> L. MOOLAVEETIL, *Spiritual life of Mar Ivanios*, Bethany Publications, Kottayam 1977, 25.



committed to their tasks, their apostolate will not be effective, and once the members get themselves immersed in vain glory and self-interest the society will deteriorate and slowly get extinguished.

At this stage of pain in decision making, he placed his heart before God like soft clay to get definite form and shape and waited for enlightenment from God.<sup>50</sup> At last he came to the conclusion that the union with God is more sublime than the service of God.<sup>51</sup> He got convinced that those who want to be close to God must imitate Jesus Christ in everything, which implies a radical self renunciation and the consequent sacrifices.<sup>52</sup> He brings this idea of renunciation in the following Christ in the content of *Sanyasa*<sup>53</sup>, a sublime and unique Indian spiritual reality. He became fully convinced that it is the will of God to found a community of self-dedicated *Sanyasis*, who's committed and virtuous life, emanating from the union with God would in turn make them evangelizers and pastors of the community. So he decided to form and build up a religious community.

He started his prayerful research towards acquiring information and inspiration which would help him in molding the community. Since there were no other religious communities in the Jacobite Church at that time, he contacted many Catholic religious congregations and religious communities of the High Church of England. His regular visit and contacts with the Religious congregations of High Church Missionaries especially that of the Brothers and Sisters of the Epiphany, the fathers of the Society of Jesus<sup>54</sup> and various Hindu monastic centers, especially the *Santinikethan* founded by Ravindrantha Tagore and *Sabarmathy*

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<sup>50</sup> Cf. *Ibid.*, 83.

<sup>51</sup> Cf. *Ibid.*, 84.

<sup>52</sup> Cf. *Ibid.*

<sup>53</sup> "*Sanyasa*" is a Sanskrit term composed of the prefix "*Sam*" and the noun "*Nyasa*". *Sam* means totally, ideally, wholeheartedly and *Nyasa* means laying aside, resigning, abandoning. It also means to commit to the cause of, deliver over to, to deposit. Cf. M. G. BHAGAT, *Ancient Indian Asceticism*, MLBD Publishers, New Delhi 1976, 43.

<sup>54</sup> Cf. *Ibid.*, 91.

founded by Mahatma Gandhi helped him and influenced him a lot towards the foundation of the congregation.<sup>55</sup>

Having acquired the necessary knowledge for the foundation of a monastic way of life, he decided to practice it at Serampore itself. He considered it an initial training for himself and his disciples to get into the depth of a monastic life. He wrote a letter to his Bishop, Mar Dionysius VI, expressing his desire to start a monastic life together with some basic regulations and customs of the *Ashram* submitted for his approval and recognition and permission. Thus Fr. P.T. Geevarghese laid the foundation of his *Ashram* at Serampore itself and named it “Bethany Ashram” and the Religious community was called as the “Order of the Imitation of Christ.”<sup>56</sup> He was fully aware of the fact that the college campus were in no way of much help for the development of a monastic life as he envisaged it. So he bought a land in Perunad, a mountainous site near Ranni, Kerala State, and made constructed an *Ashram*. Thus the Bethany Ashram at Perunad was inaugurated on 15 August 1919<sup>57</sup> with the Charism to follow Jesus Christ in his life of prayer and action, realized in oriental monastic tradition and Indian sanyasa and aimed at the evangelization of India through the spiritual renewal of the Malankara Church.<sup>58</sup>

### ***1.1.3. The Missions of Bethany Ashram in the Orthodox Church***

The Jacobite Church of Kerala after its separation from the mother Church passed through many crises. Fr. P. T. Geevarghese became very sensitive to the deplorable situation

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<sup>55</sup> Cf. *Ibid.*, 92.

<sup>56</sup> While he was thinking over a new name for his new religious foundation, once he opened the Dictionary of the Bible and the word Bethany appeared before his eyes. This was a place very much related to the life of Jesus. Then the picture of the three important figures: Martha, Mary and Lazarus came to his mind. These three were friends of Jesus and they loved among themselves. Going deeper into the personal attitude of these persons of Bethany and their threefold ways of service to the Lord, Fr. P.T. Geevarghese decided to choose the name “Bethany” for the new congregation. Cf. MAR IVANIOS, *Girideepam*, Bethany Printing house, Tiruvalla 1929, 104.

<sup>57</sup> HOLY RULE OF THE ORDER OF THE IMITATION OF CHRIST, Chapter 1, No. 4, Kottayam 2000, 1.

<sup>58</sup> *Ibid.*, 1-2.

of the Church and at all cost he decided to restore the Church to its full strength by making the Church more missionary and pastoral.<sup>59</sup> It was this missionary consciousness and pastoral awareness that prompted him to embrace the life of a monk and constitute the Bethany congregation in view of rejuvenating the spiritual strength of the Church. The founder with his followers went to remote villages to preach the word of God; reunited families who were separated for various reasons; promoted the liturgical celebrations by encouraging the old and young to attend the Sunday Masses and instilled in them a love and commitment to the Church through long and convincing discourses; promoted family prayers by insisting that they say morning and evening prayers together.<sup>60</sup> Here we consider the various apostolic and pastoral activities of Bethany Ashram.

(i) *Pastoral formation of resource persons*: With the ideal of a missionary consciousness, Fr. P. T. Geevarghese, was very keen in forming the monks so as to enable them to render their pastoral service to the faithful. As an initial stage of their apostolic activities they started an orphanage for the boys and admitted homeless and deserted children irrespective of caste and creed. Provisions were also made to accommodate the guest who came to Bethany in search of mental peace and harmony.<sup>61</sup> The monks were carefully instructed in prayer and prayer life, meditation, examination of conscience, sacraments and sacramental life with special reference to the sacrament of confession, Holy Mass and the liturgy, preparation for the Holy Communion and above all in acquiring virtue.<sup>62</sup> With regard to the pastoral formation and pastoral experiences of the Bethany monks it is highly recommended that:

“The candidate should be given opportunities to get practical training in apostolic activities before their priestly ordination. [...] They should be given suitable formation to enable them to pursue their vocation and ministries proper to them. They

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<sup>59</sup> Cf. L. MOOLAVEETIL, *Spiritual life of Mar Ivanios*, Bethany Publications, Kottayam 1977, 24.

<sup>60</sup> Cf. *Ibid.*, 89-90.

<sup>61</sup> MAR IVANIOS, *Bethaniyude Samkshiptha Charithram*, Trivandrum, (undated), 5.

<sup>62</sup> Cf. MAR IVANIOS, *Girideepam*, Bethany Printing house, Tiruvalla 1929, 194.

should have and up-to-date program of studies in Holy Scriptures, Liturgy, Spirituality and Theology [...].”<sup>63</sup>

(ii) *Foundation of Third Order*: Realizing the role and importance of the family in the process of evangelization Fr. P. T. Geevarghese founded a Third Order for the married people to help them lead a good Christian life. The Christian family is so important and its role is so basic in transforming the world and in building up the kingdom of God that he himself considers the place of the family equal to that of the Church as he said while speaking on the role of women in the family and society at large.<sup>64</sup> He considered the family as the basic cell of the society and of the Church, and the pastoral care of the family as an essential ingredient in the process of evangelization.<sup>65</sup> As a bishop he instructed all the parish priests to start the Holy Family Association in view of helping the people to lead a good Christian life.

(iii) *Orphanage for the homeless*: Fr. P. T. Geevarghese had great sympathy and love for the children, especially those who were abandoned and neglected, which may be another reason why he gave priority to this apostolate. When he was in Serampore, he used to visit the slums of Calcutta, which was crowded with the dwelling of the wretched and the unfortunate, where babies suffering from malnutrition were found. He washed the smelly little bodies, bathed them in oil and gave them back soothed and refreshed to the poor mothers. Moreover in his ruthless efforts after self conquest he used to kiss the scrofulous eruptions that disfigured the burning skin of those little ones.<sup>66</sup> The first establishment that he started in Bethany was an orphanage and it is to be appreciated that the orphans were

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<sup>63</sup> Cf. HROIC, Chapter 3, Nos. 67 (i) and 76, Kottayam 2000, 29-31.

<sup>64</sup> Cf. MAR IVANIOS, *Girideepam*, Bethany Printing house, Tiruvalla 1929, 90.

<sup>65</sup> Cf. *Ibid.*, 218.

<sup>66</sup> Cf. M. GIBBONS, *Mar Ivanios (1882-1953) Archbishop of Trivandrum: The Story of a great conversion*, Clonmore & Reynolds Ltd, Dublin 1962, 30.

practically staying with the monks in the hut.<sup>67</sup> As a father he cared for their education and personal development.

(iv) *Care for the sick*: It was another apostolic activity which Bethany undertook as part of her compassion and love for the neighbor. Fully realizing Jesus' ministry of healing, Fr. P. T. Geevarghese started a small dispensary under the guidance of a deacon who was a doctor of homeopathy. This shows his vision that the ministry to the suffering is an integral part of the pastoral ministry as a whole and is not a separate aspect. His pastoral concern towards the sick and dying was such that he went out for their spiritual assistance even at the risk of his life.<sup>68</sup> He was always very happy to accept the poor, needy and the down trodden and the sick and made it a principle that "The doors of Bethany shall not be shut against the poor, sick and the needy."<sup>69</sup>

(v) *Establishment of Bethany Churches and Mission Centers*: After some years of intensive pastoral training and preparation, Bethany monks began to go out to the far villages to hold Missions and spiritual conferences. Thousands of people gathered to listen to their spiritually inspired sermons and retreats. They also conducted special catechetical classes for children.<sup>70</sup> Gradually Bethany Ashram began to take charge of the parishes which under their supervision became good examples of spiritual vigor and renewal in the Malankara Church.<sup>71</sup> Considering the innumerable spiritual benefits the people received and the inestimable service of the Bethany monks to the parishes, he was consecrated as the Bishop of Bethany having independent powers to establish a diocese and parishes.<sup>72</sup> As Bishop he established three categories of Bethany Churches. Chapels were established for private use whereas the

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<sup>67</sup> Cf. MAR IVANIOS, *Girideepam*, Bethany Printing house, Tiruvalla 1929, 163.

<sup>68</sup> Cf. M. GIBBONS, *Mar Ivanios (1882-1953) Archbishop of Trivandrum: The Story of a great conversion*, Clonmore & Reynolds Ltd, Dublin 1962, 16-17.

<sup>69</sup> MAR IVANIOS, *Girideepam*, Bethany Printing house, Tiruvalla 1929, 175.

<sup>70</sup> Cf. L. MOOLAVEETIL, *Spiritual life of Mar Ivanios*, Bethany Publications, Kottayam 1977, 90.

<sup>71</sup> Cf. T. INCHAKALODY, *Archbishop Mar Ivanios*, Vol: 1, St. Mary's Press, Trivandrum 1957. 161-162.

<sup>72</sup> Cf. C. MALANCHARUVIL, *The Syro-Malankara Church*, Pontifical Institute of Philosophy and Theology, Alwaye 1973, 122.

mission Churches were mainly open to the public for their spiritual needs, and parish Churches were mainly for those who join as members of the parish with obligation, duties and rights.<sup>73</sup>

His pastoral concerns were not limited to the community of believers. He reached out to the non Christians and continued his missionary activity. His missionary zeal was such that he preached the Gospel to the people of India, to people in all walks of life irrespective of caste and creed. As a result of his preaching and life witnessing hundreds of low caste (so called at the time) people were brought to the baptismal font every year. For him the Bethany mission for the non Christians aimed at the spiritual enrichment or renovation rather than social development. Nobody was forced to accept Christianity, but should be properly motivated to accept Christ as their liberator and savior.<sup>74</sup> He opened four main centers in view of evangelizing the non Christians and the outcastes and all those centers remained the source of light to the non Christians.<sup>75</sup>

(vi) *Press and publication*: As a man of vision, Mar Ivanios considered press and publication a providential instrument of social communication for the accomplishment of his mission “to preach from the house tops” (Lk. 12,3), “to all nations” (Mk. 16,15), “to the end of the earth”(Acts 1,8), the word of salvation. He says, “Besides the media of writing and preaching, press and publication play a unique role in the propagation and consolidation of the Kingdom of God here on earth.”<sup>76</sup> He understood the necessity of a press in spreading the Christian doctrine and the Gospel message among the faithful as well as the non Christians. He established and named the press as *Bethany Press* and started an official magazine *Bethany Masika* and published a series of articles and books on Christian life. By this he

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<sup>73</sup> Cf. MAR IVANIOS, *Girideepam*, Bethany Printing house, Tiruvalla 1929, 216.

<sup>74</sup> Cf. *Ibid.*, 213.

<sup>75</sup> Cf. *Ibid.*, 214.

<sup>76</sup> *Ibid.*, 154.

desired the spiritual benefits of the faithful who were not sufficiently instructed in faith and religion.<sup>77</sup>

## **1.2. THE RE-UNION MOVEMENT TOWARDS THE MALANKARA CATHOLIC CHURCH**

Ever since the division of the ancient Church of St. Thomas in India into various sections, the Christian community lost its inner strength as the Church of Christ. Deprived of its autonomy and individuality, this Community declined in its inner growth, and being cut off from communion with the Apostolic See of Rome and thereby from the ancient apostolic Churches, the Malankara Community was torn into pieces by vicious power struggles and litigations and slowly lost its spiritual vigor and missionary vitality. Being disturbed by this reality, Mar Ivanios, with his leadership brought in spiritual renewal through the foundation of Bethany Ashram. The immediate result of the renewal proposed and effected through the Bethany Ashram, was an awareness and conviction created in the people and in the hierarchy that its full growth would be possible only if it was brought into the Catholic communion. Mar Ivanios grew strong in his conviction and finally together with a group of his people entered into communion with the Catholic Church, giving rise to the great Re-union movement in the 20<sup>th</sup>. Century.<sup>78</sup>

### ***1.2.1. The Reunion Movement – a long awaited dream come true***

On the part of the Malankara Church there had been many attempts to regain Catholic communion, ever since the division which took place in 1653. Due to various reasons the attempts did not succeed.<sup>79</sup> Although many people worked long and hard for the attainment

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<sup>77</sup> Cf. T. INCHAKALODY, *Archbishop Mar Ivanios*, Vol 1, St. Mary's Press, Trivandrum 1957, 160.

<sup>78</sup> Cf. C. MALANCHARUVIL, *Foreword* to L. MOOLAVEETIL, *Spiritual life of Mar Ivanios*, Bethany Publications, Kottayam 1977, ix.

<sup>79</sup> Cf. S. KANJIRAMUKALIL, *Punaraikya Rekhakal*, OIRIS, Kottayam 1989, 17- 58.

of reunion, it was only on 20<sup>th</sup> September 1930 that the effort was crowned with success as a movement, when Mar Ivanios and some of the followers of the Malankara Orthodox Church united with the Catholic Church.<sup>80</sup> In making its efforts for regaining communion with Rome, the Malankara Church had also retained its autonomy as a particular Church and its spiritual patrimony.

Pope John Paul II in his Papal message to the bishops of the Malankara Catholic Church, on the occasion of the golden jubilee celebrations of the re-union movement, emphasized the spiritual character of the movement and attributed the acquired unity to the work of the Holy Spirit. The Pope says that 20<sup>th</sup> September 1930 is a day of grace when:

“Mar Ivanios, Mar Theophilos and some followers proclaimed their Catholic faith – a faith which they sought to nourish in prayer and study under the guidance of the Holy Spirit, the spirit of unity and love, the spirit of peace and joy. This spirit of Christ had long before mysteriously filled their hearts, awakening in them a feeling and concern for unity. It was indeed the Holy Spirit working deep inside men, in their spiritual life and then transforming from within the history of earthly events that led the two Syro-Antiochene prelates towards unity, which expresses the fullness of Charity and facilitates a greater openness to the outpouring of the gifts of the sanctifying Spirit, who renews all, unites all vivifies all.”<sup>81</sup>

The spiritual character of the event manifests itself in the fact that the very concern for unity was awakened and mysteriously filled the hearts of the Mar Ivanios and Mar Theophilos by the Holy Spirit. The Pope continues “Re-union was above all else the result of being securely anchored in God through contemplation, in an exceptional climate of asceticism.”<sup>82</sup> The Pope affirms that the re-union of Mar Ivanios and his followers was not due to any sociological theory or practice but to the action of the Holy Spirit, to which these

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<sup>80</sup> Cf. C. MALANCHARUVIL, *The Syro-Malankara Church*, Pontifical Institute of Philosophy and Theology, Alwaye 1973, 140.

<sup>81</sup> Cf. C. NARIMATTATHIL, *Archbishop Mar Ivanios: Pastor and Prophet of Ecclesial Communion in the Syro-Malankara Church (1882-1953)*, Doctoral Thesis, Pontificia Università Lateranense, Rome 1993, 128-129.

<sup>82</sup> Cf. *Ibid.*, 129.



prelates remained opened and disposed. Their unity with Rome was the result of their communion with the Spirit of Christ.<sup>83</sup>

### ***1.2.2. Monastic life of Bethany Ashram as the foundation of Reunion Movement***

Mar Ivanios conceived his vision of a religious community, Bethany Ashram, which would be a leaven of renewal in the Church and so contribute to the re-union of Christians. The growth of his conviction of Church unity was mainly centered around Bethany Ashram and its objectives. When he took religious life seriously and studied the life of great men like St. Basil, St. Benedict, St. Francis of Assisi, he was led to an appreciation of the rich spirituality existing in the Catholic Church and craved for heavenly joy of communion with them.<sup>84</sup> When he wanted to formulate the holy rule for the first monks, he wanted it to be ‘Catholic’ in the most universal and traditional sense of the word: for the new religious community of the Imitation of Christ chose as patrons St. Basil, St. Benedict and St. Francis of Assisi. Thus the congregation became a bridge between the Latin West and Christian East.<sup>85</sup> The foundation of Bethany Ashram posed further spiritual problems which led Mar Ivanios, to embrace the Catholic Church as a solution. As we have seen above, though Bethany Ashram was founded independently to save it from the juridical conflicts between the two parties of the Malankara Church, there arose a critical situation when the first batch of monks wanted to consecrate themselves under three vows. “The question as to whom the vow of obedience to be made by these monks had to be directed caused Fr. P.T. Geevarghese (Mar Ivanios) some anxiety about the position of the Church to which he belonged.”<sup>86</sup> Thus the question of authority in the Church remained unsolved for him. Thereupon Mar Ivanios, engaged himself in the study of the origin of the Church. He asked advice of theologians and

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<sup>83</sup> Cf. *Ibid.*, 129.

<sup>84</sup> Cf. *Ibid.*, 131.

<sup>85</sup> Cf. *Ibid.*, 131.

<sup>86</sup> *Ibid.*, 132.

ecclesiastical authority; day and night he prayed to the God for necessary light. Finally, he found out that his aspirations could not be realized in his Church and whatever he did for the Church was simply building in sand.<sup>87</sup>

In Bethany Ashram, the founder and the members were already experiencing a foretaste of Catholic spirituality and the pattern of religious life. While Mar Ivanios was busy with his preparations for re-union he found time to mobilize his religious community for the Catholic Communion. He was so enthusiastic in his attempt to convince them of the need of re-union that he spent much of his time trying to accomplish the same through preaching and conferences.<sup>88</sup> The members of the community enlightened encouraged and supported each other through studies, reflections and prayers and thus deepened their personal conviction on the need of Church unity. They as a community, drawn by the sense of a spiritual communion with the whole Church, felt that division and schisms is a sin and were convinced of their obligation to work and pray for the unity of the Church.<sup>89</sup> These revelations, which he experienced in his spiritual journey, created an admiration for the Catholic Church and this power, received during his monastic life in the Bethany Ashram, finally led him to embrace the Catholic communion.

### ***1.2.3. Mission contribution of Bethany Ashram in the Malankara Catholic Church***

The Bethany monks continued their missionary enterprises even after their re-union with the Catholic Church. They visited families, conducted catechetical classes, administered sacraments and received many into the Catholic fold. They had to work hard to fill the gap

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<sup>87</sup> Cf. *Ibid.*

<sup>88</sup> Cf. L. MOOLAVEETIL, *Spiritual life of Mar Ivanios*, Bethany Publications, Kottayam 1977, 100.

<sup>89</sup> Cf. C. NARIMATTATHIL, *Archbishop Mar Ivanios: Pastor and Prophet of Ecclesial Communion in the Syro-Malankara Church (1882-1953)*, Doctoral Thesis, Pontificia università Lateranense, Rome, 1993. 147.

between the scarcity of the diocesan priests and the ever increasing number of mission centers in the dioceses.<sup>90</sup>

The Holy Rule of the Order of the Imitation of Christ uses the terminology “Apostolic Activities”<sup>91</sup> for the mission activities of Bethany Ashram. The Congregation, by the very nature of its formation, focused on following Jesus Christ in his life of prayer and action<sup>92</sup>, in which the ‘action’ is realized in its apostolic activities. The biblical basis for the apostolic activities is based on the mission command of Jesus: “Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you; I am with you always, to the close of the age.”<sup>93</sup> The members of the congregation are asked to focus all their abilities and activities to make ready for the Lord and his kingdom a people prepared.<sup>94</sup>

The mission activity of the congregation is not an isolated activity, but in relation to the Church. The Holy Rule of the congregation states that the members are consecrated more intimately to God’s service and to the good of the Church. An emphasis is given by saying the members are obliged in a special manner to engage in the missionary work of the Church, in accordance with the charism of the Congregation.<sup>95</sup>

The mission activities of Bethany Ashram, which manifest its charism and contributes to the growth of the Malankara Catholic Church in a special way, and to the Catholic Church in the broader sense, is as follows:<sup>96</sup>

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<sup>90</sup> Cf. M. GIBBONS, *Mar Ivanios (1882-1953) Archbishop of Trivandrum: The story of a great conversion*, Clonmore & Reynolds Ltd, Dublin, 1962, 137.

<sup>91</sup> HROIC, Chapter 7, Kottayam 2000, 73.

<sup>92</sup> Cf. *Ibid.*, 1-2.

<sup>93</sup> Matthew 28, 19-20. Cf. *Ibid.*, 73.

<sup>94</sup> Cf. *Ibid.*, 73.

<sup>95</sup> Cf. *Ibid.*, 74.

<sup>96</sup> All the eight (viii) apostolic (mission) activities are taken for the ‘Holy Rule of the Order of the Imitation of Christ,’ Chapter 7, No. 204, Kottayam 2000, 74.

(i) *Preaching the Gospel, conducting retreats, teaching catechism and giving spiritual instructions for the renewal of the Church:* This was the activity through which the founder, Mar Ivanios, brought about the renewal of the Malankara Church. It is the expectation of the hierarchy and the faithful of our Church today that the Bethanians give such a leadership.

(ii) *Ecumenical activities and inter-religious dialogue:* This activity hopes that one day all those who call upon the name of Lord Jesus Christ will be united in his love. This is an essential character of the Bethanian spirituality. Historically this activity has an importance, because it is part of an inherited spirituality and has an obligation to foster unity among the Churches of the West Syrian tradition<sup>97</sup> in India. This mission also focuses on the process of inculturation and dialogue with all men of good will of the mother country, India.

(iii) *Mission and parish activities taken up according to the needs of the Malankara Church:* Since the Malankara Catholic Church is born into the bosom of Bethany and was nurtured by it, the Congregation is particularly committed to its growth and keeps on contributing to the life and needs of the Malankara Church wherever it is needed.

(iv) *Missionary activities aimed at the evangelization of India:* Keeping in mind the great vision of Mar Ivanios, the founder, for the evangelization of India, the members of the congregation cultivate in themselves the religious and cultural values that are dear to the soul of India.

(v) *Apostolic activities undertaken according to the need of the universal Church:* With the commitment to the particular Church the congregation commits itself to the Church

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<sup>97</sup> West Syrian tradition refers to the West Syrian liturgical tradition. *Since the 17<sup>th</sup> Century schism, the St. Thomas Christians (who were one single faith community till then) were grouped into two communities known as Syro-Malabar and Malankara. The Malankara faction which happened to be separated from the Universal Church fell into the relationship with the Jacobite Patriarch of Antioch and thus accepted the West Syrian liturgical tradition*, S. KANJIRAMUKALIL, *Ecclesial Identity of the Malankara Catholic Church*, Bethany Publications, Kottayam 2002, 121.

of Christ, which makes it one with the universal Church. So the congregation opens itself to the service of the universal Church when called upon to do so.

(vi) *Social apostolate*: The social apostolic activities aim at the integral development of the human personality. It is an effort to promote the dignity of the human person, the values of the kingdom of God, like justice, freedom, love, equality and peace, are to be safeguarded with prophetic earnestness.

(vii) *Apostolate through communication media*: The congregation stresses on the use of modern means of the communication for educating the masses and for diffusing human and religious values, which enrich man and prepare him for accepting the values of the Kingdom of God.

(viii) *Educational activities*: This mission co-operates with the existing system of education to promote qualitative improvements in the methods of education, and thus try to make it an effective instrument of changing the society. By engaging in this mission activity, the congregation helps the young people in making sound moral judgment based on a well informed conscience.

The apostolic activity entrusted to the members, which is undertaken by the Congregation, gives a common witness through a fraternal co-operation. The characteristics of Bethanian charism, spirituality and life permeate the environment of the apostolic activities.

### **1.3. THE MALANKARA CATHOLIC MIGRANTS IN INDIA**

Migration is a phenomenon to which no country or region is immune from this reality. On the highways and byways of every continent, millions of people are constantly on the move. In the last two and a half decades, the number of people on the move has doubled. It is

estimated that approximately three percent of the world's 6.5 billion people are displaced. That is one out of every thirty-five people on the planet now living away from his or her homeland. Because of the growing inequalities of wealth caused by globalization, political and ethnic conflicts, environmental disasters, implementation of free trade, and viable means of transportation, more and more people are migrating than ever before, causing some to call our ear "the age of migration".<sup>98</sup>

### ***1.3.1. Malankara Catholic Migrants: The Extra Territorial Regions in India***

The people and races of India, the southern part of the Asian continent, are the product of successive invasions in history, which caused of migratory waves of people in different ways. The phenomenon of migration in India has its own specialties in the particular socio-economic scenario. Thousands of people have flocked into the Indian cities especially after independence in 1947, from rural areas to a better living condition and in search of job: villagers moving to small towns; small town dwellers moving to larger ones; movement of skilled persons to the areas where skills are in short supply; movement of those lured by the prospects of adequate opportunities of employment, business, marketing, education, and similar other amenities and so on. The development projects of the independent India caused large-scale displacement of populations from the resource rich regions to a new society.<sup>99</sup>

In Kerala, where the Malankara Church was born and took its shape, the population density and unemployment, increased the rate of migration outside the state. The Kerala Migration Survey-2014, a study conducted by Profs K C Zachariah and S Irudaya Rajan of the Research Unit on International Migration at the Centre for Development Studies (CDS),

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<sup>98</sup> V. NGUYEN, "Current Trends of Migration in Asia," in V. NGUYEN – J. M. PRIOR, *God's People on the Move – Biblical and Global Perspectives on Migration and Mission* (edited), Pickwick publication, Eugene (Oregon) 2014, 159.

<sup>99</sup> Cf. A. C. CAMILLUS, "Internal Migration in India: A query into its causes and consequences," in *People on the Move* 22 (1993) 62, 71-89.

Thiruvananthapuram shows that there is a large flow of people outside the state and it is caused mainly because of the state's inability to provide suitable jobs for the increasing number of educated persons.<sup>100</sup>

Many Malankara Catholics live outside the territories of the Malankara Eparchies, spread out in various parts of India. According to the data there are about 2,550 families (approximately 10,000 faithful) in 45 parishes or units and are spread around fourteen states of India.<sup>101</sup> Apart from the internal migration in India, the Malankara Catholic migrated to different parts of the world like Australia, Britain, Germany, Italy, North America, Middle East, and Switzerland. The Church-communities are being strengthened under the leadership of Rev. Bishops, priests and laity. The Church has attained obvious divine vitality and ecclesial order in these places.

A priest as Coordinator was appointed in 1997, by then Metropolitan Archbishop to protect, guide and promote the Malankara Catholic communities in the outside the Jurisdiction of the existing Malankara Catholic dioceses.<sup>102</sup> Under his untiring leadership the communities got organized strongly under the banner 'MCCETRI.'<sup>103</sup> A long cherished dream of the Malankara Catholics of ETRI was realized on February 2007 when Bishop Jacob Mar Barnabas was appointed Apostolic Visitor by Holy Father Pope Benedict XVI. Later the Malankara Catholic Episcopal Synod entrusted the pastoral care of the Malankara Catholic faithful of ETRI to Bishop Jacob Mar Barnabas.<sup>104</sup>

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<sup>100</sup> Cf. S. PHILIP, "Kerala migration survey 2014: State's youth still fly abroad for livelihood," in *The Indian Express* (17 September 2014), <http://indianexpress.com/article/india/india-others/kerala-migration-survey-2014-states-youth-still-fly-abroad-for-livelihood/> (accessed on March 18, 2015).

<sup>101</sup> SYRO-MALANKARA CATHOLIC CHURCH, "History of the Malankara Catholics in the extra territorial regions in India," in [http://www.malankaracatholicchurch.net/pro\\_epar\\_etrindia.html](http://www.malankaracatholicchurch.net/pro_epar_etrindia.html) (accessed on March 18, 2015).

<sup>102</sup> Cf. J. BERCHMANS, "Malankara Catholic Church: Extra Territorial Regions in India on the Episcopal Highway," in *Mar Barnabas Investiture Souvenir*, Delhi 2007, 27.

<sup>103</sup> SYRO-MALANKARA CATHOLIC CHURCH, "History of the Malankara Catholics in the extra territorial regions in India," in [http://www.malankaracatholicchurch.net/pro\\_epar\\_etrindia.html](http://www.malankaracatholicchurch.net/pro_epar_etrindia.html) (accessed on March 18, 2015).

<sup>104</sup> *Ibid.*

The care of the Malankara migrants in India through the ecclesial developments fosters what St. John Paul II has referred to the Malankara Catholic Church as the fastest growing Catholic Community.<sup>105</sup> Promotion of Malankara Catholic Church Extra Territorial Regions in India (MCCETRI) to the Episcopal status is a great contribution to the growth of the concept pastoral care of the migrants in the Church.

### ***1.3.2. Mission of Bethany Ashram among the Malankara Catholic migrants in India***

As the Malankara Catholic Church took shape in the cradle of the monastic life of the Bethany Ashram, so did the pastoral care of the Malankara Catholic migrants in India took its birth from Bethany Ashram, which was establishment in Pune, the western region of India, on 24 October 1955.<sup>106</sup> The Church wishes that the children of the Malankara Church, wherever they are, should earnestly try to keep up their ecclesial traditions and to enhance ecclesial life. They should seek means of establishing ecclesial units wherever possible. They should shine as models in the Universal Church, strengthening the ecclesial life.”<sup>107</sup> This was fulfilled by the Bethany Fathers started their pastoral care of the Malankara Catholic faithful in Mumbai-Pune and other parts of the country. Soon the Malankara Catholics in the other cities of India began to organize themselves.<sup>108</sup>

Thus the Malankara migrants formed into communities in various parts of India through the care of the Bethany fathers. As Bethany was entrusted the coordination of the migrants, it took care of the following factors:

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<sup>105</sup> J. BERCHMANS, “Malankara Catholic Church: Extra Territorial Regions in India on the Episcopal Highway,” in *Mar Barnabas Investiture Souvenir*, Delhi 2007, 30.

<sup>106</sup> SYRO-MALANKARA CATHOLIC CHURCH, “Brief History of Bethany Ashram,” in [http://www.malankaracatholicchurch.net/religious\\_men\\_oic.html](http://www.malankaracatholicchurch.net/religious_men_oic.html) (accessed on March 18, 2015).

<sup>107</sup> B. CLEEMIS CATHOLICOS, *Pastoral Letter*, Prot No CPL 3/2008, <http://www.malankaracatholicchurch.net/ETRICPL-English.pdf> (accessed on March 18, 2015).

<sup>108</sup> SYRO-MALANKARA CATHOLIC CHURCH, “History of the Malankara Catholics in the extra territorial regions in India.”



(i) *Fidelity*: Fidelity to one's legitimate Church *sui iuris*<sup>109</sup> entails living according to the appropriate patrimony to which one belongs.<sup>110</sup> This was taken care through the catering of the liturgical tradition. For the generation born and brought up in the migrant situation were given practice in the liturgy through the translated and transliterated texts.<sup>111</sup>

(ii) *Catechetical formation*: As part of the apostolic activities of the Congregation, the Migrants were given catechetical formation in different levels, such as catechism classes for the children, youth and elders separately.<sup>112</sup>

(iii) *Organizations*: The various organizations of the Malankara Catholic Church were also established in the migrant scenario. The Malankara Catholic Children's League, Malankara Catholic Youth Movement, Malankara Catholic Association and *Mathrusamagam* (mothers' association) were formed to foster the catechetical formation and strengthen the ecclesial life.<sup>113</sup>

(iv) *Publication*: Taking into consideration of the 'Apostolate through communication media', the congregation gave leadership to publish a magazine. With the publication of the registered magazine, named Vishal Malankara Voice, the catechesis and the coordination of the different mission stations spread around in different states of India got strengthened.<sup>114</sup> Apart from this common magazine, the sub-regions had their own private bulletins published.

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<sup>109</sup> The Catholic Church is the communion of Church *sui iuris*. A rite or *ritus* is defined as the liturgical, theological, spiritual and disciplinary patrimony, culture and circumstances of history of a distinct people, by which its own manner of living the faith is manifested in each Church *sui iuris*. JOHN PAUL II, Codex Canonum Ecclesiarum Orientalium, Acta Apostolicae Sedis 82 (1990) 1033-1363, c. 28, §1.

<sup>110</sup> CCEO c. 12, §2.

<sup>111</sup> Cf. A. M. PATTYANI, "A Glimpse of the MCC-ETRI," in *Mar Barnabas Investiture Souvenir*, Delhi 2007, 43.

<sup>112</sup> Cf. *Ibid.*, 43.

<sup>113</sup> Cf. *Ibid.*, 44.

<sup>114</sup> Cf. *Ibid.*

### ***1.3.3. Pastoral Vision for the Malankara Catholic Migrants***

The Church, ‘expert in humanity’, finds a further reason for being in solidarity with migrants in the fact that they, ‘in their variety of languages, races, cultures and customs, reminds her of her condition as a pilgrim people from all parts of the earth towards the definitive homeland’<sup>115</sup> The Second Vatican Council marked a decisive moment for the pastoral care of migrants and itinerant persons, attributing particular importance to the meaning of mobility and catholicity and that of particular Churches, to the sense of parish, and to the vision of the Church as mystery of communion. Thus the Church stands out as “a people that derives its union from the unity of the Father, the Son and the Holy Spirit”<sup>116</sup> and presents itself as such.<sup>117</sup>

The Permanent Synod of the Malankara Catholic Major Archiepiscopal Church, convened in 2006, discussed about a Synodal Commission for the pastoral care of the faithful in the MCCETRI. The Synod decided that there shall not be a separate Synodal Commission for the pastoral care of the faithful in the ETRI as these regions form part of the mainstream Church and people from these regions are represented in almost all Synodal Commissions.<sup>118</sup> It was also decided that the Pastoral Care of the Malankara Catholics in the Extra Territorial Regions in India (ETRI) should be formed in the light of the decision of the Conference of the Catholic Bishops of India (CBCI) held in February 2005.<sup>119</sup> The synod shared the vision about the migrants in ETRI and is as follows:

(i) *The migrants are the sharers in the Mission of Christ:* Through the Paschal Mystery, the passion, death and resurrection Jesus Christ saved and formed his Church. The

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<sup>115</sup> PONTIFICAL COUNCIL FOR THE PASTORAL CARE OF THE MIGRANTS AND ITINERANT PEOPLE, *I was a stranger and you made me welcome*, Presentation.

<sup>116</sup> VATICAN COUNCIL II, Dogmatic Constitution on the Church *Lumen Gentium* (21 November 1964), No. 4.

<sup>117</sup> EMCC, No. 22.

<sup>118</sup> T. MAR KOORILOS, Secretary, *Permanent Synod Report*, 13 September, 2006, [http://www.malankaracatholicchurch.net/cu\\_pe\\_re.html](http://www.malankaracatholicchurch.net/cu_pe_re.html) (accessed on 19 March 2015).

<sup>119</sup> *Ibid.*

people, whom he sustained through his Word, Body and Blood, was established as the Church on the day of Pentecost by sending the Holy Spirit, as continuation of the Kingdom of God. In order that the Good News of the Kingdom of God might be preached through the Church to all the creatures, he gave to his Apostles all authority in heaven and on earth. “Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit and teaching them to obey everything that I have commanded you. And remember, I am with you always to the end of the age” (Mt. 28, 19-20). Just as our Lord suggested, the Apostles went to the four corners of the earth and fulfilled their mission. This mission is being carried out incessantly through all Christians, who have received the light of the Gospel from the successors of the Apostles. By the very fact that we are Christians, we are sharers in this mission, wherever we are.<sup>120</sup> They share the ‘apostolic’ character of the Church. Apostolicity is the characteristic mark which the Church preserves from Christ in the person of the apostles.<sup>121</sup> St. Paul compares the Church to a temple which has the Apostles as its foundation and Christ as its cornerstone (Eph 2, 19-20). These witnesses were chosen and sent on mission by Christ himself. The Church preserves and hands on the authentic teaching of Christ and becomes the sharers in the mission of Christ.

(ii) *The migrants are the Messengers of the Word of God*: The apostolic letter of the head of the Malankara Catholic Church insists on the teaching that wherever we are, we ought to remember that we have the obligation to work as Apostles by God’s design for the growth of our Church. The apostles are, by God’s design, the messengers of the Word of God. The vision of the children of the Church, living within the canonical territory of the Church in India, should be earnest to promote the ecclesial life of those who live outside the

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<sup>120</sup> B. CLEEMIS CATHOLICOS, *Pastoral Letter*, Prot No CPL 3/2008.

<sup>121</sup> P. P. SALDANHA, *The Church Mystery of Love and Communion*, Urbaniana University Press, Vatican City 2014, 227.

canonical territories of the Church also.<sup>122</sup> Like those first Christian communities, let us stand firm as Church communities in the main stream of the Malankara Catholic Church within and without her boundaries. Thus let us shine all over the world as the “Light of the world” and be “the salt of the earth” (Mt. 5,13-14) and as a “Little flock.” (Lk.12,32) Pope Francis says, “In virtue of Baptism we become missionary disciples, called to bring the Gospel to the world [...] Baptism gives us Grace and hands on the faith to us. All of us in the Church are disciples, and this we are forever, our whole lifelong; and we are all missionaries, each in the place the Lord has assigned to him or her. Everyone: the littlest one is also a missionary; and the one who seems to be the greatest is a disciple.”<sup>123</sup>

(iii) *The migrants are the (Lay) leaders:* The Major Archbishop appreciates the lay leadership among the migrants. He says, “In several places, our Faithful work as zealous missionaries. So also, in several places, they give leadership to form our communities. In some such places, before the service of our Priests was made available, our lay brethren, under their own leadership have utilized their spare time to search out the children of the Malankara Church and to form our communities. In the formation of parishes and other Church-communities outside and territories of the Malankara Catholic Church, our Laity has borne a great share.”<sup>124</sup> In several places where the service of our Priests was not available, the migrant Faithful lived in cooperation with the other ecclesial communities for their spiritual needs.

The Major Archbishop also highlights the lay initiatives of leadership in other ecclesial communities where they reside. “Many of them stand in the row of leadership in those places and communities. They have also rendered considerable services and generously contributed towards their growth. They have identified themselves with these communities.

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<sup>122</sup> B. CLEEMIS CATHOLICOS, *Pastoral Letter*, Prot No CPL 3/2008.

<sup>123</sup> FRANCIS, General Audience, 15 January 2014.

<sup>124</sup> B. CLEEMIS CATHOLICOS, *Pastoral Letter*, Prot No CPL 3/2008.

In their places of origin, they are practicing Malankara Catholics and outside, they are members of other churches.”<sup>125</sup> The differences in traditions, which flows directly from the Church’s theology shows that there is no superior or inferior Church *sui iuris*. The beauty of Catholic Church is its unity in diversity. A disciplinary diversity exists concomitantly with a unity of faith. The lay involvement supported by the head of the Church, in other Church *sui iuris* fosters the beauty of ‘unity in diversity’ in the universal Church.

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<sup>125</sup> *Ibid.*

## CHAPTER TWO

### THE MISSION BASED ON TRADITION AND NEW EVANGELIZATION

In migrants the Church has always contemplated the image of Christ who said, “I was a stranger and you made me welcome” (Mt 25, 35). Their condition is a challenge to the faith. Migration brings together the manifold components of the human family and thus leads to the construction of an ever vaster and more varied society. The suffering that goes with migration is neither more or less than the birth-pangs of a new humanity. They are thus, with their inequalities and disparities, an urgent appeal for true humanity.<sup>126</sup>

The vision towards a mission among the Malankara Catholic migrants leads us to approach the phenomenon of migration in the light of the Charism of the Bethany Ashram, which is based on the oriental monastic tradition, Indian *sanyasa*, and aims at the evangelization of India. The missionary dynamism of the Church of the East was primarily due to the asceticism and monasticism cultivated in their ecclesial tradition. Hence a recapturing of the spirit of asceticism and monasticism will enable us to be more effective missionary in its outreach.<sup>127</sup> Thus the charism will helps us to see, in the migrant, the face of Christ, who was born away from home and come from another land and spent His life on the move.<sup>128</sup>

This chapter tries to examine how the concepts of mission and new evangelization based on the oriental monastic tradition and Indian *sanyasa* is meaningful in the context of the Malankara Catholic migrants in India.

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<sup>126</sup> Cf. EMCC, No. 12.

<sup>127</sup> Cf. SYRO-MALANKARA CATHOLIC CHURCH ASSEMBLY, Lineamenta, <http://www.catholicate.net/SMCC%20Assembly%20-%20lineamenta-english.pdf> (accessed on 20 April 2015).

<sup>128</sup> Cf. *Ibid.*, No. 15, 17-18.

## 2.1. ORIENTAL MONASTIC TRADITION AND INDIAN SANYASA

The nature of Bethany Ashram is a combination of the ideals of Christian monasticism, the Indian culture and spirituality, expressed in Indian *sanyasa* and the missionary dynamism of the modern world. This combination was a revolutionary step taken at the beginning of 20<sup>th</sup> century. We have seen that the life of the members of the Bethany Ashram has brought in an extraordinary spiritual vigor in the Malankara Church, which later gave rise to the Reunion Movement of the 20<sup>th</sup> century. The Vatican II teachings on the indigenization and inculturation of religious life, gave a new impetus and a creative vision in reestablishing and actualizing the mission of new evangelization based on Oriental monastic tradition and Indian *sanyasa*. This helped Bethany Ashram to share the mission among the Malankara Catholic migrants till date.

### 2.1.1. Oriental Monastic Tradition

Oriental Monastic tradition of Bethany Ashram is based on the monastic ideals of St. Basil, the Syrian Monastic traditions and the Malankar liturgical tradition, which is based on the Oriental liturgical tradition.

*Monastic Ideals of St. Basil the Great:* St. Basil the Great (329-379)<sup>129</sup> is known as the Father of Eastern Monasticism and he had a powerful influence on the monasticism of the Western Christendom. He is the person who organized monastic life and made it the life suitable to the country, people and time. He found a middle way between the extremes of solitary and coenobitical life combining the excellence of both systems.<sup>130</sup>

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<sup>129</sup> J. MCSORLEY, (1907), *St. Basil the Great*, in The Catholic Encyclopedia, Robert Appleton Company, New York, Retrieved from New Advent: <http://www.newadvent.org/cathen/02330b.htm> (accessed on 8 April 2015).

<sup>130</sup> Cf. G. T. KALLUNKAL, *Order of the Imitation of Christ – Bethany Ashram- Towards a realization of Christian Monastic Ideals in the Indian Context*, Doctoral Thesis, Teresianum, Rome 1983, 153.

Some of the important monastic ideals presented in the Monastic Rules of St. Basil the Great are as follows: (i) *Separation from the world*: According to St. Basil, monastic life is the continuation and crowning of Christian life. Monks practice successfully the art of being 'well pleasing to God according to the Gospel of Christ' by retirement from the cares of the world and by complete estrangement from distractions.<sup>131</sup> (ii) *Renunciation*: The total renunciation of everything culminating in the renunciation of one's own self. This renunciation is in relation to the Baptism, which is the primordial renunciation of the devil with his works and the 'old man'.<sup>132</sup> It discards also all the affections of the world, social connections and ties of this life. Perfect renunciation produces a vigor and vehemence in the desire of following Christ and transforms us to the 'likeness of Christ'.<sup>133</sup> (iii) *Common Life*: The precepts of the love of God and the neighbor find their fullest expression in the monastic community. The love of God separates the Christian from the world but not the individual ascetic from his fellowmen. The love of neighbor, which does not seek its own interest, requires common life and the interaction of the individuals within a common body.<sup>134</sup> The common living is needed for the perfect realization of one's call, to be one body in the Holy Spirit with Christ as its head.<sup>135</sup> This is the place where one practices all the virtues, especially the virtues of humility, charity, and hospitality, which helps to share the prayer of the community with the poor and needy.<sup>136</sup>

*Syrian Monastic Traditions*: This tradition started in Egypt under St. Antony and Pachomios, and practiced severe austerity, excessive fasting, chastisement of the body, etc.<sup>137</sup> Mortification is the fundamental aspect and through the mortification of the body the monk

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<sup>131</sup> Cf. *Ibid.*, 157.

<sup>132</sup> Cf. *Ibid.*, 161.

<sup>133</sup> Cf. *Ibid.*, 164.

<sup>134</sup> Cf. *Ibid.*, 169.

<sup>135</sup> Cf. *Ibid.*

<sup>136</sup> Cf. *Ibid.*, 183-188.

<sup>137</sup> Cf. G. T. KALLUNKAL, *Order of the Imitation of Christ – Bethany Ashram- Towards a realization of Christian Monastic Ideals in the Indian Context*, Doctoral Thesis, Teresianum, Rome 1983, 198.



offers spiritual food for the soul.<sup>138</sup> Continuous roaming as well as absolute limitation of every movement expressed their inner attitude of imitating our Lord who had no place to lay his head and also expressed the situation of the strangers and foreigners in this world.<sup>139</sup> The tremendous missionary zeal showed by the Syrian monasticism is one of its characteristic features. There was a great urge in those monks to become missionaries. It was the unfolding of the spiritual power they stored in themselves through their ascetical life. The persecutions, maltreatments and martyrdom in pagan environment brought spiritual conversions. Their missionary extended to different parts of the world through social activities and intellectual activities.<sup>140</sup>

*Oriental (Antiochean)- Malankara liturgical tradition:* Liturgy is the adoration given by the Church to God the father in the presence of the Holy Spirit through and in union with Christ, her head and priest as one body.<sup>141</sup> At the core of the Oriental spirituality is their liturgy, which is considered as the most powerful medium to proclaim the divine mysteries and stimulate the God experience. It may be said that the religious approach of the Orientals is fundamentally liturgy oriented. For the Oriental Christians theology and the truths of faith stem from liturgy.<sup>142</sup> The basic factor of the Malankara liturgy is the 'Order of the Qurbono of James' which was formulated by St. James known as, the brother of our Lord and the first Bishop of the Church of Jerusalem.<sup>143</sup> The core of the Malankara liturgy is the contemplation of the Holy Trinity.<sup>144</sup> The theological base of the Bethany Ashram is influenced by the Oriental liturgical theology.

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<sup>138</sup> Cf. *Ibid.*, 204.

<sup>139</sup> Cf. *Ibid.*, 208 - 209.

<sup>140</sup> Cf. *Ibid.*, 220 - 225.

<sup>141</sup> VATICAN COUNCIL II, Constitution on the sacred liturgy *Sacrosanctum Concilium* (4 December 1963), No. 7.

<sup>142</sup> Cf. S. KANJIRAMUKALIL, *Ecclesial Identity of the Malankara Catholic Church*, Bethany Publications, Kottayam 2002, 119.

<sup>143</sup> Cf. *Ibid.*, 122.

<sup>144</sup> Cf. *Ibid.*, 122 - 125.

### 2.1.2. Indian Sanyasa

*Sanyasa* is a unique contribution of Hinduism to the world religion and spirituality. It is the best expression of Indian spirituality and the most special treasure of her spiritual heritage. Without reference to Indian *Sanyasa*, which is the fundamental characteristic of her religious attitude, we can neither understand nor enjoy the religious mind of India.<sup>145</sup> *Sanyasa*, which was developed by Indian Philosophy and religion as a whole, played an important role in the formation of the Indian culture and civilization.<sup>146</sup> The ascetic and saints played a vital role in molding the history of India that one may be compelled to say that whoever has not encountered a true Indian *Sanyasi*<sup>147</sup> does not have a proper understanding of Indian wisdom and culture.<sup>148</sup>

*Sanyasa in the context of Ashram Dharma*.<sup>149</sup> The three primary institutions of Hindu ethics are the four orders of the society, the four ends of human life, and the four stages of the life.<sup>150</sup> *Ashrama Dharma* aims at achieving the great ends of man through a well disciplined life at every stage of human growth. *Ashramas* are four stages with a gradual course of duties calculated to lead an individual step by step towards the realization of the supreme spiritual

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<sup>145</sup> ABHISHIKTANANDA, *The further Shore*, ISPCK, Delhi 1975, 1.

<sup>146</sup> K.M. PANIKKAR, *Essential features of Indian Culture*, Bharatiya Vidya Bhavan, Bombay 1974, 37.

<sup>147</sup> The etymology of '*Sanyasa*' was given in Chapter 1. '*Sanyasi*' is the one who practices *Sanyasa*. According to Sanskrit-English Dictionary of Monier Williams, *Sanyasi* is the one who abandons or resigns the worldly affairs, an ascetic devotee who has renounced all earthly concerns and devotes himself to meditation and the study of the *Aranyakas* or *Upanishads*, a *Brahmana* in the fourth *Ashrama* or stage of life, a religious mendicant. Cf. M. WILLIAMS, *A Sanskrit-English Dictionary*, New Edition, New Delhi 1976, 1148.

<sup>148</sup> Cf. G. T. KALLUNKAL, *Order of the Imitation of Christ – Bethany Ashram- Towards a realization of Christian Monastic Ideals in the Indian Context*, Doctoral Thesis, Teresianum, Rome 1983, 227.

<sup>149</sup> The Hindu sees *dharma* as an absolute, cosmic law which governs all processes in the universe-including the life of the individual. So *dharma* is a very complex term which stands for 'everything that makes up true being'. Thus *dharma* is also the basis of any human morality and ethics; it is the regularity of all processes in nature and ultimately of the whole cosmos. Cf. H. ELLINGER, *The Basis 4 – Hinduism*, M Press Ltd, London 1995, 5.

<sup>150</sup> The four orders of the society (*varna* or caste system): *Brahmans* (priests), *Kshatriyas* (warrior), *Vaishyas* (farmers and merchants) and *Sudras* (auxiliary workers, servants, shepherds, craftsmen). The four ends of human life (*purushartha*): *Dharma* (righteousness), *artha* (wealth), *kama* (pleasure) and *moksha* (liberation). Four stages of life (*ashramas*): *Brahmacharin* (student), *grihasthasrama* (stage of household), *vanaprastha* (hermitage) and *sanyasa* (ascetic). Cf. RADHAKRISHNAN, *Hindu view of life*, Unwin Paperbacks, London 1980, 56-92.

ideal.<sup>151</sup> Etymologically, the word ‘*Ashrama*’ is derived from ‘*srama*’ which means to exert, to labor. Thus *ashrama* came to signify a place where austerities are performed, the action of performing such austerities, a stage in which one exerts oneself, etc.<sup>152</sup> *Ashrams* are also places of mortification.<sup>153</sup> *Ashrama Dharma* connotes the duties appropriate to the individual in the four stages of life. The first stage is that of *Brahmacharin* (student), who study the Vedas<sup>154</sup> under a *Guru* (master), so that he may be acquainted with the higher standards of spiritual perfection. It is the period of study, trial, subordination and initiation into life. The second stage, *Grihasthasrama* (stage of household) begins after the intellectual and moral training of the *Brahmana*. In this stage the householder raises his family, serves his parents and the society. After fulfilling the duties to the family and the society, one enters the fourth stage, *Vanaprastha* (hermitage). At this stage he takes his mind off from the transitory values of this life and concentrate on the attainment of spiritual liberation. *Sanyasa* (ascetic) is the last and the most perfect stage of the *Ashrama* system. One has renounced everything, rejoices in the Supreme Self alone. One shuns all desires, ambitions and egoism. While living in time, he exists in that other world beyond life and death, beyond change and multiplicity.<sup>155</sup>

*The life of a Sanyasi:* It is a life of complete separation and renunciation.<sup>156</sup> The *sanyasi* must live by begging. He who has renounced the world shall eat the bread of charity and shall eat little. The *sanyasi* has no possession and no desires, builds no hut, keeps no fire

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<sup>151</sup> H. C. CHAKLANDER, “Some aspects of Social Life in India,” in *Cultural heritage of India*, Vol. II Calcutta, 1968, (revised edition), 559.

<sup>152</sup> Cf. P. DEUSSEN, “Asrama,” in *Encyclopedia of Religion and Ethics*, Vol - II, New York 1909, 128.

<sup>153</sup> Cf. *Ibid.*

<sup>154</sup> Vedas are one of the Sacred Scriptures of Hinduism. There are two main categories of Hindu scriptures: *sruti* (hear) divinely revealed works and *smriti* (memory) traditional works of acknowledged human authorship. Veda is one of the *sruti* work composed between 1500 B.C.E. and 900 B.C.E. Cf. J. W. ELDER, *Hindiusm*, Collier’s Encyclopedia, Vol -12, Crowell-Collier Educational Corporation, New York 1970, 131-132.

<sup>155</sup> Cf. G. T. KALLUNKAL, *Order of the Imitation of Christ – Bethany Ashram- Towards a realization of Christian Monastic Ideals in the Indian Context*, Doctoral Thesis, Teresianum, Rome 1983, 252 - 255.

<sup>156</sup> Cf. *Ibid.*, 256-260.

and owns nothing. A *sanyasi* is a wanderer and so has no fixed or permanent abode.<sup>157</sup> A *sanyasi* practices virtues and other observances. He practices patience, compassion, truthfulness, not depriving another of his possession, absence of wrath, humility, purity, restraint of senses and the knowledge of the Self.<sup>158</sup>

### 2.1.3. Contextualization of the oriental monastic tradition and Indian Sanyasa

The contemporary situation in India calls for a contextualization of the values of Kingdom of God. It does not need new values but new approaches to understand the traditional values. The values of the Kingdom of God should be shared in India in its Eastern form with its focus on experiential knowledge of Christ and sharing one's own experiential knowledge according to the context of the people.<sup>159</sup> There is a need for "restoring a mystical adherence to the faith in a pluralistic religious landscape"<sup>160</sup> like in India. A tradition based on "witness of the 'other world' through the attitude of martyrdom; which becomes the channel for the God's creative will; which shares the 'love story of God' has meaning in the Indian context.

*Witness of the 'other world' through one's 'martyrdom':* An Indian *sanyasi* is essentially otherworldly in the sense that he is not bound up by any social obligations or commitments. He is 'dead' to the society with regard to this aspect of human life. He is 'to be' in the society in the deepest sense of the word that 'to be' something. His very presence penetrates the life of the society. *Sanysis* are their (people's) oblation to God, their most precious sacrifice, their most precious sacrifice (*yanja*); they are the true human sacrifice,

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<sup>157</sup> Cf. *Ibid.*, 260 - 263.

<sup>158</sup> Cf. *Ibid.*, 263 - 266.

<sup>159</sup> D. VARAYILAN, "A Love Story in the Mission context of India," in *Third Millennium*, Vol XVII (2014)1 January - March, 49.

<sup>160</sup> Cf. FRANCIS, Apostolic Exhortation *Evangelii Gaudium* (24 November 2013), No. 70.

victims consumed in the sacred fire of *tapas*, their own inner oblation.<sup>161</sup> Pope Francis calls it an attitude, which is uncommon, that of generosity, detachment, sacrifice, self-forgetfulness in order to care for others. This is the witness, the “martyrdom” of religious life.<sup>162</sup>

*A channel of God’s creative will:* Renunciation is a way of purifying the commitment without undermining it any way, which disapproves egoism, narrow-mindedness, greed, domination, exploitation, anxiety, doubts and despondency. Through the renunciation the ‘ego-sense’ (*ahamkara*) is eliminated and he does not and cannot have any personal will separate from God. In this state of being one can discharge free and unmotivated activity without any self seeking.<sup>163</sup> In this context, the *sanyasi* is an instrument of the divine and a channel of God’s creative will. Through his very presence and deeds he becomes a dynamo of spiritual force in the society.

*Sharers of the ‘Love Story of God’:* The love story began from the heart of the Father which still has not ended. We are in the middle of this love story and each of us is a link in the chain of love.<sup>164</sup> The love story of God is the interplay between divine and human. It highlights the closeness and similarity and focuses on the love of God who lives near to us, even inside of us.<sup>165</sup> The love story which originates from the Trinity and co-instituted by divine and human continues through the unceasing interplay between the Spirit and the believers.<sup>166</sup> This Trinitarian love and life is extended through the interplay between divine and human - the Spirit and Jesus. The presence of the Spirit in Jesus made it possible for him

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<sup>161</sup> ABHISHIKTANANDA, *The further shore*, ISPCK, Delhi 1975, 14.

<sup>162</sup> A. SPADARO, “Wake Up the World: Conversation with Pope Francis about Religious Life,” (translated by D. MALDARI), in *La Civiltà Cattolica*, 2, [http://www.laciviltacattolica.it/articoli\\_download/extra/Wake\\_up\\_the\\_world.pdf](http://www.laciviltacattolica.it/articoli_download/extra/Wake_up_the_world.pdf) (accessed on 15 April 2015).

<sup>163</sup> K.N. TIWARI, *Dimensions of Renunciation in Advaita Vedanta*, Motilal Banarsidas, Delhi 1997, 130-142.

<sup>164</sup> D. VARAYILAN, “A Love Story in the Mission context of India,” in *Third Millennium*, Vol XVII (2014)1 January - March, 47.

<sup>165</sup> *Ibid.*, 51.

<sup>166</sup> Cf. *Ibid.*

to manifest the 'love of God' in his deeds of mercy and loving kindness.<sup>167</sup> The love story is revealed as that the whole creation might participate in the life and love of God.<sup>168</sup> The purpose of love story is the mission of sharing God's love and concern with humankind and to participate in His own ongoing process of recreating and transforming the world to reach the home land.<sup>169</sup> As Jesus is love incarnated, the love story has to be incarnated in the socio-cultural religious context of India because the Spirit is active in all cultures, religious and people. The Spirit distributes charisms to all persons who are not isolated individuals but who belong to a people, a tradition, and a culture.<sup>170</sup> Therefore the love story of God is to be contextualized and shared.

## 2.2. NEW EVANGELIZATION

The Church's identity is grounded in her vocation to evangelize the world. The document *Evangelii Nuntiandi* explains that the Church does this following the command of the Lord "I must proclaim the Good News of the kingdom of God," apply in all truth to herself: She willingly adds with St. Paul: "Not that I boast of preaching the gospel, since it is a duty that has been laid on me; I should be punished if I did not preach it." It is a task and mission which the vast and profound changes of present-day society make all the more urgent. Evangelizing is in fact the grace and vocation proper to the Church, her deepest identity. She exists in order to evangelize, that is to say, in order to preach and teach, to be

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<sup>167</sup> Cf. *Ibid.*, 52-53

<sup>168</sup> Cf. VATICAN COUNCIL II, Dogmatic constitution on divine revelation *Dei Verbum* (18 November 1965), No. 2.

<sup>169</sup> Cf. D. VARAYILAN, "A Love Story in the Mission context of India," in *Third Millennium*, Vol XVII (2014)1 January - March, 56.

<sup>170</sup> Cf. *Ibid.*, 62-63.

the channel of the gift of grace, to reconcile sinners with God, and to perpetuate Christ's sacrifice in the Mass, which is the memorial of His death and glorious resurrection.<sup>171</sup>

Pope Benedict highlights the renewed evangelical dynamism, which produces a beneficent influence on the two specific 'branches' developed by it, that is, on the one hand the *Missio ad Gentes* or announcement of the Gospel to those who do not yet know Jesus Christ and his message of salvation, and on the other the *New Evangelization*, directed principally at those who, though baptized, have drifted away from the Church and live without reference to the Christian life.<sup>172</sup> Pope Francis says, "Anyone who has truly experienced God's saving love goes out and proclaims that love. Every Christian is a missionary to the extent that he or she has encountered the love of God in Christ Jesus."<sup>173</sup> Pope Benedict XIV says that evangelization means "showing the art of living – finding joy and love in living" in a scenario of progressive process of de-Christianization and a loss of the essential human values.<sup>174</sup> Thus for a baptized person, mission of evangelization is not an option but is rather an existential call and vocation.

The development of the means of social communication, the frequency and ease with which individuals and groups can move about, and the new processes of globalization has broken down the frontiers and brought individuals and peoples closer. In this vast and complex phenomenon of human mobility, a major part of humanity does not find a convincing response to the question on the meaning of human life. This calls for a new evangelization where "we are obliged to look for new ways of bringing the Gospel to all."<sup>175</sup>

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<sup>171</sup> Cf. EN, No. 14.

<sup>172</sup> BENEDICT XIV, Homily for the Holy Mass for the opening of the Synod of Bishops, 7 October 2012.

<sup>173</sup> Cf. FRANCIS, Apostolic Exhortation *Evangelii Gaudium* (24 November 2013), No. 120.

<sup>174</sup> BENEDICT XIV, Address to Catechists and Religion Teachers on Jubilee of Catechists (12 December 2000), *The New Evangelization – Building the civilization of love*.

<sup>175</sup> *Ibid.*

### 2.2.1. *The contents essential for New Evangelization*

The first chapter of the *Instrumentum Laboris* of the XIII Ordinary General Assembly of the Synod of Bishops on the theme “The New Evangelization for the Transmission of the Christian Faith” starts with the following words:

“The Christian faith is not simply teachings, wise sayings, a code of morality or a tradition. The Christian faith is a true encounter and relationship with Jesus Christ. Transmitting the faith means to create in every place and time the conditions which lead to this encounter between the person and Jesus Christ. The goal of all evangelization is to create the possibility for this encounter, which is, at one and the same time, intimate, personal, public and communal.”<sup>176</sup>

Encountering Jesus “is not the result of an ethical choice or a lofty idea, but the encounter with an event, a person, which gives life a new horizon and a decisive direction.”<sup>177</sup> In a world of vast and complex phenomenon of human mobility there is an urgent need to give a fresh impetus and new approaches to the work of evangelization, where the faithful encounters Christ and finds meaning in their life new life situation.

To serve for the good of the people and humanity by giving room to encounter Jesus Christ, who is Life, Pope Benedict XVI puts forward the contents essential of new evangelization.<sup>178</sup> He says the expropriation of one’s person, offering it to Christ for the salvation of men, is the fundamental condition of the true commitment for the Gospel.

(i) *Conversion*: The Greek word for converting means: to rethink—to question one’s own and common way of living; to allow God to enter into the criteria of one’s life; to not merely judge according to the current opinions. It is looking for the good, even if uncomfortable; not aiming at the judgment of the majority, of men, but on the justice of God—in other words: to look for a new style of life, a new life. It does not reducing

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<sup>176</sup> SYNOD OF BISHOPS, *Instrumentum Laboris* of the XIII Ordinary General Assembly, *The New Evangelization for the Transmission of the Christian Faith*, Vatican City 2012, No. 18.

<sup>177</sup> *Ibid.*

<sup>178</sup> BENEDICT XIV, Address to Catechists and Religion Teachers on Jubilee of Catechists (12 December 2000), *The New Evangelization – Building the civilization of love*.



Christianity to morality. It helps to live essence of Christ's message: the gift of a new friendship, the gift of communion with Jesus and thereby with God. "Conversion" (*metanoia*) means to come out of self-sufficiency to discover and accept our indigence—the indigence of others and of the Other, his forgiveness, his friendship. It is above all a very personal act, it is personalization. I separate myself from the formula "to live as all others" and I find my own person in front of God, my own personal responsibility. True personalization is always also a new and more profound socialization. The "I" opens itself once again to the "you," in all its depths, and thus a new "We" is born. In proclaiming conversion we must also offer a community of life, a common space for the new style of life. We cannot evangelize with words alone; the Gospel creates life, creates communities of progress; a merely individual conversion has no consistency.

(ii) *The Kingdom of God*: In the appeal to conversion the proclamation of the Living God is implicit—as its fundamental condition. Theocentrism is fundamental in the message of Jesus and must also be at the heart of new evangelization. The keyword of the proclamation of Jesus is: the Kingdom of God. Kingdom of God means: God exists. God is alive. God is present and acts in the world, in our—in my life. God is the most present and decisive reality in each and every act of my life, in each and every moment of history.

(iii) *Jesus Christ*: Only in Christ and through Christ does the theme God become truly concrete: Christ is Emmanuel, the God-with-us—the concretization of the "I am," the response to Deism. The Christ of faith is not a myth; the so-called historical Jesus is a mythological figure, self-invented by various interpreters. Christ offers himself as the path of my life. To be assimilated into Christ, is to attain union with God. We all thirst for the infinite: for an infinite freedom, for happiness without limits.

(iv) *Eternal life*: A last central element of every true evangelization is eternal life. Man cannot do or avoid doing what he wants to. He will be judged. He must account for

things. This certitude is of value both for the powerful as well as the simple ones. Where this is honored, the limitations of every power in this world are traced. God renders justice, and only he may ultimately do this. The article of faith in justice, its force in the formation of consciences, is a central theme of the Gospel and is truly good news. The measure of our life is eternity; this life of ours on earth is great and its value immense. God is not the competitor in our life, but the guarantor of our greatness. This way we return to the starting point: God.

### ***2.2.2. New Evangelization as ‘evangelization of the culture’***

In the historical two thousand year old path, the Church has widened her horizon of evangelization more and more. At present, where we see the emergence of secularized cultures, the Church has felt the need to commit herself more deeply, weaving a dialogue of salvation with the cultures today. The Church has always tried to graft an evangelical message onto the cultures of the various peoples, adopting their language, purifying their mentalities and promoting their customs. Missionaries have always tried to evangelize the cultures of peoples to whom they announced Christ.<sup>179</sup>

According to Pope Paul VI, it is a question not only of preaching the Gospel in ever wider geographic areas or to ever greater numbers of people, but also of affecting and as it were upsetting, through the power of the Gospel, mankind's criteria of judgment, determining values, points of interest, lines of thought, sources of inspiration and models of life, which are in contrast with the Word of God and the plan of salvation.<sup>180</sup> This implies perceiving dominant mentalities and currents of thought as a new field of evangelization. This means starting a dialogue, adopting with discernment and grafting the Gospel with lucidity onto the patterns of behavior of family, social economic and political life. In short, the evangelization

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<sup>179</sup> H. CARRIER, *The Laity and the Evangelization of Culture*, Lesson Four, Correspondence Course on Missionary Formation, Pontifical Missionary Union, International Secretariat, 1987, 4.

<sup>180</sup> EN, No. 19.

of cultures means understanding them and directing them to the Gospel, so as to convert men deeply and transform society at its roots.<sup>181</sup>

Evangelization of cultures is not forced proselytism or to civilize. It is not to be equated with the production of a culture or the creation of a civilization. Pope Pius XI says, “It is necessary never to lose sight of the fact that the objective of the Church is to evangelize, not to civilize. If it civilizes, it is for the sake of evangelization.”<sup>182</sup> It operates more like a leaven with that culture that accepts the Christian message, the latter transforming specific cultural traits. According to Herve Carrier, evangelizing cultures consists in a particular way of working, of resting, of celebrating joys and experiencing sorrows, of practicing business and politics, of managing an enterprise or a labor union, of using the media and publicity, of living family life, of loving one’s spouse and educating children, of caring of the sick or running a hospital, of directing a school or university, of defending human rights and helping poor, of criticizing inhuman or degrading trends in the society. This is, in fact, what is meant by infusing Christian values in the living culture, by making the Gospel permeate the models of behavior that constitute a culture.<sup>183</sup>

The concept of ‘encounter’, presented by Pope Francis, corresponds to its primary intention of encouraging the whole Church along a “path of a pastoral and missionary conversion – the evangelization of culture.”<sup>184</sup> The entire missionary proposal of Pope Francis was born from the desire to recover for the Church the awareness of this theological form of ‘encounter’, in which are given unitarily the willingness of God to encounter us and

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<sup>181</sup> H. CARRIER, *The Laity and the Evangelization of Culture*, Lesson Four, Correspondence Course on Missionary Formation, Pontifical Missionary Union, International Secretariat, 1987, 5.

<sup>182</sup> PIUS XI, the words of Pius XI to Fr. M. D. Roland-Gosselin, Cited in *Gaudium et Spes*, No. 58.

<sup>183</sup> H. CARRIER, *Evangelizing the Culture of Modernity*, Orbis Books, Maryknoll (N.Y.) 1993, 71.

<sup>184</sup> FRANCIS, Apostolic Exhortation *Evangelii Gaudium* (24 November 2013), No. 25.

the capacity of ‘encounter’ proper to man.”<sup>185</sup> It enhances the social dimension of our lives by acting as committed and responsible citizens. He asks us develop a ‘multifaceted culture of encounter’.<sup>186</sup> He stresses the fact that the new evangelization calls for personal involvement on the part of each of the baptized.<sup>187</sup> He points out the challenge of a missionary spirituality, when one loses the idea of encounter loses the passion for evangelization.<sup>188</sup> The Gospel tells us constantly to run the risk of a face-to-face encounter with others, with their physical presence which challenges us, with their pain and their pleas, with their joy which infects us in our close and continuous interaction.<sup>189</sup> We need to help others to realize that the only way is to learn how to encounter others with the right attitude, which is to accept and esteem them as companions along the way, without interior resistance. Better yet, it means learning to find Jesus in the faces of others, in their voices, in their pleas.<sup>190</sup> The Pope also focuses on another dimension of encounter. It is proclaiming the Gospel message to the professional, scientific and academic circles. This means an encounter between faith, reason and the sciences with a view to developing new approaches and arguments on the issue of credibility, a creative apologetics which would encourage greater openness to the Gospel on the part of all.<sup>191</sup>

The cultures can be evangelized by re-establishing a permanent encounter between the Gospel and cultures – “by listening to modern men and women in order to understand them and invent a new kind of dialogue capable of carrying the originality of the Gospel message into the very heart of present-day mentalities.”<sup>192</sup> By the culture of consumerism,

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<sup>185</sup> F. BOTTURI, “New Evangelization and Culture of Encounter,” in *Pontifical Council for the Promotion of New Evangelization* (website), <http://www.novaevangelizatio.va/content/nvev/en/international-meeting-summaries-of-presentations/nuova-evangelizzazione-e-cultura-dell-incontro.html> (accessed on 19 April 2015).

<sup>186</sup> FRANCIS, Apostolic Exhortation *Evangelii Gaudium* (24 November 2013), No. 220.

<sup>187</sup> *Ibid.*, No. 120.

<sup>188</sup> *Ibid.*, No. 78.

<sup>189</sup> *Ibid.*, No. 88.

<sup>190</sup> *Ibid.*, No. 91.

<sup>191</sup> *Ibid.*, No. 132.

<sup>192</sup> JOHN PAUL II, *Message to the Pontifical Council of Culture*, 18 January, 1983, No. 3.

hedonism, manipulation, and the negative influences of migration man gets alienated from his openness to the divine and loses his own identity. The exclusive pursuit of material possessions prevents man's growth as a human being and stands in opposition to his true grandeur.<sup>193</sup> There is a need to have a search of a new humanism, one which will enable our contemporaries to enjoy the higher values of love and friendship, of prayer and contemplation, and thus find themselves. This is what will guarantee man's authentic development—his transition from less than human conditions to truly human ones.<sup>194</sup> Exclusive humanism is an inhuman humanism - man closed off from God will end up being directed against man. A humanism closed off from other realities becomes inhuman.<sup>195</sup>

The cultures are born and give birth to new cultures. It brings changes in man's mind and conscience, bringing about new ways of thinking, feeling, and behaving which is seen in individuals and the whole society. Evangelizing of cultures creates mentalities, collective attitudes that help man to grow into perfection. It detects, criticizes, and even denounces the aspects of a culture that contradict the Gospel message and represent an attack on the dignity of the human being. The evangelizer is to grasp exactly which cultural value is capable of being enriched, purified, and perfected by the power of the Gospel message.

### ***2.2.3. New Evangelization as pursuing the 'Jesus' vision of a new society'***

Jesus had a vision, explicit or implicit, of a new society, though he offered no blueprint for it. It is for his followers to elaborate in the light of their particular historical experience the particular socio-political model or models in which this vision will be best

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<sup>193</sup> PAUL VI, Encyclical on the development of peoples *Populorum Progressio* (26 March 1967), No. 19.

<sup>194</sup> *Ibid.*, No. 20.

<sup>195</sup> *Ibid.*, No. 42.

realized. The blueprint of his vision was left to the spirit-filled post-Easter community to elaborate an appropriate structure.<sup>196</sup> Soares Prabhu says,

“For every religious experience occurs (as Jesus’ did) in a tradition in which God is experienced as revealing himself in history, in which religious belonging is expressed in terms of political category (the ‘covenant’), and in which salvation is expected not as an escape from material reality (‘saving souls’) but as the renewal of man in his totality (‘the resurrection’) and of the world he lives in (‘a new heavens and a new earth’).”<sup>197</sup>

Jesus’ vision of the new society was implicit in his eschatological consciousness, which was expressed in the central theme of his mission and his personal experience of God – ‘Kingdom of God.’<sup>198</sup> When the revelation of God’s love meets its appropriate response in man’s trusting acceptance of this love, there begins a mighty movement of personal and societal liberation.<sup>199</sup> Thus the new society is build on and enjoys freedom, fellowship and justice, the parameters of the Kingdom’s thrust towards the total liberation of man.

*Freedom - The Kingdom and the Human Person:*<sup>200</sup> The Kingdom brings freedom inasmuch as it liberates a man from the internal compulsions and the external pressures that inhibit him. These internal compulsions and pressures spring from the deep needs and fears is caused by an absence of love. It is the unloved person who is driven by his emptiness and tries to fill the void with possessions, positions or power. It is the unloved person who is so deeply unsecure incapable of truly independent action. The experience of unconditional love, the Kingdom, cures this. Love so fills his heart with joy that he no longer needs the transient satisfaction that things may give; and it gives him so great a sense of his own self-worth that he no longer has to depend on the approval of others. He is truly ‘free.’

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<sup>196</sup> Cf. G. M. SOARES PRABHU, “Theology of liberation: An Indian Biblical perspective,” in *Collected writings of George M Soares Prabhu*, Vol. 4, Jnana-Deepa Vidyapeeth, Pune 2001, 223-224.

<sup>197</sup> *Ibid.*, 224.

<sup>198</sup> Cf. *Ibid.*, 225-226.

<sup>199</sup> Cf. *Ibid.*, 238.

<sup>200</sup> Cf. *Ibid.*, 239-240.

In freedom Jesus makes us free. He frees us from sin and guilt (Mk 2,1-12). He frees us from the dread of demons (Mk 1, 21-28). He frees us from the terrible isolation to which we can be condemned by social ostracism (Lk 19, 1-10). He summons his followers to freedom from the hampering weight of possessions (Mk 1, 16-18; 10, 21). He empowers them with the freedom of love (Lk 7, 36-50). The total liberation of man that comes from a trust in God is so absolute that one needs no security in life (Mt 6, 25-34).

*Fellowship - The Kingdom and Community:*<sup>201</sup> The freedom of the Kingdom leads inevitably to a fellowship of mutual concern. Born of an experience of unconditional love, the freedom of the Kingdom empowers and impels the free man to surrender his freedom in love. The freedom of the Kingdom finds its fulfillment not in selfish willfulness but in commitment, an unconditional love for others. It is a freedom that moves from love to love. Man becomes truly man only by relating to his fellows in love – that is, only through that free surrender of his freedom that every such relation entails. Only by losing one's freedom does one find it (Mk 8, 35). For the fulfillment of freedom is fellowship.

The love commandment of Jesus is that we love God by loving neighbor. Our appropriate response to God's love for us, is not that we love God in return, for God cannot be the object of our concern: "no one has ever seen God," as 1 Jn 4, 12 says, but that we love our neighbor (Jn 3, 19-21). Thus fellowship is the radical concern for the neighbor, the great value of the Kingdom.

*Justice: The Kingdom and Human Society:*<sup>202</sup> Where there is genuine fellowship there will be justice. The radical concern of the Kingdom will not tolerate passivity in the face of social, economic and political structures which oppress man and dehumanize him. The world has experienced how oppressive and dehumanizing such structures can be and how deeply

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<sup>201</sup> Cf. *Ibid.*, 240-241.

<sup>202</sup> Cf. *Ibid.*, 241-242.

they influence the personal and communitarian life of man. The followers of Jesus challenge these structures and bring in change. Jesus himself gives us an example by not only converting individuals but also attacking the structures – he refuses political option (Mt 4, 1-11; Mk 12, 13-17); opposes burdensome legalism of the scribes (Mk 2, 23 – 3, 6); his slashing condemnation of a casuistry (Mk 7, 9-13) – are all a sustained attack on an ‘establishment.’

Through opposing the structures Jesus shows us again that the concern of the Kingdom cannot be content with the individual rescue, but must challenge the ‘demonic’ power structures of the day, however and wherever such oppressive structures are perceived.

The new evangelization, which proclaims the Kingdom, thus leads to freedom, fellowship and justice. It leads to new liberating relationships with God and with men – God is experienced as *abba*, the Father who loves unconditionally, and men and women are experienced as brothers and sisters accepting each other in a fellowship of mutual concern. It also brings in the new liberating structures in society – through an end of economic exploitation and political domination of one class by another. The Kingdom thus calls for a change of hearts and change of structures. A change of hearts without a change of structures will leave present oppression unchanged. A change of structures without a change of hearts will lead to new oppressions. Only the two together can shape a world in which there will be neither oppressor nor oppressed, because men have learnt to live together without exploiting one another in fellowship and freedom. A new society is implicit in the dynamics of the Kingdom.<sup>203</sup>

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<sup>203</sup> Cf. *Ibid*, 242-243.



### 2.3. VISION OF MISSION IN THE MIGRANT MILIEU

Migrants present a particular challenge to the Church without frontiers, a Church which considers itself mother to all. A generous openness capable of creating new forms of cultural synthesis should be born.<sup>204</sup> Jesus, the evangelizer par excellence and the Gospel in person, identifies especially with the little ones. This reminds us Christians that we are called to care for the vulnerable of the earth. A vision of mission in the migrant milieu ought to be a model, which appear to favor an investment in efforts to help the slow, the weak or the less talented to find opportunities in life.<sup>205</sup>

#### 2.3.1. *Mission as Missio Dei: the dynamic relation between God and the world*

Christian mission gives expression to the dynamic relation between God and the world in a migrant situation. The first portrayal we see in the story of the covenant people of Israel and then, in the birth, life, death, resurrection, and exaltation of Jesus of Nazareth. A theological foundation of mission is only possible if we continually refer back to the ground of our faith: God's self-communication in Jesus Christ.<sup>206</sup>

It is from the mission of the Son and the mission of the Holy Spirit that we draw the origin of our mission.<sup>207</sup> Mission is, primarily and ultimately, the work of the Triune God, Creator, Redeemer, and Sanctifier. It has its origin in the heart of God; derived from the very nature of God. God is fountain of sending love. It is impossible to penetrate deeper still; there

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<sup>204</sup> Cf. FRANCIS, Apostolic Exhortation *Evangelii Gaudium* (24 November 2013), No. 210.

<sup>205</sup> *Ibid.*, No. 209.

<sup>206</sup> D. J. BOSCH, "Transforming Mission –Paradigm shifts in theology of mission," *American Society of Missiology Series*, No. 16, Orbis Books, Maryknoll (N.Y) 2014<sup>3</sup>, 9.

<sup>207</sup> Cf. VATICAN COUNCIL II, Decree on the Church's Missionary Activity *Ad Gentes*, No. 2.

is mission because God loves people. God is a missionary God. Mission of God is a movement from God to the world.<sup>208</sup>

It pleased God to call men to share His life, not just singly, apart from any mutual bond, but rather to mold them into a people in which His sons, once scattered abroad might be gathered together.<sup>209</sup> It is for the sake of the world to which we are called and privileged to participate. Mission is participating in the sending of God; it has no life of its own. Only in the hands of the sending God can it truly be called mission. To participate in mission is to participate in the movement of God's love toward people, since God is the fountain of sending love. We witness to the fullness of the promise of God's reign and participate in the ongoing struggle between the reign and the powers of darkness and evil.<sup>210</sup>

*Towards a "Missio Dei for the Migrants"* the Church says, "The Church cannot remain indifferent in the wake of the present plight of migrants and refugees. She wants to share their joys and grief, there where they are, and be with them in their search for a better and safer life, worthy of being children of God."<sup>211</sup> The motive for this love and concern is that these women, men, and children are creatures of God, made in God's image, and so possessing the fullness of human dignity and human rights.<sup>212</sup> We see this motive preached by Jesus, where he identifies himself with the very least of humanity (cf. Mt 25). To carry out the concrete mission for the migrants, I bring in the six areas identified by Stephen

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<sup>208</sup> Cf. D. J. BOSCH, "Transforming Mission –Paradigm shifts in theology of mission," *American Society of Missiology Series*, No. 16, Orbis Books, Maryknoll (N.Y.) 2014<sup>3</sup>, 400-402.

<sup>209</sup> Cf. AG, No. 2.

<sup>210</sup> Cf. D. J. BOSCH, "Transforming Mission –Paradigm shifts in theology of mission," *American Society of Missiology Series*, No. 16, Orbis Books, Maryknoll (N.Y.) 2014<sup>3</sup>, 399-400.

<sup>211</sup> PONTIFICAL COUNCIL FOR THE PASTORAL CARE OF THE MIGRANTS AND ITINERANT PEOPLE, *Final Document*, Fifth World Congress on the Pastoral Care of Migrants and Refugees, Rome, 17 - 22 November 2003, Part 1, No. 3.

<sup>212</sup> T. E. MCCARRICK, "Pastoral Challenges in the World of Migrants and Refugees," *People on the Move* 35 (Dec 2003)39, quoted by S. BEVANS, *Mission among Migrants, Mission of Migrants*, in D. G. GROODY - G. CAMPESE (edited), *A Promised Land, A Perilous Journey: Theological Perspectives on Migration*, University of Notre Dame Press, Notre Dame 2008, 94.

Bevans. Explaining the areas of mission he advises us that “the mission depends on the context.”<sup>213</sup>

First and foremost he says about the *task of welcoming and hospitality*, the most important outreach to migrants. Hospitality is an important expression of recognition and respect for those who are despised or overlooked by the larger society. To eat and drink together, share in conversations with persons significantly different from ourselves, we make the migrants life interesting, valuable and meaningful. Hospitality calls us to do mission *inter culturas* (among the cultures), allowing ourselves to be touched and transformed by those considered as “others” in our midst.<sup>214</sup> Second, hospitality needs to be connected with a *strong commitment to justice*, specifically a commitment to construct a society of solidarity, neither racist nor xenophobic.<sup>215</sup> Third, it is the *ministry of education*, which is the key to the future for migrants. Through the different levels of education the migrants are helped to for their development, both in their migrant situation and situation of their home country.<sup>216</sup> Fourth, is the activity of *the interreligious dialogue*, which he points out that it is not an option, but an obligation inherent in the church’s mission in migration. Many of the migrants are not Christians, and so the relation of Christians to them should be one of respect for their religious convictions and a willingness to learn from and be challenged by them.<sup>217</sup> Fifth, especially for the Christian migrants, is the *cross cultural activity of sacramental pastoral care*, that is, the ministers of the local church providing sacramental care, especially the Eucharist, by inviting pastoral ministers from migrants’ home countries or from the church of their origin to work with them. In the context of migration an adequate celebration of liturgy

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<sup>213</sup> S. BEVANS, *Mission among Migrants, Mission of Migrants*, in D. G. GROODY – G. CAMPESE, *A Promised Land, A Perilous Journey: Theological Perspectives on Migration*, Notre Dame, University of Notre Dame Press, Notre Dame 2008, 95.

<sup>214</sup> *Ibid.*

<sup>215</sup> *Ibid.*, 96.

<sup>216</sup> *Ibid.*, 96-97.

<sup>217</sup> *Ibid.*, 97.

and leadership of prayer is an authentic missionary act.<sup>218</sup> Sixth, the local church hosting the migrants needs to be *an advocate for the liberation and development* of the countries from which they come. It is involving in getting to the root of the problems that force women, men, and children to leave their homes. Being aware of the causes of migration, one can work for the abolition of the factors which force migration.<sup>219</sup>

When there is a clear commitment in terms of hospitality, antiracism and xenophobia, education, dialogue, pastoral care, and global justice, the proclamation of the gospel and the person of Jesus take place in the migrant context. It is to be done within the context of deep respect for the religious liberty of the each person, as Pope John Paul says, “The Church proposes, she imposes nothing.”<sup>220</sup>

*Towards a “Migrants for Mission Dei”* is to call the Church to its full catholic reality as the pilgrim people of God, a people who follow the lead of the “God of the Tent.”<sup>221</sup> Mission for *missio Dei* should be led by the principle that no one, be they migrants, refugees or members of the local population, should be looked upon as a “stranger”, but rather as a “gift”, in parishes and other ecclesial communities. This is an authentic expression of the “catholicity” of the Church.<sup>222</sup> Stephen Bevans points out three areas where migrants for the mission for God can be realized.

The first mission of the migrants is *to offer their giftedness to the community* they arrive. More than they assimilating into a new culture, they should enter into a dialogue with it, calling it beyond itself toward a richer multicultural or an intercultural reality. Thus the mission of the migrants it to call the Church to its own catholicity and to its own mission, so

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<sup>218</sup> *Ibid.*, 97-98.

<sup>219</sup> *Ibid.*, 98.

<sup>220</sup> *Ibid.*

<sup>221</sup> *Ibid.*, 99.

<sup>222</sup> PONTIFICAL COUNCIL FOR THE PASTORAL CARE OF THE MIGRANTS AND ITINERANT PEOPLE, *Final Document*, Fifth World Congress on the Pastoral Care of Migrants and Refugees, Rome, 17 - 22 November 2003, Part 1, No. 9.

that the Church can be what it is called to be: a sign to the world of God's own unity-in-diversity, and "outpost of hope" in which peoples and cultures can work in harmony together.<sup>223</sup> Second, *migrants call the Church to recognize its provisional, pilgrim nature*. It means that the "on the move" nature of migrant people can show the Church itself that it is a community of "exiles of the dispersion," that "this earthly city in which we dwell, as wonderful as it may be, is not the heavenly city (Heb 13, 14)." He points out that the "in-beyond" nature of the migrant experience is an image of the Church, which is in the world, but ultimately not of it. The body of Christ is always on the move, never at home in one place, willing to go where needed, wearing the simplest of cloths, carrying no more than needed – but because of this able to enter into every situation.<sup>224</sup> Third, *migrants in their state of risk, uncertainty, and hope call the Church to recognize more deeply the nature of the God of Jesus Christ*. The experience of migration invites Christians to "leave the arid land of our egoism and self-sufficiency" for an encounter with the other – with God as such. It is a call to open oneself to the mystery that reveals God as the one who is always greater than we can imagine who is most clearly found on the margins – in the desert, at the periphery, at the frontier – calling us beyond, calling us forward, outside our comfort zones to new and unexpected life. The God is the "God of the Tent," a God who is found most fully on the road, crossing, not confined to special, holy building."<sup>225</sup>

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<sup>223</sup> S. BEVANS, *Mission among Migrants, Mission of Migrants*, in D. G. GROODY – G. CAMPESE, *A Promised Land, A Perilous Journey: Theological Perspectives on Migration*, University of Notre Dame Press, Notre Dame 2008, 99 – 100.

<sup>224</sup> *Ibid.*, 100.

<sup>225</sup> *Ibid.*, 100-101.

### 2.3.2. *Mission as a call to ‘Missionary Discipleship’*

In all the baptized the sanctifying power of the Spirit is at work impelling to evangelization.<sup>226</sup> In virtue of the baptism, all the members of the People of God have become ‘missionary disciples’ (cf. Mt 28:19). Pope Francis says, “Every Christian is a missionary to the extent that he or she has encountered the love of God in Christ Jesus: we no longer say that we are ‘disciples’ and ‘missionaries,’ but rather we are always ‘missionary disciples’”.<sup>227</sup>

This is certainly what ‘mission’ means: Life grows by being given away. Life is attained, is enjoyed and matured in the measure that it is offered up in order to give life to others; become excited by the mission of communicating life to others.<sup>228</sup> Being a ‘disciple’ means: Being constantly ready to bring the love of Jesus to others. This can happen unexpectedly and in any place: on the street, in a city square, during work, on a journey.<sup>229</sup> By admiring how one care for one another, and by encouraging and accompanying one another everyone will know that we are the disciples of Jesus (cf. Jn 13:35). A true missionary, who never ceases to be a disciple, knows that Jesus walks with him, speaks to him, breathes with him, works with him. He senses Jesus alive with him in the midst of the missionary enterprise.<sup>230</sup> Thus a missionary disciple is a ‘person on the move’ with the ‘people on the move.’

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<sup>226</sup> Cf. FRANCIS, Apostolic Exhortation *Evangelii Gaudium* (24 November 2013),, No. 119.

<sup>227</sup> Cf. *Ibid.*, No. 120.

<sup>228</sup> Cf. *Ibid.*, No. 10.

<sup>229</sup> Cf. *Ibid.*, No. 127.

<sup>230</sup> *Ibid.*, No. 266.

*A Model for the missionary discipleship:* I would like to base the “missionary discipleship”, on discourse of Jesus presented in the Gospel according to Matthew, chapter ten. I rely on the concentric pattern<sup>231</sup> suggested by George M. Soares Prabhu:

**A** - The Call and Sending of the Twelve: Sent with the Authority of Jesus (10, 1-4)

**B** - Instructions for Mission: Renunciation of Material Security (10, 5-15)

**C** - Prediction of Persecution (10, 16-23)

**D** - Basis of Persecution: Identity of Disciple with Jesus (10, 24-25)

**C'** - Encouragement in Persecution (10, 26-33)

**B'** - Exhortation for Mission: Renunciation of Family Ties (10, 34-39)

**A'** - The Reception of the Twelve: To Welcome Disciple is to Welcome Jesus (10, 40-42)

This structure pattern suggests that the discourse has been built along three thematic axes. The first (*A-D-A'*) defines the basis of mission, by identifying the ‘missionary disciple’ with Jesus. The second (*B-B'*) proposes a strategy for mission calling for freedom from dependence on material resources and from attachment to family ties. The third (*C-C'*) describes the conditions of persecution and conflict in which the mission is to be carried out.<sup>232</sup>

*Basis of the ‘missionary discipleship’ – participation in God’s ‘sending’:* The centre of the discourse *D* (Mt 10, 24-25) identifies the ‘missionary disciple’ with Jesus. The twelve are sent out with the authority of Jesus himself. Like him they are given the authority to cast out unclean spirits and to proclaim the near arrival of the Kingdom of God. Because they continue his mission they will experience the opposition which Jesus himself experienced and the rejection of their mission will have the same eschatological consequence as the rejection of his. Indeed so close is the identity between Jesus and the ‘missionary disciple,’ that to

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<sup>231</sup> G. M. SOARES PRABHU, “Biblical Themes for a Contextual Theology today,” in *Collected writings of George M Soares Prabhu*, Vol. 1, Jnana-Deepa Vidyapeeth, Pune 1999, 34-35.

<sup>232</sup> *Ibid.*

welcome the ‘missionary disciple’ is to welcome Jesus who has sent him or her, and so ultimately to welcome God who has sent Jesus (Mt 10, 40). The one who is sent, ‘missionary disciple,’ enjoys the same status of the sender, Jesus. It implies an understanding of mission as a ‘sending’ which originates from God – the extension of the inner Trinitarian sending of the Son by the Father and of the Spirit by the Father and the Son.<sup>233</sup> A ‘missionary disciple is the one who participates in the *missio Dei* – “the movement of God, the foundation of sending love, toward people.”<sup>234</sup>

*Strategy for the missionary discipleship:* As part of this participation, the missionary disciple, sent by Jesus is to pursue their mission with the same selflessness and trust in God that Jesus showed in his life. This appear in the strategy for mission outlined in the second section of the discourse, *B* (Mt 10, 5b-15), and its concentric parallel *B'* (Mt 10, 34-39). Soares Prabhu presents four elements which defines this strategy. (i) *The location:* The missionary disciple is send to the ‘lost.’ It is not only to the ‘lost sheep of the house of Israel,’ but to the lost, because the missiological significance goes beyond and takes the focus to the sinners and outcast, with whom Jesus regularly associated (Mk 2, 15-17). Thus the locus of the mission is not to be determined by the predilections or ambitions of the missionary disciple, but by the need of the people to whom he or she is sent.<sup>235</sup> (ii) *The task:* The missionary disciples are to proclaim the near arrival of the Kingdom of God and to heal the sick and the disabled (vv. 7-8). Their mission thus comprises not verbal proclamation but healing actions as well. Thus it continues the holistic mission of Jesus through words and deeds – verbal proclamation joined with liberative action.<sup>236</sup> (iii) *In a spirit of freedom from material possession:* The missionary disciples are to proceed on mission with no

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<sup>233</sup> Cf. *Ibid.*, 35.

<sup>234</sup> Cf. D. J. BOSCH, “Transforming Mission –Paradigm shifts in theology of mission,” *American Society of Missiology Series*, No. 16, Orbis Books, Maryknoll (N.Y.) 2014<sup>3</sup>, 399.

<sup>235</sup> Cf. G. M. SOARES PRABHU, “Biblical Themes for a Contextual Theology today,” in *Collected writings of George M Soares Prabhu*, Vol. 1, Jnana-Deepa Vidyapeeth, Pune 1999, 36.

<sup>236</sup> Cf. *Ibid.*, 36-37.



equipment (Mt 10, 9). This entitles the missionary disciples to the support they receive, and empowers them with the spiritual power. Poverty is both the credential of missionary disciples as well as the source of his or her effectiveness. It is the attitude of freedom from acquisitiveness and a trust in divine providence, which is so absolute that it can wholly dispense with even the minimum of material resources.<sup>237</sup> (iv) *Detachment from family ties*: All relations, no matter how important they may be, are to be subordinated to loyalty to Jesus. The followers of Jesus in mission are expected to be affectively detached not only from their possessions and their families, but from their very ‘selves’ (vv. 38-39). Missionary disciples are to ready to take up their cross and follow Jesus. They do this because it is only by giving up this earthy life that the true life of the world to come can be found.<sup>238</sup> One finds fulfillment to the extent that one gives one’s life away in love. It is this understanding of existence that determines the conduct of a genuine missionary discipleship.<sup>239</sup>

*Conditions for the missionary discipleship*: Genuine missionary discipleship, thus, demands an attitude of detachment from possessions, from family ties, even from clinging to one’s life. This is necessary because the missionary disciples will conduct their mission, as the Mission Discourse repeatedly insists, in a situation of extreme stress. The third axis of the discourse *C* (Mt 10, 16-23) and *C’* (Mt 10, 26-33) describes the conditions of mission in terms of two complementary intertwined factors. The missionary disciples (i) will be subject to extreme persecution and (ii) will live under the protective care of God. God will inspire them with what they are to say (vv. 19-20) and will protect them in situations of danger with a providential and supportive presence (vv. 26-31).

Thus taking part in *Missio Dei*, in a migrant scenario, requires not only an attitude of total detachment from the world, but also a complementary attitude of absolute confidence in

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<sup>237</sup> Cf. *Ibid.*, 37-38.

<sup>238</sup> Refer: Matthew 16, 25 = Mark 8, 35 = Luke 9,24; Luke 17, 33; John 12, 5

<sup>239</sup> Cf. G. M. SOARES PRABHU, “Biblical Themes for a Contextual Theology today,” in *Collected writings of George M Soares Prabhu*, Vol. 1, Jnana-Deepa Vidyapeeth, Pune 1999, 38-39.

God, even in situations of extreme peril. The thrice repeated “do not be afraid” (Mt 10, 26; 28; 31) and “do not worry” (Mt 6, 25; 31; 34) echoes the mystery of God’s call to missionary discipleship, to both – ‘*missio dei* for the migrants’ and ‘migrants for the *missio dei*.’ If mission is to be lived as an act of love of people on the move, it is to be rooted in an act of trust in God’s love for humanity.<sup>240</sup>

### **2.3.3. Mission in the Charism of Bethany Ashram**

The Holy Rule of the Order of the Imitation of Christ (Bethany Ashram) states, “With divine love and humility, we (the members of the congregation) should strengthen the life of the Lord in us [...] The very purpose of our religious life is the realization of our charism [...] The apostolic spirit and the spirit of service to humanity should prompt our actions.”<sup>241</sup> Through the charism of the congregation, its members try to share and live the *missio Dei* in this world.

The mission of the Malankara Catholic Church outside the territory began in 1955 with the founding of Bethany Ashram in Poona for the pastoral care of migrants.<sup>242</sup> Since then the congregation has been sharing its mission among the Malankara Catholic migrants in India. The congregation has realized the struggle of a migrant, who faces the challenge to adapt to a new cultural tradition and values, language and communication barriers, the ache of family members left behind, the reality of always being an outsider, and the difficulty of practicing the faith and their tradition. Perceiving the reality, the congregation stated assisting the migrants, by living the *missio Dei*. The charism of the congregation fostered openness to *missio Dei* through life of prayer, life of hospitality and life of apostolic activities.

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<sup>240</sup> Cf. *Ibid.*, 39-40.

<sup>241</sup> HROIC, Chapter 5, Nos. 134, 140, Kottayam 2000, 51, 53.

<sup>242</sup> NEWS REPORT, “Pope erects new Dioceses for the Syro Malankara Church in India,” in *Vatican Radio* (website), [http://en.radiovaticana.va/news/2015/03/26/pope\\_erects\\_new\\_dioceses\\_for\\_the\\_syro\\_malankara\\_church\\_/1132308#](http://en.radiovaticana.va/news/2015/03/26/pope_erects_new_dioceses_for_the_syro_malankara_church_/1132308#) (accessed on 25 April 2015).

*Life of Prayer:* The response to the divine call is to live for God alone. The life is fully dedicated to God in a special way, which is the glowing expression of the baptismal offering. By forsaking everything and dedicating oneself to God of all goodness, one declares that man has no lasting abode here in this world and bears witness to the everlasting life to come.<sup>243</sup> Response to the divine call is through the life of prayer, which helps each member to “abide in Jesus and bear fruit” (cf. Jn 15, 5). As the source of strength of the life of Jesus was his constant union with the Father, so is that of a member of the congregation. The prayer life in the congregation is centered around the Holy Mass, the re-enactment of the paschal mystery of the Lord, who offered himself as a sacrifice. This becomes the source of love and unity in the activities.<sup>244</sup>

*Life of Hospitality:* The Bible proclaims that God loves strangers and expects us to welcome them: “When an alien resides with you in your land, you shall not oppress the alien. The alien who resides with you shall be to you as the citizen among you; you shall love the alien as yourself, for you were aliens in the land of Egypt: I am the Lord your God” (Lev 19, 33-34). The Bible teaches us, no doubt, that God loves the stranger, the immigrant, and those in need. God also expects us to treat the stranger and the migrant with love and respect. Sacred scripture presents hospitality as an important virtue, a virtue which not only ancient Israelites but also modern Christians should develop. If migration is a particular characteristic of modern age, hospitality should be a particular characteristic of all those who worship the God of Israel.<sup>245</sup> The Holy Rule of the congregation says that in the eastern monastic and Indian *sanyasa* traditions hospitality is a religious virtue. With the Martha’s readiness for service and Mary’s spirit of love the members must receive and serve guests as if they (members) are

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<sup>243</sup> Cf. HROIC, Chapter 4, No. 79, Kottayam 2000, 33.

<sup>244</sup> Cf. *Ibid.*, Chapter 6, Nos. 181-182, 68.

<sup>245</sup> Cf. T. A. LENCHAK, “Israel’s Ancestors as Gerim: A lesson of Biblical Hospitality,” in V. NGUYEN - J. M. PRIOR (edited), *God’s people on the move: Biblical and global perspectives on migration and mission*, Pickwick Publications, Eugene 2014, 28.

receiving and serving Jesus himself. The people of God who come to the Ashrams which are to be models of Bethany of the Gospels, seeking peace, spiritual guidance and consolation, are to be heartily welcomed and sufficient facilities are to be provided. The Ashrams should take care to see that our Ashrams convey a spirit of the divine life.<sup>246</sup>

*Life of Apostolic activities:* The Church's mission is calling men and women to faith in Jesus Christ and of proclaiming Him as the Lord Saviour and as the final fulfillment of God's self-revelation to humankind. Christian mission is essentially related to the Church's understanding of Jesus Christ and the salvific value of his death-resurrection.<sup>247</sup> Holy Spirit's specific character of mission gives witness to Christ. The Holy Spirit renders the apostles and all the faithful capable of being witnesses to Christ in the entire world.<sup>248</sup> The apostolic activity of the Order of the Imitation of Christ is sharing of the *mission Dei*, which give the members the vigor of missionary dynamism.<sup>249</sup> The founder of the congregation, Mar Ivanios, in his instructions on the duties of the consecrated life says that glorify God in everything and for everything. Meet Jesus Christ in everyone one encounters and love and honor the Lord through them. Love everyone without discrimination. Consider that each one of them is better than oneself and is truly holier than oneself before God and hence honor them in one's heart, knowing that they deserve more respect. One should be always ready to sacrifice even one's life for the salvation and sanctification of the other. One should behave towards all with moral uprightness and respect. One should help each one lovingly. One should ignore one's own convenience and spare time for the other.<sup>250</sup> Thus he fosters and opens the way, through the charism of Bethany Ashram, to its members, to share the *missio Dei*.

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<sup>246</sup> Cf. HROIC, Chapter 5, No. 143-144, Kottayam 2000, 54.

<sup>247</sup> Cf. F. A. OBORJI, "The Theological aspects of mission: New challenges and perspectives," in *Urbaniana University Journal*, Nova Series LXVII, 1/2014, 42.

<sup>248</sup> Cf. *Ibid.*, 59.

<sup>249</sup> Cf. HROIC, Chapter 7, No. 202, Kottayam 2000, 73.

<sup>250</sup> Cf. MAR IVANIOS, *A Guide to the Malankara Sanyasa*, Catholicate Centre, Pattom 2006, 51- 55.

### CHAPTER THREE

## RETHINKING THE MISSION OF BETHANY ASHRAM AMONG THE MIGRANTS BASED ON THE CHARISM

The human phenomenon of migration can help to clarify our understanding of God. It depends on how a person thinks shapes his/her perspective on migration, and migration shapes the spirituality of those who experience it.<sup>251</sup> Through the mission among the migrants, Bethany Ashram, based on its charism, shares the *mission Dei* that restores the *imago Dei* in each person through the redemptive work of the *verbum Dei*. The universal message of the Gospel is directed to all the nations and all the people, and is concerned with all aspects of human beings and the full development of every person.<sup>252</sup> The Bethany Ashram, in and through the Church, with the power of the Spirit, takes up the great commission of Jesus by migrating to all nations and all people, proclaiming the Good News of salvation and working against the forces of sin that disfigure the *imago Dei*.<sup>253</sup>

The words of Mar Ivanios, the founder, shared at the tenth year of foundation reveals his vision towards *missio Dei*. He said,

“The love of the incarnate God is still to be explained to the world. That is the earnest desire of Bethany. [...] We could witness more the love and grace of God through the Bethany Ashram. [...] it (Bethany) produces the leaves and branches as it has at present or that it ought to produce the same”<sup>254</sup>

The Spirit in course of history has brought into being institutes whose specific goal is the apostolate to migrants.<sup>255</sup> The Church’s great confidence in apostolic activities of the

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<sup>251</sup> Cf. D. GROODY, “Crossing the Divide: Foundations of a Theology of Migration,” in D. KERWIN – J. M. GERSCHUTZ (edited), *And you welcomed me: Migration and Catholic social teaching*, Outline of the Chapter 1, Lexington Books, Maryland 2009, XI.

<sup>252</sup> Cf. *Ibid.*, 9-10.

<sup>253</sup> Cf. *Ibid.*

<sup>254</sup> MAR IVANIOS, *Girideepam*, Catholicate Centre, Pattom 2006, 146-147.

<sup>255</sup> Cf. EMCC, No. 80.

consecrated men and women among the migrants<sup>256</sup> gives an impetus and challenges the members of Bethany Ashram to ignite a rethinking of their charism in the context of migration. In this chapter, pondering into the rich charism<sup>257</sup> of Bethany Ashram, I try to rethink with passion<sup>258</sup> the future of her apostolic activities among the migrants with a hope,<sup>259</sup> adapted to modern conditions so that the preaching of the Gospel may be carried out more effectively.<sup>260</sup>

### **3.1. A RENEWED VISION OF THE CHARISM OF THE CONGREGATION FOR THE MISSION AMONG MIGRANTS**

Charisms are special gifts of the Holy Spirit which are bestowed on individuals for the good of others, the needs of the world, and in particular for the building up of the Church.<sup>261</sup> They are a wonderfully rich grace for the apostolic vitality and for the holiness of the entire Body of Christ, and are used in full conformity with authentic promptings of this same Spirit, that is, in keeping with charity, the true measure of all charisms.<sup>262</sup>

The life and mission of consecrated men of the Bethany Ashram is based on its charism. The charism of the Order of the Imitation of Christ (Bethany Ashram) is “following Jesus Christ in the life of prayer and action, realized in oriental monastic tradition and Indian *sanyasa* and aimed at the evangelization of India through the spiritual renewal of the Malankara Church.”<sup>263</sup>

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<sup>256</sup> Cf. *Ibid.*

<sup>257</sup> Cf. FRANCIS, Letter to all the consecrated people on the occasion of the year of consecrated life (21 November 2014), No. I-1,

<sup>258</sup> Cf. *Ibid.*, No. I-2.

<sup>259</sup> Cf. *Ibid.*, No. I-3.

<sup>260</sup> VATICAN COUNCIL II, Decree on the adaptation and renewal of religious life *Perfectae Caritatis* (28 October 1965), No. 20.

<sup>261</sup> BENEDICT XVI, Compendium of the Catechism of the Catholic Church (28 June 2005), No. 160.

<sup>262</sup> JOHN PAUL II, Apostolic Constitution *Fidei Depositum* Catechism of the Catholic Church, No. 800.

<sup>263</sup> HROIC, Chapter 1, No. 4, Kottayam 2000, 1-2.

A renewed vision of the charism of the congregation for the mission among migrants is possible through a formation process according the needs of the migrant scenario. The formation of missionaries is to be extensive and demanding, marked by both spiritual and moral training. They are to be “patient and strong of heart in bearing with solitude, fatigue, and fruitless labor [...] an open mind, a wide heart and a noble spirit”<sup>264</sup> This helps to adapt to the changing migrant situations. Stephen Bevans, in his study on the decree on the Church’s missionary activities - *Ad Gentes*, says, “Missionaries should be women and men of prayer, for this is the only way they can develop a constant spirit of zeal, of love, of prudence, and of patience.”<sup>265</sup> Here I focus on three aspects of the charism, which helps in a mission among the migrants.

### ***3.1.1. An inseparable bound between prayer and action***

The encyclical letter on mission *Redemptoris Missio* says that the renewed impulse to the mission *ad gentes* demands holy missionaries. It is not enough to update pastoral techniques, organize and coordinate ecclesial resources, or delve more deeply into the biblical and theological foundations of faith. What is needed is the encouragement of a new “ardor for holiness” among missionaries and throughout the Christian community, especially among those who work most closely with missionaries.<sup>266</sup> Pope John Paul II continues his instruction on mission and says,

“The missionary must be a “contemplative in action.” He finds answers to problems in the light of God’s word and in personal and community prayer. My contact with representatives of the non-Christian spiritual traditions, particularly those of Asia, has confirmed me in the view that the future of mission depends to a great extent on contemplation. Unless the missionary is a contemplative he cannot proclaim Christ in a credible way. He is a witness to the experience of God, and must be able to say with

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<sup>264</sup> Cf. AG, 25.

<sup>265</sup> S. B. BEVANS – J. GROS, *Evangelization and Religious Freedom*, Paulist Press, New York/Mahwah 2009, 46.

<sup>266</sup> JOHN PAUL II, Encyclicals on the permanent validity of the Church’s missionary mandate *Redemptoris Missio* (7 December 1990), No. 90.

the apostles: “that which we have looked upon [...] concerning the word of life, [...] we proclaim also to you” (1 Jn 1:1-3).<sup>267</sup>

The Dogmatic Constitution, *Lumen Gentium*, teaches that the life based on the charism, professed by evangelical counsels, makes one capable of deriving more abundant fruit. It fosters one to the fervor of charity and the perfection of divine worship. By the profession of the evangelical counsels, the person is more intimately consecrated to divine service.<sup>268</sup> The consecrated people are joined to Christ by a total life-long gift of themselves, which makes the life of the Church richer and makes its mission (*missio Dei*) successful.<sup>269</sup>

By the community life the consecrated men bear witness to the life of the Trinity. They offer themselves for the glory of God who first loved the humanity and serve their fellowship in perfect charity.<sup>270</sup> It is a life which helps to follow Jesus closely and become true images and witness of him.<sup>271</sup> He shares in Christ’s consecration, “the one whom Father has consecrated and sent into the world” (Jn 10, 36). Christ’s consecration is for the sake of a mission: to do the will of the Father to the point of giving up his life (Heb 10, 5-9), to dedicate himself totally to the Father’s affairs (Lk 2, 49) and to bring glad tidings to the poor (Lk 4, 18).<sup>272</sup>

The charism of the congregation is to follow Jesus Christ in his life of prayer and action, realized in oriental monastic tradition and Indian *sanyasa*.<sup>273</sup> It is not only to imitate his life style externally, but also his thoughts and mind. The internal likeness with Jesus, an inseparable bond of prayer and action, is to be increased constantly. It is imitating Jesus’

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<sup>267</sup> *Ibid.*, No. 91

<sup>268</sup> LG, No. 44.

<sup>269</sup> VATICAN COUNCIL II, Decree on the adaptation and renewal of religious life *Perfectae Caritatis* (28 October 1965), No. 1.

<sup>270</sup> Cf. HROIC, Chapter 1, No. 3, Kottayam 2000, 1.

<sup>271</sup> Cf. *Ibid.*, Chapter 2, No. 9, 6.

<sup>272</sup> Cf. *Ibid.*, Chapter 3, No. 57, 25.

<sup>273</sup> Cf. *Ibid.*, Chapter 1, No. 4, 1-2.



loving obedience to the sacred will of his Father and the life of love towards all human beings.<sup>274</sup>

### 3.1.2. *The 'Imitation of Christ'*

Learning from Jesus is entering into his boundless trust, joining in his prayer, and being lead by him, step by step, to the Father.<sup>275</sup> Like a wise teacher Jesus takes hold of us where we are and leads us progressively toward the Father.<sup>276</sup> The filial conversion of the heart is entirely directed to the Father.<sup>277</sup> Once committed to conversion, the heart learns to pray in faith. Faith is a filial adherence to God.<sup>278</sup> Just as Jesus had the filial relation to his Father, so he teaches us filial boldness.<sup>279</sup> If we learn from Jesus,<sup>280</sup> we walk in his shoes and can be sure that we will arrive unfailing in the heart of the Father.<sup>281</sup> The imitation of Christ is realized in undivided journey of the life of prayer and action realized in oriental monastic and Indian *sanyasa* traditions.

(i) *The imitation of Jesus Christ in his life of prayer* is to experience a sense of constant union with God through meditation with special emphasis on the Word of God, active participation in the liturgical life of the Church, and the observance of the spiritual exercises.<sup>282</sup> The source of strength of life of our Lord Jesus Christ was his constant union with the Father, in prayer. One imitates this prayer-life in the best manner possible,<sup>283</sup> to

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<sup>274</sup> MAR IVANIOS, *Malankara Sanyasa Jivitha Sahayi*, Catholicate Centre, Pattom 2006, 71.

<sup>275</sup> M. J. MILLER, *Youcat English*, No. 477, Ignatius Press, San Francisco 2011, 262.

<sup>276</sup> Cf. CCC, No. 2607.

<sup>277</sup> Cf. *Ibid.*, No. 2608.

<sup>278</sup> Cf. *Ibid.*, No. 2609.

<sup>279</sup> Cf. *Ibid.*, No. 2610.

<sup>280</sup> Jesus said, "Take my yoke upon you, and *learn from me*; for I am gentle and humble in heart, and you will find rest for your souls." (Matthew. 11, 29).

<sup>281</sup> M. J. MILLER, *Youcat English*, No. 477, Ignatius Press, San Francisco 2011, 262.

<sup>282</sup> Cf. HROIC, No. 4(i).

<sup>283</sup> Cf. *Ibid.*, Chapter 6, No. 181, 66.

share the *mission Dei*. It is from the sacrificial memorial of the Lord flows out the fervor to imitate Christ and the zeal for the apostolic activities.<sup>284</sup>

(ii) *The imitation of Jesus Christ in his life of action* is to follow his footsteps, who by proclaiming the Gospel of the Kingdom of God on earth and leading people to the eternal Father, saved us from sin and sufferings and made us partakers in his divine life.<sup>285</sup> The consecrated life is a special sign of the mystery of redemption. It is to follow and imitate Christ more nearly and to manifest more clearly his self-emptying life and encourage the brethren by their example, and bear striking witness that the world cannot be transfigured and offered to God without the spirit of the beatitudes.<sup>286</sup> It is the complete dedication to Christ and to one's brothers and sisters witnessing to the hope of the heavenly Kingdom.<sup>287</sup>

(iii) *The imitation of Christ realized in the oriental monastic and Indian sanyasa*: Oriental monastic tradition gives priority to the inner attentiveness to God as the 'one thing necessary' (Lk 10, 42). The inner attentiveness to God calls to a lifestyle of radical living of the Gospel, in an atmosphere of joyful asceticism, conversion of heart, flight from the world, silence, fast, and long vigils that are nourished by *lectio divina*, unceasing prayer and ceaseless celebration of the divine liturgy. Such a lifestyle generates creativity and enthusiasm for charitable services and apostolic endeavor.<sup>288</sup>

The Indian *sanyasa* is to imbibe the inner spirit and lifestyle of Indian spiritual tradition, which tends to union with God. The simple life of Jesus who lived always united with the Eternal Father in prayer and went about doing good to all, is imitated with the detachment and simplicity of Indian asceticism. The essential nature of this spirituality is to

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<sup>284</sup> Cf. *Ibid.*, No. 182, 67.

<sup>285</sup> Cf. *Ibid.*, Chapter 1, No. 4 (ii), 2.

<sup>286</sup> Cf. CCC, Nos. 931-932.

<sup>287</sup> BENEDICT XVI, Compendium of the Catechism of the Catholic Church (28 June 2005), No. 193.

<sup>288</sup> Cf. HROIC, Chapter 1, No. 4 (iii-a), Kottayam 2000, 2-3.

strive and attain the union with God, who is the Lord of all and foundation of all goodness, and to live constantly in Him and with Him.<sup>289</sup>

### ***3.1.3. A missionary consciousness***

The holy rule of the congregation states, “It was primarily the missionary consciousness of the founder Mar Ivanios that generated in him an insatiable desire to spread the Gospel, that great light of the faith kindled by St. Thomas the Apostle, throughout India. The founding of the monastic communities in the Malankara Church by Mar Ivanios was ultimately the consequence of this zealous vision.”<sup>290</sup> Thus the missionary activity of the congregation aims at the evangelization of the India through the spiritual renewal of the Malankara Church.<sup>291</sup>

The missionary consciousness of the congregation is rooted in the love of God, where Jesus alone is the light and strength of the *sanyasi* throughout his pilgrim journey. This consciousness does not stop a *sanyasi* to be satisfied with imitating, worshipping, loving, serving, sharing with Jesus and by identifying with the virtues of Jesus. Rather, since he is immensely zealous for the glory of Jesus, the *sanyasi* desires that all should imitate, follow worship, love and serve Jesus. Hence, he raises them to the heavenly throne of Jesus. The *sanyasi* brings down towards them the glorified Jesus who resides in heaven. Through several means, the *sanyasi* projects and propagates the love and care of Jesus for others. He has only one desire for the sake of others; that humankind should know, follow, worship, love and serve Jesus. It is this that the *sanyasi* has to accomplish for others in this world.<sup>292</sup>

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<sup>289</sup> Cf. *Ibid.*, No. 4 (iii-b), 3.

<sup>290</sup> Cf. *Ibid.*, No. 4 (iv), 3-4.

<sup>291</sup> Cf. *Ibid.*

<sup>292</sup> MAR IVANIOS, *Malankara Sanyasa Jivitha Sahayi*, Catholicate Centre, Pattom 2006, 72-73.

The missionary consciousness believes that all men are called to belong to the new people of God. Since the kingdom of Christ is not of this world, establishing that kingdom takes nothing away from the temporal welfare of any people. On the contrary it fosters and takes to itself the ability, riches and customs in which the genius of each people is expressed and purifies, strengthens, elevates and ennobles them.<sup>293</sup>

Thus the primary objective of missionary consciousness is evangelization, which helps everyone to encounter Christ. “Social issues and the Gospel are inseparable. When we bring people only knowledge, ability, technical competence and tools, we bring them too little.”<sup>294</sup> The encounter with Christ involves the whole person – his/her intelligence, will, emotions, activities, plans – and every person. The encounter leads a person’s intelligence and freedom to the search of truth. This process of search makes one capable of fruitful human relations,<sup>295</sup> which results in the betterment of the migrant’s world.

### **3.2. VISION TOWARDS A RENEWED ‘MISSION OF EVANGELIZATION’ IN THE MIGRANT SCENARIO**

Consecrated life takes its original inspiration from the message of the New Testament, this is, the building up of the Kingdom of God. The pastoral activity of the religious and the sanctity is equally important. Their service is made fruitful by their communion with Christ. The love of consecrated celibates includes an intense apostolic spirit. The love is manifested in lively desire, prayer and activity for the good of fellow humans. On account with their deep communion with Christ, they, like Christ, spend themselves for the benefits of others.<sup>296</sup> The religious who live for the love of God make divine love visible and experiential in the

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<sup>293</sup> Cf. LG, No. 13

<sup>294</sup> BENEDICT XVI, Homily at Neue Messe, Munich (10 September 2006).

<sup>295</sup> Cf. CONGREGATION FOR THE DOCTRINE OF THE FAITH, Doctrinal note on some Aspects of Evangelization, Nos. 5-6.

<sup>296</sup> Cf. G. KAITHOLIL, *Consecrated life: Challenges and opportunities*, St Paul’s Publishers, Mumbai 2014, 23.

midst of the society. In the life of a migrant, where pain and despair prevails, the words and message of a consecrated 'Christ bearer' comforts them and wipes their tears. Thus the consecrated person becomes a channel of divine love to the migrant.

The migrant scenario calls us for a 'transforming mission' (renewed mission attitude), where the mission is to be understood as an activity that transforms reality and that there is a constant need for mission to be transformed.<sup>297</sup> The migrant phenomenon has made it necessary to design definitions of mission in a more conscious and explicit manner.

I take inspiration from the mission model proposed by the first Syro Malankara Catholic Church Assembly<sup>298</sup> for a vision towards a renewed mission in the migrant scenario. The primary purpose of the Assembly was to renew the spirit of evangelization and to raise the motivation of the evangelizers of the Syro Malankara Catholic Church. The Church wanted an awareness of mission, which should percolate through all the layers of Ecclesial life. The model proposed is based on the scriptural verse - Jesus before his ascension into heaven said: "You receive power when the Holy Spirit has come upon you; you shall be my witnesses in Jerusalem and in Judea and Samaria and to the end of the earth" (Acts 1, 8).<sup>299</sup>

The explanation provided by the XIII Ordinary General Assembly of The Synod of Bishops on the new evangelization, fosters my proposal of the renewed model for the mission. It says,

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<sup>297</sup> Cf. D. J. BOSCH, "Transforming Mission –Paradigm shifts in theology of mission," *American Society of Missiology Series*, No. 16, Orbis Books, Maryknoll (N.Y.) 2014<sup>3</sup>, 523

<sup>298</sup> The word 'assembly' comes from the Greek word *ekklesia* and in the New Testament it is often translated as church or congregation. The Latin term *conventus* used by the CCEO is translated as assembly and convocation. The CCEO introduces assemblies as a new organ to assist in the governance of an eparchy or a *sui iuris* Church. The Major Archiepiscopal Assembly of the Syro-Malankara Catholic Church is the gathering of the representatives of the cross-section of the same Church, including the malankara migrants residing in the extra territorial regions. The theme is *Suvisheshakayaya Malankara Suriyani Katholikka Sabha* - Malankara Catholic Church, the Evangeliser, through which all faithful were invited to be aware of the responsibility of their mission in this world. The First Syro-Malankara Catholic Church Assembly was held from 21 to 23 September 2011; T. MAR ANTONIOS, "The First Syro-Malankara Catholic Church Assembly", in *Malankar: Synodal Acts and Voice of the Syro Malankara Catholic Church*, Vol. 7, No. 2, Malankara Catholicate Centre, Pattom, Trivandrum, December 2011, 5-10.

<sup>299</sup> Cf. *Ibid.*, P. 11.

“Evangelization can be understood in three aspects. Firstly, evangelization *ad gentes* is the announcement of the Gospel to those who do not know Jesus Christ. Secondly, it also includes the continuing growth in faith that is the ordinary life of the Church. Finally, the New Evangelization is directed especially to those who have become distant from the Church.”<sup>300</sup>

To realize this mission of evangelization, the above mentioned mission model is used. It proclaims the Word of God in the Syro-Malankara Catholic Church for her own renewal (Jerusalem) and then to the entire Malankara Church and other Christian denominations (Samaria) and to reach out to the ends of the earth (to all non-believers).

### ***3.2.1. Mission among the Malankara Catholic Migrants: “Start from Jerusalem”***

The Assembly aims to give a new impetus to the mission-awareness of the Church and raise the level of motivation of its members. The Vatican II decree *Ad Gentes* says, “The pilgrim Church is missionary by her very nature.”<sup>301</sup> Pope Paul VI in his encyclical *Evangelii Nuntiandi* says, “Evangelizing is the grace and vocation proper to the Church, her deepest identity. She exists in order to evangelize.”<sup>302</sup> In the same encyclical the Pope again reminds us, “Evangelization is for no one an individual and isolated act; it is one that is deeply an ecclesial act.”<sup>303</sup> These statements show how intimately evangelization is related to the Church.

There is a need of safe guarding the faith life of the Malankara migrants because of their various reasons. Pope John Paul II explains this scenario as,

“There is an immediate situation, particularly, in countries with ancient Christian roots, and occasionally in the younger Churches as well, where entire groups of the baptized have lost a living sense of faith, or even no longer consider themselves

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<sup>300</sup> SYNOD OF BISHOPS, “New Evangelization as a Permanent Missionary Dimension of The Church” in *Synodus Episcoporum Bulletin*, English edition 33, Proposition 7, 27 October 2013.

<sup>301</sup> AG, No. 2.

<sup>302</sup> EN, No. 14.

<sup>303</sup> *Ibid.*, No. 60.

members of the Church, and live a life far removed from Christ and his Gospel. In this case what is needed is a ‘new evangelization or a ‘re-evangelization.’”<sup>304</sup>

The Malankara Catholic Church responds to this scenario and says,

“It (new evangelization) is to begin with one’s experience of faith, Word of God and Sacraments, the liturgical experience of the Risen Lord through the “Crown of the Year”, the fasts and feasts. The experience of the Lord in the community of Believers: your parish, religious community, prayer group, etc. – We feel the need for “Evangelization of the Evangelized” or re-evangelization of the Church.”<sup>305</sup>

The evangelization is to start from the parish level. It should aim at a radical conversion of all the faithful leading to a deeper commitment to Jesus Christ and a renewed vigor to proclaim the Good News to all. Individuals, families and parish communities in the migrant situation should be re-evangelized in the light of the Church’s renewed commitment to evangelization, leading to a spiritual renewal and zeal for evangelization. Communities living in a multi-religious scenario awakened to a renewed consciousness of mission. Programs should be planned according to the situation and the challenges present in each culture.<sup>306</sup>

The evangelization depends largely on the parish communities<sup>307</sup> in the migrant situation. Special attention is to be given to evangelization of the families so that the pastoral care of the families will become the focus of the new evangelization. A new evangelization of the families is a necessary prerequisite for the evangelization of the world. Catechetical Christian formation of children and young adults is a very important area demanding the attention of pastors and catechetical leaders. It is important to initiate some evangelizing activities that will attract everyone in a spirit of belongingness at parish and community level to counter the individualistic mentality that is prevalent in today’s culture. Efforts are to be

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<sup>304</sup> JOHN PAUL II, Encyclicals on the permanent validity of the Church’s missionary mandate *Redemptoris Missio* (7 December 1990), No. 33.

<sup>305</sup> Cf. SYRO-MALANKARA CATHOLIC CHURCH ASSEMBLY, Lineamenta, Introduction.

<sup>306</sup> *Ibid.*, Chapter 3, No. 2.

<sup>307</sup> Cf. JOHN PAUL II, Address to the third general conference of the Latin American Episcopate, No. IV-1a.

taken to make the liturgical celebrations more meaningful to the life of the people, a fountain of spiritual nourishment.<sup>308</sup>

Symbolically the Church, is the “Jerusalem”, where all the redemptive activity of Christ, pouring out of the Spirit, teaching of the Word of God are enacted, and the life and goods of life are shared in a closely-knit community of Christians. It is the place from which the Christian life is experienced and nourished, and it is the font from which our Christian mission originates.<sup>309</sup> Thus through the re-evangelization a mending of the Christian fabric of the ecclesial community is brought forth, and, wherever the migrants are, they take part in their responsibility of testifying how a Christian faith constitutes to the countries and nations.<sup>310</sup>

### ***3.2.2. Mission among the non-Catholics: “Go through Samaria”***

The Samaritans were originally Jews, but on account of certain historical circumstances, they fell away from unity with the folk, and adopted different practices of faith. They had a mutual distrust and hostility as becomes evident from the response of the Samaritan woman (Jn 4, 9) and the bad experience which Jesus and disciples had when they passed through a Samaritan village (Lk 9, 54). But Jesus appreciated and praised the goodness in them.

Samaria for the Malankara Catholic Church is the entire community of Christians, who were once united, but unfortunately separated from Catholic communion. The Malankara Catholic migrants confront these separated brethren in their life situation, like the Syrian Jacobite Church, Syrian Orthodox Church, Marthoma Church, Protestants, etc. Unless

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<sup>308</sup> Cf. SYRO-MALANKARA CATHOLIC CHURCH ASSEMBLY, Lineamenta, Chapter 3, No.2.

<sup>309</sup> Cf. *Ibid.*, Chapter 4, A.

<sup>310</sup> JOHN PAUL II, Apostolic exhortation on Vocation and Mission of the Lay Faithful *Christifideles Laici*, No. 34.



and until the separated brethren come in full communion with the See of Rome, the Universal Church remains wounded, and the separate churches lack the “fullness” of the ecclesial communion, which Christ intended. Division among Christians is a scandal before the world and constitutes the greatest obstacle to evangelization.<sup>311</sup> Thus the evangelization points to ecumenism. The migrants are called to work for Christian Unity, which is indirectly to work for the Mission. Ecumenism and mission have the same goal, namely to bring scattered sheep to the one sheepfold of Christ. To be fully united with him is the basis of our salvation.<sup>312</sup>

Pope John Paul II through his encyclical letter on the church’s commitment to ecumenism teaches,

“The unity of all divided humanity is the will of God. For this reason he sent his Son, so that by dying and rising for us he might bestow on us the Spirit of love. On the eve of his sacrifice on the Cross, Jesus himself prayed to the Father for his disciples and for all those who believe in him, that they might be one, a living communion. This is the basis not only of the duty, but also of the responsibility before God and his plan, which falls to those who through Baptism become members of the Body of Christ, a Body in which the fullness of reconciliation and communion must be made present. How is it possible to remain divided, if we have been “buried” through Baptism in the Lord’s death, in the very act by which God, through the death of his Son, has broken down the walls of division? Division “openly contradicts the will of Christ, provides a stumbling block to the world, and inflicts damage on the most holy cause of proclaiming the Good News to every creature”<sup>313</sup>

Ecumenism is to aim at the change of heart and holiness of life, which is to be guided by love and based on prayer. The conversion of the hearts guided by the love is directed to God and to all the humanity. Love gives rise to the desire for unity, even in those who have never been aware of the need of it. Love builds communion between individuals and between communities. If we love one another, we strive to deepen our communion and make it perfect. The perfect communion in love is seen in the Holy Trinity, the source of communion. It is from this source we draw strength to build communion between individuals and

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<sup>311</sup> Cf. SYRO-MALANKARA CATHOLIC CHURCH ASSEMBLY, *Lineamenta*, Chapter 4, B.

<sup>312</sup> Cf. *Ibid.*

<sup>313</sup> JOHN PAUL II, Encyclical letter on the Church’s commitment to ecumenism *Ut Unum Sint* (25 May 1995), No. 5.

communities. Love is the great undercurrent which gives life and adds vigor to the movements towards unity.<sup>314</sup> John Paul II quoting the decree on ecumenism, *Unitatis Reintegration*, says,

“This change of heart and holiness of life, along with the public and private prayer for the unity of Christians, should be regarded as the soul of the whole ecumenical movement, and can rightly be called ‘spiritual ecumenism.’”<sup>315</sup>

The love finds its most complete expression in common prayer. The Vatican II defines the prayer as the soul of the whole ecumenical movement. The council teaches, “A genuine expression of the ties which even now bind Catholics to their separated brethren.”<sup>316</sup> The long history of Christians marked by many divisions should no longer exist, but should converge towards the Source of its unity – Jesus Christ. Fellowship in prayer leads people to look at the Church and Christianity in a new way. In the fellowship of prayer Christ is truly present – he prays “in us,” “with us” and “for us.”<sup>317</sup>

The desire for unity among the Christians, in a migrant, becomes fruitful through an “ecumenical dialogue.” In an ecumenical dialogue, “there will always be the principle of fraternal love and the search for mutual understanding and rapprochement.”<sup>318</sup> The capacity of dialogue is rooted in the nature of the person and his dignity. Dialogue is an indispensable step along the path towards human self-realization, both of each individual and of every human community. It is not simply an exchange of ideas, but is also an exchange of gifts. So a true dialogue eliminates words, judgments, and actions which do not bring in unity.<sup>319</sup>

The dialogue, that searches the truth, has more importance in a migrant situation

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<sup>314</sup> Cf. *Ibid.*, No. 21, 19.

<sup>315</sup> *Ibid.*

<sup>316</sup> VATICAN COUNCIL II, Decree on ecumenism *Unitatis Redintegratio* (21 November 1964), No. 6 quoted in UUS, No. 21, 20.

<sup>317</sup> *Ibid.*, Nos. 21-23.

<sup>318</sup> BENEDICT XVI, Address to the Bishops of Brazil (11 May 2007), No. 6.

<sup>319</sup> Cf. UUS, No. 28-30.

where the humanity is in search for the meaning of life. The Council's Declaration on Religious freedom affirms:

“Truth is to be sought after in a manner proper to the dignity of the human person and his social nature. The inquiry is to be free, carried on with the aid of teaching or instruction, communication and dialogue, in the course of which men explain to one another the truth they have discovered, or think they have discovered, in order thus to assist one another in the quest for truth.”<sup>320</sup>

The Catholic Church acknowledges that ‘many elements of sanctification and the truth’ are to be found outside her own visible bounds, that is, certain features of the Christian mystery have at times been more effectively emphasized in other communities. The ecumenical dialogue helps the Church to deepen and clarify her own understanding of the Gospel.<sup>321</sup> Through such dialogue everyone gains a truer knowledge and more just appreciation of the teaching and religious life of both communions and in turn it helps to cooperate more closely in projects for the common good of the humanity.<sup>322</sup> It takes every migrant to a possible form of practical cooperation at all levels: pastoral, cultural and social, as well as that of witnessing to the Gospel message.<sup>323</sup> Through such cooperation, all believers in Christ are able to learn easily how they can understand each other better and esteem each other more, and how the road to the unity of Christians may be made smooth.<sup>324</sup>

### ***3.2.3. Mission among non-Christians: “Reach to the ends of the earth”***

The third model of mission, in a multi-religious migrant situation, is the mission among the non-Christians. From the very beginning of the Church the Gospel was “Good News for the whole world” (Lk 2, 10). The magi were pagans. Jesus worked miracles for the

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<sup>320</sup> VATICAN COUNCIL II, Declaration on religious freedom *Dignitatis Humanae* (7 December 1965), No. 3.

<sup>321</sup> Cf. INTERNATIONAL THEOLOGICAL COMMISSION, *Sensus Fidei in the Life of the Church*, 2014, No. 86.

<sup>322</sup> Cf. VATICAN COUNCIL II, Decree on ecumenism *Unitatis Redintegratio* (21 November 1964), No. 4.

<sup>323</sup> Cf. *Ibid.*

<sup>324</sup> Cf. *Ibid.*, No. 12, 23.

gentiles. The mission to the gentiles was entrusted to the Peter in his vision from heaven (Acts 10). He declares: “God has shown me that I should not call any man profane or unclean” (v. 28) and “I perceive that God shows no partiality, but in every nation anyone who fears him and does what is right is acceptable to him” (vv. 34-35). “And the believers from the circumcised who came with Peter were amazed, because the gift of the Holy Spirit had been poured out even on the Gentiles” (v. 44). Regarding the mission to the Gentiles, we can find the most important declaration in the apostolic period, in Acts 13, 46: “And Paul and Barnabas spoke out boldly, saying, ‘it was necessary that the word of God should be spoken first to you. Since you thrust it from you, and judge yourselves unworthy of eternal life, behold we turn to the Gentiles.” Paul wanted every human person on the planet earth should believe in Jesus and be saved through his blood. This desire became a passion, for which Paul lived, worked, suffered and died.

Malankara Catholic migrants and the communities in India are always in encounter with a multi-religious scenario. The migration draws mankind closer and makes the ties between different peoples stronger. This makes the Church examine more closely her relationship to the non-Christian religions. In her task of promoting unity and love among men, she is to search what men have in common and what draws them to fellowship.<sup>325</sup> The Malankara Catholics migrants residing outside their native land, and formed ecclesial communities or not yet part of a community require a convinced willingness for a true interreligious dialogue. Pope John Paul II says,

“The horizons of interreligious dialogue are surely wider, [...] especially in these times when people belonging to different religions are increasingly living together in the same areas, in the same cities and their daily workplaces. Interreligious dialogue

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<sup>325</sup> Cf. VATICAN COUNCIL II, Declaration on the Church's Relations with Non-Christian Religions *Nostra Aetate* (28 October 1965), No. 1.

thus has a place in the daily life of many Christian families; for this reason [...] must give it proper attention.”<sup>326</sup>

In a multi-religious migrant situation it is the mission of each Catholic migrant to enter into dialogue with other faiths. The dialogue and mission are to manifest themselves in a meeting of hearts rather than minds. The interreligious dialogue should help the humanity to explore the God’s mystery behind the human mobility – the *missio Dei* and participate in it. David Bosch proposes seven perspectives as key to such an approach. He says that it should be a decision of the heart rather than the intellect. (i) The first perspective is a call to accept the coexistence of different faiths and to do so not grudgingly but willingly. (ii) True dialogue presupposes commitment. It should have an unprejudiced approach. It is a witnessing of one’s deepest convictions, whilst listening to those of our neighbors. (iii) A dialogue is only possible if we proceed from the belief that we are not moving into a void that we go expecting to meet the God who has preceded us and has been preparing people within the context of their own cultures and convictions. (iv) Dialogue should happen in an attitude of humility. (v) One should recognize that religions are worlds in themselves, with their own axes and structures; they face in different directions and ask fundamentally different questions. (vi) Dialogue is neither a substitute nor a subterfuge for mission. The witness does not does not preclude dialogue but invites it, and that dialogue does not preclude witness but extends and deepens it. In both, faith commitment goes hand-in-hand with respect for others. (vii) The above suggested should not be construed in the sense of ‘business as usual,’ rather should understand in the sense of ‘mission as the Church-With-Others’ and ‘mission as Mediation Salvation.’ The conversion is not joining of a community, rather a change in allegiance in which Christ is accepted as Lord and center of one’s life. A Christian is not

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<sup>326</sup> JOHN PAUL II, Post Synodal Apostolic Exhortation *Pastores Gregis* (16 October 2003), No. 68.

simply somebody who stands a better chance of being ‘saved,’ but a person who accepts the responsibility to serve God in this life and promote God’s reign in all the forms.<sup>327</sup>

Man’s relation to God the Father and his relation to men his brothers are linked together. The Scripture says, “He who does not love does not love God” (1 Jn 4, 8). The Church reproves any discrimination against men or harassment of them because of their race, color, condition of life, or religion. On the contrary she implores the Christian faithful to “maintain good fellowship among nation” (1 Pt 2, 12), and, “if possible, live peaceably with all” (Rm 12, 18), “so that you may be children of your Father in heaven” (Mt 5, 45).<sup>328</sup> Thus the faith we profess, through our words and deeds, is to be true and just. This proclamation of faith, in a multi-religious migrant scenario, is not to judge others, but to be witness, envoys of peace and ambassadors of the Servant Lord.<sup>329</sup>

### **3.3. PASTORAL PROPOSALS FOR THE REALIZATION OF THE RENEWED ‘VISION OF MISSION’ OF NEW EVANGELIZATION**

Taking into consideration the migration flows and their characteristics, the Church takes steps and updates its vision in addressing the situation through various forms. One of her recent major contribution in this area was the Instruction – *Erga migrantes caritas Christi*, which updates the ecclesial response to the new pastoral needs of the migrants. It helps the migrants and leads them towards a transformation of the migration experience not only into an opportunity to grow in Christian life, but also an occasion of new evangelization and mission.<sup>330</sup>

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<sup>327</sup> Cf. D. J. BOSCH, “Transforming Mission: Paradigm shifts in Theology of Mission,” in *American Society of Missiology Series*, No. 16, Orbis Books, Maryknoll (N.Y.) 2014<sup>3</sup>, 494-500.

<sup>328</sup> Cf. VATICAN COUNCIL II, Declaration on the Church’s Relations with Non-Christian Religions *Nostra Aetate* (28 October 1965), No. 1.

<sup>329</sup> Cf. D. J. BOSCH, “Transforming Mission –Paradigm shifts in theology of mission,” *American Society of Missiology Series*, No. 16, Orbis Books, Maryknoll (N.Y.) 2014<sup>3</sup>, 501.

<sup>330</sup> Cf. EMCC, Presentation.

Here I bring in three pastoral proposals, which would benefit in addressing the life situation of a Malankara Catholic migrant in India: (i) Formation of the *sensus fidei* in a migrant missionary disciple, (ii) An ongoing ‘program of catechesis’ in a migrant ecclesial community, and (iii) A ‘religious formation’ of Bethany Ashram for a migrant scenario.

### **3.3.1. Formation of the *sensus fidei*<sup>331</sup> in a migrant missionary disciple**

The concept of missionary disciple, discussed in chapter two, plays an important role in a migrant scenario. Here I use the term ‘migrant missionary disciple’ to denote the Malankara Catholic migrant, who through the virtue of his/her baptism is a missionary disciple. *Sensus fidei* is a sort of spiritual instinct<sup>332</sup> that enables the migrant missionary disciple to judge spontaneously whether a particular teaching or practice is or is not in conformity with the Gospel and with the apostolic faith.<sup>333</sup> This supernatural instinct enables one to fulfill their prophetic calling, helps to make discernment with regard to the things of faith and to proclaim the truth. Thus the *sensus fidei* is a vital resource for the new evangelization to which the Church is strongly committed at present.<sup>334</sup>

The migrant missionary disciple is to realize and nurture the “connaturality”<sup>335</sup> gifted to in him/her. It permits a particular and profound form of knowledge. It helps the migrant missionary disciple to make judgments spontaneously what suits the other (a migrant in

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<sup>331</sup> The International Theological Commission, during 2009-2014, studied the nature of *sensus fidei* and its place in the life of the Church. It was a controversial and often misused term. At different times of history of the Church, the instinct of the faithful for the truth of the Gospel has protected the doctrine and practice of the Church while at others, the *sensus fidei* has been invoked to call for change. The document “*Sensus Fidei – In the Life of the Church*” explores the origin of the term, its true meaning and use and its value in the new evangelization. Cf. SF, Preliminary note.

<sup>332</sup> *Sensus fidei* is compared to an instinct because it is not primarily the result of rational deliberation, but rather a form of spontaneous and natural knowledge, a sort of perception (*aesthesis*). It is intrinsically linked to the virtue of faith and is property of faith. So it is the lived experience of faith which enables to discern whether a doctrine belongs to the deposit of faith or not. Cf. SF, No. 49.

<sup>333</sup> Cf. SF, No. 49.

<sup>334</sup> Cf. *Ibid.*, No. 2, 5.

<sup>335</sup> ‘Connaturality’ refers to a situation in which an entity A has a relationship with another entity B so intimate that A shares in the natural dispositions of B as if they were its own. Cf. SF, No. 50, 31.

need), because the disciple shares the very inclinations of the other and so understands what is good or bad for the other. This is knowledge of a different order than objective knowledge, which proceeds by way of conceptualization and reasoning. It is knowledge by empathy, or knowledge of the heart.<sup>336</sup> It helps the disciple to discern and respond, in the right way, to the complex migrant situation, spontaneously perceiving what it is appropriate to do and what is to avoid, with a stable disposition, ease, self-mastery and joy.<sup>337</sup>

In the actual mental universe of the migrant, the correct intuitions of the *sensus fidei* can be mixed up with various purely human opinions, or even with errors linked to the chaotic confines of the migrant context. The migrant can have erroneous opinions about his/her faith in God because all thoughts do may not spring from faith, but can be influenced by his/her migrant situation. In such a situation the migrant missionary disciple, with his *sensus fidei*, responds naturally, immediately and spontaneously. He creates in him and the other a vital instinct or a sort of ‘flair’ by which the both clings spontaneously to what conforms to the truth of faith and shuns what is contrary to it.<sup>338</sup>

The *sensus fidei fidelis*<sup>339</sup> of the migrant missionary disciple develops in proportion to the development of the virtue of faith. The more the virtue of faith takes root in the heart and spirit of a disciple and informs his/her daily life, the more the *sensus fidei fidelis* develops and strengthens in him/her. Intensifying of faith in complex migrant scenario depends on the growth within the disciple of charity, and the *sensus fidei fidelis* is therefore proportional to the holiness and spiritual strength in him. As the Spirit of love, who instills love in human

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<sup>336</sup> Cf. *Ibid.*, No. 50, 31-32.

<sup>337</sup> Cf. *Ibid.*, No. 51-52, 32.

<sup>338</sup> Cf. *Ibid.*, No. 54-55, 33.

<sup>339</sup> *Sensus fidei fidelis* refers to the personal aptitude of the believer to make an accurate discernment in matters of faith. Cf. SF, No. 3.



hearts, the Holy Spirit opens to migrant missionary disciple the possibility of a deeper and more intimate knowledge of Christ the truth, on the basis of a union of charity.<sup>340</sup>

There is a vital interaction in each disciple between the *sensus fidei* and the living of faith in the various contexts, especially in his/her migrant life situation. On one hand, the *sensus fidei* enlightens and guides the way in which the disciple puts his/her faith into practice. On the other hand, by keeping the commandments and putting faith into practice, the disciple gains a deeper understanding of faith.<sup>341</sup> Thus the migrant missionary disciple is able to put into practice his/her faith in a concrete reality of existential situation of migration and enriches his/her personal experience of God. It enables the disciple to see more precisely the value of the life of a migrant and interpret it so that it brings in meaningfulness in a migrant's life.

The *sensus fidei fidelis* of the migrant missionary disciple, with the help of the mystic prudence of the Holy Spirit, deals maturely the historical and cultural context of a migrant; responds in the most appropriate ways in which to give an authentic witness to the truth of Jesus Christ, and act accordingly. Thus it acquires a prospective dimension to the extent that it enables the disciple to anticipate a development or an explanation of Christian practice – the disciple remains in relation to the other, to the migrant in need.<sup>342</sup>

### ***3.3.2. An ongoing 'program of catechesis' in a migrant ecclesial community***

The Malankara catholic ecclesial communities in the migrant scenario are to give the utmost importance and develop an ongoing program of catechesis. The head of the Malankara Catholic Church, addressing the migrants, insists on the teaching that wherever the faithful are, they ought to remember that they have the obligation to work as apostles by God's

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<sup>340</sup> Cf. *Ibid.*, No. 57.

<sup>341</sup> Cf. *Ibid.*, No. 59, 35.

<sup>342</sup> Cf. *Ibid.*, No. 65, 37.

design for the growth of the Church. He underlines the fact that the faithful of the Church, living within the canonical territory of the Church in India, should be earnest to promote the ecclesial life of those who live outside the canonical territories of the Church also. By the very fact that we are Christians, we are sharers in this mission, wherever we are.<sup>343</sup> The Major Archbishop Catholicos recognizes the lay leadership in the migrant situation, who gave leadership to form communities, and addresses them as “zealous missionaries, who went in search for the children of the Church.”<sup>344</sup> These words invite each and every Malankara Catholic migrant to the mission of an ongoing catechesis.

Catechesis is an education in the faith of children, young people and adults. It is to initiating the hearers into the fullness of Christian life.<sup>345</sup> To catechize is to reveal in the Person of Christ the whole of God’s eternal design reaching fulfillment in that Person. It is to seek to understand the meaning of Christ’s actions and words and of the signs worked by him. It aims at putting people and their life situation in communion with Jesus Christ.<sup>346</sup>

The fundamental tasks of an ongoing catechetical formation are: Promoting knowledge of the faith, liturgical celebration, moral formation, teaching to pray, education for community life and missionary initiation. Every dimension of the faith is rooted in human experience and does not remain a mere adjunct to the human person. Knowledge of the faith is significant. It gives light to the whole of existence and dialogues with culture. All these tasks help a migrant to achieve the maturation of the Christian life.<sup>347</sup>

The Malankara Catholic migrants confront a pluralistic world in his/her daily life. The ‘culture of possessing,’ where man is a being put into a culture of creating artificial needs rather than basic needs, and becomes the prey of materialism. The ‘culture of pleasure’

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<sup>343</sup> Cf. B. CLEEMIS CATHOLICOS, *Pastoral Letter*, Prot No CPL 3/2008.

<sup>344</sup> *Ibid.*

<sup>345</sup> Cf. CCC, Nos. 4-7.

<sup>346</sup> Cf. *Ibid.*, No. 426.

<sup>347</sup> Cf. CONGREGATION FOR THE CLERGY, *General Directory for Catechesis* (11 August 1997), Nos. 85-87.

generates a false idea that man is a being who has desires and is repressed by various laws and taboos. It suggests that man should be free from all repressing rules and satisfies ones desires as best as he likes. The ‘culture of power’ is the expression of the successes he gained and shows that the ultimate thrust is in manmade inventions.<sup>348</sup> These and similar cultures run the risk of reducing all the values to the level of banality; develop the ‘culture of individualism,’ and results in discontent, loneliness and fear.<sup>349</sup> Any development, not enlightened by the consciousness, can make man lose man’s freedom and alienate him from his dignity.

Here arises the importance of ongoing catechesis. It is the process which follows upon basic faith formation. Initiatory catechesis lays the basis for the Christian life of the followers of Jesus. The process of continuing conversion goes beyond what is provided by basic catechesis. In order to encourage this process, it is necessary to have a Christian community which welcomes the initiated, sustains them and forms them in the faith.<sup>350</sup> Ongoing catechesis is directed not only to the individual Christian, to accompany them in their journey towards holiness, but also to the Christian community as such so that it may mature also in its interior life of love of God and of the brethren as well as in its openness to the world as a missionary community.<sup>351</sup> The constant nourishment with the body and blood of Christ and the ongoing catechesis helps the migrant to confront the needs born in and around his world.

The General Directory for Catechesis presents few forms for the ongoing catechesis:<sup>352</sup> (i) The study and exploration of Sacred Scripture: it is by reading it not only in the Church but with the Church and her living faith. It is to be read in such a way as to arouse a response of faith. The “lectio divina” is an eminent form of this vital study of Scripture. (ii)

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<sup>348</sup> Cf. C. HERVÉ, “The Laity and the Evangelization of Culture,” in *Correspondence Course on Missionary Formation*, Pontifical Missionary Union, International Secretariat, Rome 1987, 9-10.

<sup>349</sup> Cf. *Ibid.*

<sup>350</sup> Cf. CONGREGATION FOR THE CLERGY, General Directory for Catechesis (11 August 1997), No. 69.

<sup>351</sup> Cf. *Ibid.*, No. 70.

<sup>352</sup> Cf. *Ibid.*, No. 71.

A Christian reading of events: Its main aim is to interpret the realities, determining their conformity with or divergence from the lines of the Gospel teaching. In this respect the study of the social teaching of the Church is indispensable. It is required of the missionary vocation of the Christian community. (iii) Liturgical catechesis: It prepares one for the sacraments by promoting a deeper understanding and experience of the liturgy. This explains the contents of the prayers, the meaning of the signs and gestures, educates to active participation, contemplation and silence. (iv) Occasional catechesis: It seeks to interpret determined circumstances of personal, family, ecclesial or social life and to help live them in the prospect of faith. (v) Initiatives of spiritual formation: It seeks to reinforce conviction, open new prospective and encourage perseverance in prayer and in the duties of following Christ. (vi) A systematic deepening of the Christian message by means of theological instruction: It aims to educate in the faith, encourage growth in understanding of it and to equip the Christian for giving the reason for his hope in the present world.

The ongoing catechesis program helps to grow harmoniously and the evangelizing activity to spring from the authentic sources. This ongoing process brings the power of the Gospel into the very heart of culture and cultures, and evangelizes the cultures. Thus the definitive aim of catechesis, to put people not only in touch but also in communion and intimacy with Jesus Christ, is achieved by the ongoing catechesis program of a migrant ecclesial community. Communion with Jesus Christ, by its own dynamic, leads the 'migrant missionary disciple' to unite himself with everything with which Jesus Christ was profoundly united, especially with mankind in the migrant situation.<sup>353</sup>

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<sup>353</sup> Cf. *Ibid.* Nos. 80-81, 202.

### 3.3.3. A 'religious formation'<sup>354</sup> of Bethany Ashram for a migrant scenario

The central objective of the religious formation of Bethany Ashram is to enable a person to follow Jesus and grow in him; grow up always and in every way into Christ and become totally identified with him as to say, "it is no longer I who live, but it is Christ who lives in me."<sup>355</sup> The Oriental and Indian heritage of the congregation stresses the importance of *anubhava* (experience) and *abhyasa* (practice) and *guru-sishya* (master-disciple) relation in obtaining the growth in Christ.<sup>356</sup>

A 'religious formation' for the present migrant scenario, based on the charism of Bethany Ashram, is to aim at forming missionary disciples who gives witness to Christ, a witness that can attract, with attitudes of generosity, detachment, sacrifice, self-forgetfulness, which aims at the care for others.<sup>357</sup> It is an attitude that goes beyond a mundane horizon, an attitude that confronts the reality of migration not from the center but from the periphery, where the missionary disciple sees and understands the reality better, analyzes the reality more correctly from various viewpoints. Thus he accomplishes the evangelical command, "Go to the world and proclaim the Gospel to every creature,"<sup>358</sup> with a new hermeneutical key, that is, a shift to the migrant existential realities with a 'new language.'<sup>359</sup> Towards a renewed 'religious formation' of Bethany Ashram for a migrant scenario in India, I proffer the following perspectives:

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<sup>354</sup> The term 'religious formation' denotes to the different formation stages of an aspirant who joins the congregation to become a religious brother or a religious priest. The formation has three stages: *yogarthipath* (pre-novitiate), *dharmasishyapath* (novitiate) and *brahmacharyapath* (temporary profession). After the temporary profession, candidates for priesthood and brotherhood continue the special training suited to their vocation. Cf. HROIC, Chapter 3, No. 17, Kottayam 2000, 12.

<sup>355</sup> Galatians 2, 20.

<sup>356</sup> Cf. HROIC, Chapter 3, No. 16, Kottayam 2000, 12.

<sup>357</sup> A. SPADARO, "Wake Up the World: Conversation with Pope Francis about Religious Life," (translated by D. MALDARI), in *La Civiltà Cattolica*, 2.

<sup>358</sup> Mark 16, 15.

<sup>359</sup> Cf. *Ibid.*, 3-4.

(i) *Missionary disciple who 'opens the doors' and who 'goes out' to the peripheries:*

A missionary disciple is to be a person who not only to be hospitable to others, by 'opening the doors,' but also has an attitude which dares to 'go out,' from the walls of comfort and security, to the peripheries carrying the love of Christ to those on the edges of the society. Throughout the salvation history, God calls his people to step outside of themselves, to move beyond what is secure and familiar in service of His plans.<sup>360</sup> Jesus had been continually pressing forward, going outward, getting involved in people's life, to spread the good seed of the Gospel and he said, "Go therefore and make disciples [...] teach them to observe all that I have commanded you."<sup>361</sup>

A missionary disciple, who 'open the door' and who 'goes out' develops and lives the 'culture of encounter.'<sup>362</sup> It helps him to live his charism, energetically as well as reinterpreted culturally, according to the need of the places, times and persons.<sup>363</sup> It helps us to overcome the 'culture of exclusion.'<sup>364</sup> The 'culture of encounter' strengthens the disciple to get out of himself and have personal contact with the people around him, looking at them, listening to them and treating them as true brothers and sisters.<sup>365</sup>

(ii) *Missionary disciple who lives the 'art of accompaniment':* Going out creates opportunities to speak our faith with strangers. Build tents and spend time with people, listening, getting to know others, serving them, and sharing with them the joy of consolation

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<sup>360</sup> Cf. E. SRI, *Rediscovering the Heart of a Disciple: Pope Francis and the Joy of the Gospel*, Our Sunday Visitor Publishing Division, Huntington 2014, 33-35.

<sup>361</sup> Matthew 28, 19-20

<sup>362</sup> The concept 'culture of encounter' is dealt in the second chapter under the title "*New Evangelization as 'evangelization of the culture'*"

<sup>363</sup> A. SPADARO, "Wake Up the World: Conversation with Pope Francis about Religious Life," (translated by D. MALDARI, in *La Civiltà Cattolica*, 6.

<sup>364</sup> The 'culture of exclusion' is an attitude of indifference. Pope Francis says, "To sustain a lifestyle which excludes others, or to sustain enthusiasm for that selfish ideal, a globalization of indifference has developed. Almost without being aware of it, we end up being incapable of feeling compassion at the outcry of the poor, weeping for other people's pain, and feeling a need to help them, as though all this were someone else's responsibility and not our own;" FRANCIS, Apostolic Exhortation *Evangelii Gaudium* (24 November 2013), No. 54.

<sup>365</sup> Cf. E. SRI, *Rediscovering the Heart of a Disciple: Pope Francis and the Joy of the Gospel*, Our Sunday Visitor Publishing Division, Huntington 2014, 73.

that comes from friendship with Jesus Christ. It helps to develop a new language of ‘informal preaching,’ where in a migrants’ life situation a missionary disciple discover opportunities to show how God’s Word can shed light on their situation and offer them encouragement and hope.<sup>366</sup>

A missionary disciple is not detached from the people he serves. He gets involved by word and deed in people’s daily lives. He bridges distances and embraces human life, touching the suffering flesh of Christ in others. A missionary disciple thus takes on the “smell of the sheep” and the sheep are willing to hear their voice. He is also supportive, standing by people at every step of the way, no matter how difficult or lengthy this may prove to be.<sup>367</sup> Thus, with an attitude of patience and disregard for constraints of time, the missionary disciple lives the art of accompaniment.

(iii) *Missionary disciple who nurtures an ‘endless desire to show mercy’*: God provides assistance to the suffering. He, who suffers with his creatures, who as *misericors*<sup>368</sup> has a heart (*cor*) with the poor and for the poor (*miseri*). Today compassion<sup>369</sup> and mercy has become a new and important paradigm in the modern pastoral work. The missionary disciple should also be able to hear the word ‘passion’ in ‘compassion.’ It is discerning the cry for justice as well as making a passionate response to the appalling unjust relationships existing

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<sup>366</sup> Cf. *Ibid.*, 35-39.

<sup>367</sup> Cf. FRANCIS, Apostolic Exhortation *Evangelii Gaudium* (24 November 2013),, No. 24.

<sup>368</sup> *Misericors* is the Latin word for ‘merciful’ (English), ‘misericordioso’ (Italian) and ‘barmherzig’ (German). Cf. W. KASPER, *Mercy: The essence of the Gospel and the key to Christian life*, Paulist Press, New York/Mahwah 2014, 11.

<sup>369</sup> *Compassion* (*mitleid* in German and *compassione* in Italian) is the understanding that comes from the feeling oneself in another’s shoes. It is the capacity to be able to put oneself into the situation, into the feelings, thoughts, and existential situation of another, in order thereby to understand his or her thinking and acting. It is generally regarded today as the presupposition of successful interpersonal relationships and as a proof of genuine humanity. To be able to put oneself into the feelings, thoughts, and existential situation of another culture and another people is, moreover, the basic presupposition of intercultural encounter, peaceful relation, and cooperation between religions and cultures, just as it is the presupposition of politics and diplomacy in the service of peace. Cf. *Ibid.*, 16.

in the migrant world. In a migrant world of hopeless situations, unmerited catastrophes and calamities, the plea for an unlimited mercy is the final consolation and final support.<sup>370</sup>

Throughout his public life, Jesus had the intent of showing mercy. He forgave the paralyzed man brought to him on the stretcher and the woman caught in adultery. Without judging, Jesus mingled with tax collectors, prostitutes, and other sinner who were rejected by Jewish society. A missionary disciple knows that the Lord, without judging, has taken the initiative, he has loved everyone first, and therefore the missionary disciple can move forward, boldly take the initiative, go out to others, seek those who have fallen, stand at the crossroads and welcome the stranger. Such a person develops the habit of an endless desire to show mercy, the fruit of his own experience of the power of the Father's infinite mercy.<sup>371</sup>

Through the above mentioned perspectives of 'religious formation' for the missionary disciples of Bethany Ashram, one 'can make their contribution to assistance for migrants.'<sup>372</sup> The missionary disciple, formed with a migrant missionary consciousness, offers the Church an historic opportunity to prove its four characteristics marks: the Church is *one* because in a certain sense it also expresses in unity of the whole human family; it is *holy* also to make all people holy and that God's name may be sanctified in them; it is *catholic* furthermore in its openness to diversity that is to be harmonized; and it is likewise *apostolic* because it is also committed to evangelize the whole human person and all people.<sup>373</sup>

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<sup>370</sup> Cf. *Ibid.*, 16-19.

<sup>371</sup> Cf. FRANCIS, Apostolic Exhortation *Evangelii Gaudium* (24 November 2013), No. 24.

<sup>372</sup> Cf. EMCC, Art. 12 §1.

<sup>373</sup> Cf. *Ibid.*, No. 97, 66.



## GENERAL CONCLUSION

The Order of the Imitation of Christ (Bethany Ashram) has gone through a fruitful journey in her process of strengthening the Body of Christ, the Church. Out of her ninety six years of growth, the last sixty years she has been witnessing the *Missio Dei* among the Malankara Catholic migrants in India.

The thesis tried to understand the historical evolution of the Bethany Ashram's mission among the migrants, enlightening it with the teachings of the Church, and proposing some areas where the *Mission Dei* can be lived more meaningfully for the present migrant scenario.

The mission of new evangelization among the migrants is realized through an inseparable bound between prayer and action, through the imitation of Christ, and through a missionary consciousness. It is in achieving a proper understand of the missiology, which includes the norms of the Church concerning missionary activity, mission history, current trends in mission situations, and missionary methods.<sup>374</sup>

In the life of a migrant, where pain and despair prevails, the words and message of a consecrated 'Christ bearer' comforts them and wipes their tears. The religious live for the love of God, makes divine love visible and experiential in the midst of the migrant society, where the pastoral activity of the religious and the sanctity becomes equally important. Their service is made fruitful by their communion with Christ. Thus the consecrated person becomes a channel of divine love to the migrant.

The mission model proposed by the first Syro-Malankara Catholic Church Assembly enlightens us for a vision towards a renewed mission in the migrant scenario. It focused on

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<sup>374</sup> Cf. S. BEVANS – J. GROS, *Evangelization and Religious Freedom*, Paulist Press, New York/Mahwah 2009, 46.

the three aspects: firstly, among the Syro-Malankara Catholic migrants for a self renewal and the continuing growth in faith that is the ordinary life of the Church; secondly, among the entire Malankara Church (the non-catholic churches) and other Christian denominations those who have become distant from the Church and who share the migrant life situation; and finally to the ends of the earth, the *ad gentes*, to those who do not know Jesus Christ in the migrant scenario. To realize this vision I have put forward three pastoral proposals, which would benefit in addressing the mission of new evangelization among migrants.

The formation of the *sensus fidei* in a migrant missionary disciple, the first proposal, helps to judge the need of a migrant situation and respond to it with the attitude of Jesus. It develops the ability to live the welcoming and hospitable mind of Jesus. It enriches the other with an attitude of ‘re-thinking’ and ‘re-living’ one’s own culture and religion – an attitude that develops the ecumenical and interreligious dialogue. It underlines the reality that in the kingdom of God there is no invidious distinction, and therefore it cultivates communion and continually absorb all that is good and noble in each other<sup>375</sup> by giving an authentic witness to the truth of Jesus Christ, and act accordingly.

The ongoing ‘program of catechesis’ in a migrant ecclesial community, the second proposal, succors the migrant to grow into the fullness of Christian life, which is revealed in the Person of Christ. It creates an opportunity in promoting knowledge of the faith, liturgical celebration, moral formation, teaching to pray, education for community life and missionary initiation. Thus it nurtures the migrant’s life in communion with Jesus Christ and to encounter others with the right attitude, without interior resistance, learning to find Jesus in the faces of others, in their voices, in their pleas.<sup>376</sup>

The ‘religious formation’ of Bethany Ashram based on the Oriental and Indian

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<sup>375</sup> Cf. D. MARIASUSAI, *Hindu Hospitality and Tolerance*, Pontificia Università Gregoriana, Roma 1999, 318.

<sup>376</sup> FRANCIS, Apostolic Exhortation *Evangelii Gaudium* (24 November 2013), No. 91.

heritage, the third proposal, enables the missionary disciple to have the *anubhava* (experience), *abhyasa* (practice) and *guru-sishya* (master-disciple) relation in obtaining the growth in Christ. It generates an attitude that goes beyond a mundane horizon, an attitude that confronts the reality of migration not from the center but from the periphery, where the missionary disciple sees and understands the reality better, analyzes the reality more correctly from various viewpoints. He becomes a missionary disciple, who ‘opens the doors’ and who ‘goes out’ to the peripheries; who lives the art of accompaniment; and who nurtures an endless desire to show mercy. Thus he develops in himself a missionary discipleship for a multi-lingual, multi-cultural, and multi-religious migrant context of India.

The missionary journey of congregation based on its charism, hence, can open itself to the ‘other,’ in all its depths, where a new ‘missionary consciousness’ is always been born. There it offers the community a life, a common space for the new style of life. Thus the mission of new evangelization of Bethany Ashram happens in the missionary disciple himself, where the God dwells. He creates life, creates communities of progress,<sup>377</sup> at the dwelling of God:

“The dwelling of the Divine is [...] becoming conscious of our aspiration toward the Mystery, because it already somehow dwells in us. [...] *Athato Brahman jijñasa*,<sup>378</sup> the aspiration (effort, investigation, existential pilgrimage) to know *brahman* (God). [...] The desire to know *brahman* comes as the fruit of a strenuous preparation having purified ourselves of all selfish desires and being ready to consecrate ourselves to find the hidden pearl, the true reality. [...] There is in Man an urge, an aspiration to know the source of all knowledge, and by knowing this, all becomes known. This aspiration from without (*the other; the migrant*) meets an inspiration from within (*the*

<sup>377</sup> Cf. BENEDICT XIV, Address to Catechists and Religion Teachers on Jubilee of Catechists (12 December 2000), *The New Evangelization – Building the civilization of love*.

<sup>378</sup> The Vedānta-sūtra (1.1.1) states, *athato brahma jijñasa*, which literally means “Now one should inquire about Brahman - The absolute truth, the transcendental, spiritual nature.” The person who is actually intelligent inquires about the supreme source of everything: *athato brahma jijñasa*. It is said that one who is simply conscious of the body is no better than an animal, even though he be in the human form. In the human form one should utilize his intelligence by asking all these questions, just as Puranjana, the living entity, is asking the unknown girl (*migrant; stranger*) where she has come from, what her business is, why she is present, etc. These are inquiries about *atma-tattva* (self-realization). The conclusion is that unless a living entity is inquisitive about self-realization he is nothing but an animal. Cf. A. C. BHAKTIVEDANTA SWAMI PRABHUPADA, “*āthāto brahma jijñāsā*,” in <http://www.harekrasna.de/artikel/athato.htm> (accessed on 18 May 2015).

*missionary disciple*). The meeting of the two forms the ‘space’ where the Divine dwells.”<sup>379</sup>

Thus the missionary disciple of Bethany Ashram becomes the dwelling place of the divine, where the disciple and the migrant meet together. This dynamism of the Divine Mystery allows him to live the *Missio Dei* and proclaim, “You are no longer strangers and aliens, but you are citizens with the saints and also members of the household of God.”<sup>380</sup> In the context of Indian, where ‘salvation is offered and be made concretely available to all,’<sup>381</sup> the ‘mission of new evangelization among the migrants based on the charism of Bethany Ashram,’ is to live the ‘culture of encounter’ and invite the other to the ‘Gospel joy’<sup>382</sup> of Jesus’ discipleship.<sup>383</sup>

The thesis, ‘mission of Bethany Ashram among the migrants,’ ignites in me these considerations: (i) The need of a renewed approach to the apostolic activities of the congregation among the present vast and complex phenomenon of human mobility, as the ‘sign of the time;’<sup>384</sup> (ii) An impetus for the urgent need and importance of the mission of evangelization; (iii) To live the consecrated life with passion among the migrants, where I inspire the migrants to encounter Christ and find meaning in their life situation.

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<sup>379</sup> R. PANIKKAR, *The Rhythm of Being: The Unbroken Trinity*, Orbis Books, Maryknoll (N.Y.) 2013, 182-183.

<sup>380</sup> Ephesians 2, 19.

<sup>381</sup> Cf. JOHN PAUL II, Encyclicals on the permanent validity of the Church’s missionary mandate *Redemptoris Missio* (7 December 1990), No. 10.

<sup>382</sup> “The ‘Gospel joy’ which enlivens the community of disciples is a missionary joy;” “The joy of the Gospel is for all people: no one can be excluded;” “an evangelizing community is filled with joy; it knows how to rejoice always;” “This joy is a sign that the Gospel has been proclaimed and is bearing fruit;” Cf. FRANCIS, Apostolic Exhortation *Evangelii Gaudium* (24 November 2013), No. 21, 23-24.

<sup>383</sup> The Discipleship that lives the ‘mind of Jesus.’ “proper to the divine mind [...] Evangelization is meant to cooperate with this [...] a new mindset which thinks in terms of community and the priority of the life of all [...] this mind [...] which was in Jesus Christ (Philippians 2, 5);” “the Lord’s disciples are called to live as a community which is the salt of the earth and the light of the world (cf. Matthew 5:13-16); Cf. *Ibid.*, Nos. 21, 92, 178, 188, 198.

<sup>384</sup> EMCC, Part I says about “Migration, Sign of the Times and Concern for the Church”

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