

## **Introducing the Issue**

Dr. S. Devaraj (TNBCLC; Tindivanam 604 002) has succinctly summed up the basic beliefs of the late M. M. Thomas, a renowned Indian Theologian, in his article "New Humanity at the Encounter of Religions and Secular Ideologies". The article develops systematically the open mind and sympathy with which M. M. Thomas approaches secular ideologies and non-christian religions without in any way diluting the uniqueness of Christ who transcends as well as unifies all these and answers at the same time the universal thirst of all men and women of good will for working towards a fuller humanity.

In his article on "Rama Rajya : The Gandhian versus the BJP Perspective" Dr. A Pushparajan (H.O.D., Inter-religious Relations; Madurai Kamaraj University) points out very systematically that Gandhiji's concept of Rama Rajya is a far cry from that of the BJP. While the Rama Rajya of the BJP is sectarian and communalistic, Gandhiji's is universalistic based on justice, truth, equality and non-violence. It is Reign of God on earth, an ideal and utopia it may be, but not irrelevant since it serves in setting up the direction in which to move.

The article "Job : Rebel or 'Anaw' " is an enquiry by Fr. R.J. Raja, S.J. (St. Paul's Seminary, Trichy 620 001) into the spirituality of Job, with reference to all sufferers of all times. On the basis of the experience of Job, and of Jesus too, the author comes to the conclusion that any christian spirituality to be genuine, must be both prophetic and mystical, "rebellious and anawistic".

Incidentally all the 3 articles of this issue revolve around the Easter experience which we are celebrating now. The Risen Lord not bound by space and time is indeed the answer to both the secular ideologies and the religious

quests of varied hues (1st article). Gandhiji's Rama Rajya is not a far cry from the Reign of God which has been inaugurated during the life-time of Jesus and confirmed and authenticated by his resurrection (2nd article). Lastly, Job's experience is also "Jesuin experience", and this latter cannot be understood as authentic except in terms of the death-resurrection of Jesus which has both a prophetic and a mystical dimension. Easter spirituality is truly "prophetically anawistic"!

The editorial team wishes all the readers of Vaiharai abundant blessings from Risen Lord, blessings which include an experience that is translated into action. More than anything else the Easter-experience is one of *peace* as is testified to thrice in John (20:19, 21, 26). This peace is accompanied by *Joy* (20:20), the reception of the *Spirit* (20:22) and a firm *faith* (20:29) which must set us on our mission to complete the unfinished journey of Jesus, to be transformed into men and women for others, with others!

**R.J. Raja, S.J.**  
Editor