



---

## **Integration in Integrity: George M. Soares Prabhu's Vision for a contemporary Society and Humanity**

**Isaac Parackal, OIC**

*Jnana Deepa, Pune 411014, India*

**Abstract:** In this article we are exploring Soares-Prabhus' all-inclusive vision of reality in the biblical context and cultural and religious traditions in a bird's eye view from different perspectives. It is a humble exploration of the multi-dimensional and inter-cultural vision of Soares-Prabhu. His vision opens up new horizons to see reality without fragmentation. His vision shows us rather the hidden thread of unity that interconnects each and every diverse notion in the abyss of existence. He is broad enough to respect the values in other religious traditions and tries to combine them with the gospel-values especially with kingdom-values. He provides us with a world-view that cuts through the sacred-secular, faith-justice, and contemplation-action divide.

Cite this article as: Parackal, Isaac. (2021). Integration in Integrity: George M. Soares Prabhu's Vision for a contemporary Society and Humanity (Version 1.0). Jnanadeepa: Pune Journal of Religious Studies, Jan-June 2021(Vol 25/1-2), 89-105. <http://doi.org/10.5281/zenodo.4438485>

**Keywords:** Fusion of Horizons, Integration, Integrity, Antigreed and Antipride, Pluriformity.

## Introduction

George M. Soares-Prabhu puts forward a uniquely Indian approach to the Bible that would unite an Indian social reading in socio-economic terms with an Indian religious reading, in which Christian scriptural texts would be better interpreted in India's rich religious traditional context. Soares-Prabhu's Jesus is the Lord of unconditional love who radically transformed the understanding of ethics from being a law-based to a love-based norm of life. Jesus' teachings on the "Abba experience" dwell on God's unconditional love. Love and social justice are the crux of his manifesto. The theme social justice connected with the liberation for the poor and the downtrodden is a key concept in Soares-Prabhu's works. His copious writings pass through a variety of biblical themes that find their culmination in the love of God and love of neighbour. For Soares-Prabhu the term *poor* (*anawim*) should be understood in a comprehensive sense that includes the destitute, the illiterate, the social outcast, the physically handicapped and mentally ill. For Jesus, liberation of poor means liberating them from all dehumanizing oppressive structures and powers that make them on bondage.

While analysing the historical, political and socio-cultural context in the past, Soares-Prabhu proposes a new hermeneutical vision for the contemporary Christian world. He meticulously draws parallels between the Indian and Palestinian contexts and shows us that we should raise our voice against the political, socio-cultural structures and liberate the poor and the oppressed by not only helping them spiritually but also by uplifting them materially, for he believes that liberation is not mere an other-worldly affair but of very much this worldly. Oppression, for him is not merely a sociological problem, but rather as a socio-spiritual and theological problem. Soares-Prabhu proposes a vision of Christian faith and mission for the contemporary world.

In this article we just look at Soares-Prabhu's comprehensive vision in a bird's eye view from diverse perspectives. I just touched a few dimensions of his visions as I could not be able to exhaust its depth, vastness and richness in quantity and quality. I am just trying to explore how Soares-Prabhu's vision is multi-dimensional and inter-cultural. His openness to different religious traditions makes him to see the thread that interconnects them in the abyss of existence. He is broad enough to respect the values in other religious traditions and tries to combine them with gospel-values especially with kingdom-values. He provides us with a world-view that cuts through the sacred-secular, faith-justice, and contemplation-action divide. He puts forward a world-view that pays attention to the material, intellectual, psychic and spiritual dimensions of our collective human experience. Soares-Prabhu's sense of mission goes beyond the petty circles of recruiting new members for the Christian community and he calls for a life of radical detachment and fundamental trust in God and a thorough fidelity to Jesus. He tries to make a fusion of different horizons that are globally appealing with an accommodative broad-mindedness. He is in a way a prophet who stands for social righteousness and establishment of a society based kingdom-values.

## 1. Fusion of Horizons

Soares-Prabhu through his writings opens up new horizons of understanding that extends to all levels of life. It touches every core of reality and enhances a basic confidence in reality. Dynamic with playfulness and filled with insights his vision covers an astounding variety, encompassing many disciplines, the entire globe, and the sweep of history. His writings have subsumed Scripture, natural science, philosophy, theology, history of religions, hermeneutics, sociology and many other allied disciplines. He is at once a Bible Scholar, theologian and a mystic. However, even with these terms we cannot capture the heart of Soares-Prabhu's vision, which is an eye opener to all those who look at reality with their coloured eyeglasses of partial

worldviews. Being well versed in oriental and occidental cultural visions, he could easily compare them with great precision in the light of the gospels. In his book *Inculturation, Liberation, Dialogue* he meticulously compares the western and eastern cultural background in various levels (Soares-Prabhu, 1983: 2).

The crisis we face today is threefold, the ecological predicament, the humanistic crisis and the theological dilemma. The one-sided anthropocentric worldview, which is controlled and carried by reason, made us forget the interconnectedness of reality (*CWG* 2, 274). We fail to make a synthesis among the different spheres of life because of our lack of patience and overconfidence that originates from the sensory knowledge. What is at stake, then, is a satisfactory and sufficient account of social reality, an integrated understanding of Jesus' *manifesto* (*CWG* 3: 274). We see this division in all areas of life, the body-soul split, the sacred secular bifurcation, the God-world-human separation, the past-present-future partition, and rich-poor distancing, etc (*CWG* 3, 150). He provides us with a holistic biblical perspective as he underscores the metaphysical oneness. The biblical tradition avoids sharp distinctions of duality (soul-body, matter-spirit, word-deed, divine grace and human freedom). All these, according to him are correlative and he tries to make a convergence of all that seem to be peripherally divergent (*CWG* 4, 102). He urges us to make a complete transformation by establishing the biblical social justice, which removes the dichotomy and fragmentation and helps us view reality as an 'integrated whole' that accommodates all human beings in fellowship (*CWG* 3, 156). Soares-Prabhu's vision attempts to overcome injustice of every form to uplift the downtrodden globally. His vision seems to stretch beyond the Indian reality and tends towards the global realm that gives us the mystical orientation and insight. His words are evocative in the realm of the spirit. He criticizes thoroughly the biased mentality that does not accommodate other cultures and social traditions (*CWG* 2, 290).

## 2. Global and Holistic Perspective

Soares-Prabhu opens up new horizons of wholeness and inter-mingling. His views represent a holistic approach and he advocates for a Christian theology that has to produce a theology of religions to accommodate them. Citing different incidents from the history, he vehemently opposes a mono-cultural approach (Soares-Prabhu, 1983: 16-17). He observes, “This is not to lapse into ‘relativism’. Rather it is to suggest that Christian theology has yet to produce a theology of religions that is adequate to the much improved understanding of non-Christian religions that we have today” (Soares-Prabhu, 1983: 16-17). Humans can no longer live in splendid isolation without having contact and communication with one another. To live in geographical boxes, closeted in the neat compartments, segregated into economical capsules, cultural areas, racial ghettos, separated by the citadels of cast-superiority have become the things of the past. One example may support this: over a century ago, only a very few percent of people moved more than a hundred miles from their birthplaces. The modern technologies have made travel easier, and in a matter of hours we can travel across the seas in and around the world. This has made possible not only the intermingling of peoples, but also the coming together of cultures and values. He shows examples of other religious traditions that got inculturated into the local cultures like Buddhism (Soares-Prabhu, 1983: 3).

Soares-Prabhu analyses the present day situation with factual evidences. In his writings, the contemporary situation is very well pictured. He strongly believes that “the time for one-way traffic in the meeting of cultures and religions is, at least theoretically over” (Soares-Prabhu, 1983: 18). For him, each culture has a proper place in the globe and has something to offer for the other. In this way, Prabhu’s vision accommodates everything globally and interconnects everything. His idea of inter-textual reading would certainly contribute a lot to understand other religions better and is a catalyst to promote harmony globally. It would act a joining factor of different scriptural perspectives that would certainly unite people to work together for a better global

society established in social justice and kingdom values (*CWG* 3, 149). Soares-Prabhu's vision provides a unified and integrated perception of social reality. His idea of an Indian reading of the gospels urges us to take into account of the rich pluriformity of religious India (*CWG* 3, 149).

### 3. Vision of Social Justice

Soares-Prabhu is a prophet of the poor (*anawim*). Throughout his writing his concern for the poor is a recurring theme. The Biblical history, for him, begins with the liberation of the poor (Exodus event) (*CWG* 4, 100). He analyses the present social reality from various perspectives – historical, economical, sociological etc. For him, poor are always the victims of injustice, victims of social aristocracy. Poor are deprived of their share (which they deserve) and struggle to fulfil their basic needs because of the concentration of wealth in the hands of a tiny minority (Soares-Prabhu, 1983: 6). His vision on poor stands as a vision of life, which results from his urge to encompass, become, and to live reality to the fullest by establishing Jesus' kingdom values (*CWG* 4, 242). The manifesto of Jesus for the liberation of poor receives greater precision in the Beatitudes (Lk 6:20-26) (*CWG* 3, 145). Based himself on the scriptural texts he tries to show us that everyone has a right to the 'land' that stands as a symbol of territory, freedom, peace, prosperity, in a word, for all that is needed to achieve the fullness of a truly human existence (*CWG* 3, 151). For him, an interpretation of Bible "which fails to discover the profound social concerns which lies at the heart of Jesus' proclamation of the kingdom will not be a Christian reading" (*CWG* 2, 34). Jesus took up a stance for all the marginalized, that means for those who are economically marginalized (the destitute) or culturally downtrodden ones (outcasts) (*CWG* 3, 147). Such a stance made Jesus an enemy of the so called elites in Palestine symbolized by the Temple, the economic, political and religious power (*CWG* 4, 174). He attributes the same to the third world countries including India. His concern was always to have communion with the social

reality without losing the gospel values as he states, “A ‘social’ reading which eliminated the religious concerns rooted in India’s religiosity from its vision of a new humanity will not be truly Indian” (*CWG* 2. 34).

For Soares-Prabhu, poverty is the result of social injustice and inequality. Cultural and religious factors accentuates to this tragic situation (Soares-Prabhu, 1983: 6 and *CWG* 3, 150). He elaborates the situation in India and third world countries with statistics. The unequal distribution of food and other resources leads to this appalling situation. The exploitation of the poor by rich minority is the root cause of massive poverty (Soares-Prabhu, 1983: 6). He assumes that this massive poverty is because of two processes-historical and dialectical. It is historical because of colonialism. Economical motives are always behind colonialism and oppression. He writes: “Economical exploitation is the inevitable feature of colonial rule for no country occupies another for altruistic motives” (*CWG* 4, 138). It is dialectical, because the wealth of rich is directly proportional to the poverty of the poor (*CWG* 3, 150). His comparison between situation in India and situation in Palestine during the time of Jesus is noteworthy as he elaborates solid reasons to establish that these two situations are almost the same (*CWG* 3, 150). In India the official statistics may not be factual. There’s the problem of huge segments of the population that are not included in the official poverty count, namely the Dalits (the untouchables), women and minority ethnic tribes. They’re groups that are marginalized in the society and it’s more convenient for politicians to announce massive reductions in poverty by simply not including them in census (*CWG* 2, 256). It is easier to pretend they do not exist at all. However, it is obviously difficult to change the way an entire country and its society functions. “History doesn’t repeat itself,” Mark Twain supposedly observed, “but it often rhymes.” Poverty in Palestine during the time of Jesus and in India today, according to Soares-Prabhu, is the result of exploitation by local elite and high caste rich (*CWG* 3, 151). Jesus stood for the poor (oppressed) and his proclamation was against the riches (not

against the rich). Jesus' uncompromised stand against riches is balanced by his intransigent commitment to the poor (but not to poverty) (*CWG* 2, 260). Prabhu highlights in his writings the manifesto of Jesus to fight against social injustice and inequality and stand firmly with the oppressed (*CWG* 4, 157).

Soares-Prabhu affirmingly states that a thrust towards a fraternal community is the crux of Jesus' proclamation of the kingdom. It is a revolutionary thrust against all kinds of injustices and oppression that hinders the community of fraternity (*CWG* 1, 200). He criticizes the stagnant social and religious institutions in India (like the caste-system) that promotes the social and economic inequality (Soares-Prabhu, 1983: 6). Jesus' miracles also must be seen in this context. They were saving events continuing, bringing into fulfillment, the process of human liberation begun at the Exodus (*CWG* 3, 25). Jesus, for Soares-Prabhu did not come to rescue a few from an oppressed system, but to open up a new future for humans that would lead humankind to a community of love, freedom fellowship and justice. His sermon on the mount is the radicalization of the law embracing human life in its entirety that finds its expression in love (*CWG* 4, 163-163). Such a community (New Israel) is possible only when the oppressive powers are overthrown (*CWG* 3, 30). He calls such egalitarian as Jesus community where all are equal before God (*CWG* 4, 147). So, salvation is not purely an otherworldly affair. It is the total liberation of the whole human person from the oppressive power structures (*CWG* 3, 27). His notion of "God as Abba" further elaborates the ideal of equality and social justice (*CWG* 4, 121-23). So, he advocates for a theology of social justice that takes into account the material and spiritual needs of the oppressed rather than an otherworldly ideology. Analysing the Indian and Asian context, he predicts that "An exegesis which is not fully liberative and that doesn't transforms the individual, society and cosmos cannot be truly Indian" (*CWG* 4, 40-41).



#### 4. Vision of Accommodative Character

Soares Prabhu's attempt to fuse the eastern and the western religious and social ideas indicates the accommodative character of his vision which surpasses the 'either/or' question of reality. He presents a balanced view without extremes, and blends the basic dimensions of social and religious structures in an appealing manner. He holds the view that an all-inclusive worldview is needed in interpreting the Scriptural texts especially Bible in the Indian context (*CWG* 4, 36). He explains the need for harmonious blending of the ideas in the light of gospels because he believes that Jesus' proclamation is valid universally. For him, being is essentially a relation. The very structure of reality reveals a relation. Living in fraternal communion and fellowship is a relation (*CWG* 3, 155-58). While basing himself on Scripture, especially on Gospels, Prabhu was broad enough to accept other religious worldviews and social notions. In his copious writings he draws parallels between Christian concepts and other religious ideologies (Soares-Prabhu, 1983: 6-7). In his writings, he wholeheartedly shows the goodness of other religious and cultural ideologies that complement the kingdom values in the gospels (*CWG* 4, 38). In his article, "Antigreed and Antipride", he eulogizes the goodness of tribal worldview and explains it in the light of the biblical concepts (*CWG* 1, 244). He even compares the tribal community with Israelites: "Basic ethos of the Bible is that of a tribe. 'Israel' began as a tribe..." (*CWG* 1, 244). He believes that tribal values underlie the ethical teachings of Jesus. The Hinduistic vision of the cosmos as the body of God is profoundly stressed by Soares- Prabhu while he speaks of the India reading of the Bible (*CWG* 4, 40). In his interpretation of Mission command, he shows how Buddhist's notion of '*Dhamma*' coincides with Mathew's gospel text (*CWG* 4, 63). His confession about the missing "holistic understanding in the Bible about the cosmos" is noteworthy. He States: "The anthropocentric tradition of the Bible allows little room for reverence for life, or respect for nature to flourish" (*CWG* 2, 211). He observes that this anthropocentric attitude has led to

the Christian west to exploit nature ruthlessly. So, he sincerely and courageously shows that the other religious traditions like Jainism, Buddhism and Hinduism as a cosmocentric corrective to the anthropocentric worldview of the Bible (*CWG* 2, 211).

Soares-Prabhu's vast knowledge of the other religious Scriptures and ideologies has found its profound expression in his vision. Whenever he interprets a biblical word or concept he has always enthusiastically tries to find its equivalent in other religious traditions, especially in Indian religions (Soares-Prabhu, 1983: 7-8). He vehemently opposes the exclusivism of Christianity and argues for an inclusive approach that accommodates all (from Karl Barth's exclusivism of true religion to John Hick's 'universe of faiths') (*CWG* 1, 57-58). He has great appreciation for Asian way of thinking that is guided by the principle of identity rather than by the principle of contradiction (Soares-Prabhu, 1983: 16). He accommodates the non-Christian worldviews as he says that Christian Word should need a double translation (original hermeneutics and new hermeneutics) for a proper understanding when we apply it to the context of other religious and social cultures (*CWG* 1, 61). Quoting Vatican II documents at different occasions, he shows that Christian church should not close itself to the signs of the time but should become a "world church" rather than an "export religion" (*CWG* 1, 61). He raises his prophetic voice in many of his writings to call for an Asian Christian theology that accommodates people of Asia to understand Jesus and his teachings better. Many of his articles are of an Indian reading of the gospels that shows how he takes into account the good elements in them to interpret biblical concepts (*CWG* 4, 217). Jesus may have many names unknown to us: "These names will be revealed only if we have the courage and creativity to break with routinized patterns of thinking and learn to read the gospels with Asian eye" (*CWG* 1, 68). He observes that Jesus is not a stranger to the socially oriented religious ideologies of India. Hinduism, from Ram Mohan Roy to Rajneesh has acknowledged Jesus in their writings. In Jesus both God-experience (religious concern) and human concern (social)

meet. Therefore, he urges us to have a genuine dialogue with religious and social traditions of India so that Jesus of Nazareth would become Christ of liberation (*CWG* 1, 201).

## 5. Innovative Anthropology

Soares-Prabhu holds human beings in high esteem. For him, human being is a conscious agent in the very destiny of the universe. He vehemently opposes the traditional concept of human person as a soul (a non-material entity) temporarily housed in a material body (*CWG* 3, 86). The biblical understanding of human person is very different from this concept. A human person is not a soul living in a body but an animated body, perfectly integrated (*CWG* 3, 86). Therefore, it is the body rooted in the cosmos and related to other human persons that gives identity to the person. So, human person is essentially material and communitarian: “His or her ultimate destiny cannot consist in his/her abandoning the body for a spiritual heaven and the purely intellectual delight of endless vision of God” (*CWG* 3, 86). So he asserts, “What the Bible looks forward to therefore, is not the salvation of the ‘soul’, but the resurrection of the body” (*CWG* 3, 86). Bible is thoroughly holistic in the understanding of human person who is depicted not as a soul in the body like charioteer in the chariot but as an integrated whole (body and soul) (*CWG* 2, 201).

Soares-Prabhus’ anthropology provides us with a new biblical insight that extends to the realm of the cosmic dimensions. He even uses the notion of humans as a reflection, an image of the whole reality. The overall development of human beings goes hand in hand with the transformation of the cosmos because of the intrinsic ontological connection between human beings and reality. His idea of salvation too is very much connected with his anthropology. He writes: “That is salvation for the Bible is not eternal life lived out in a spiritual heaven ‘up there’, to which we go after a provisional time of testing on earth. It is the transformation of the cosmos into ‘the new heavens and the new earth’ and of humankind into the new and definitive ‘family of

God”” (*CWG* 3, 86) Therefore, the enhancing of human beings also entails the enhancing of reality. This view is certainly a guideline and incentive to all those who work for the betterment of the human society. Soares-Prabhu’s holistic understanding of human person paves way to a new understanding of spirituality that is of this-worldly and communitarian. “It (spirituality) is concerned not with any one area of life (the spiritual) but the whole of life and the way in which this is lived out” (*CWG* 3, 87).

Soares-Prabhu points out that genuine spirituality should descend to the concrete realities of everyday life. It should take care not only of the spiritual needs but it is directed to the human person in the totality of his or her needs (*CWG* 3, 156). He observes that talk on spirituality becomes talk about prayer, contemplation, inner freedom, detachment, indifference to pairs of opposites, and so on. It doesn’t usually come down to the realm of material living—to the price of bread, the scarcity of edible oil, the exaction of the money lender, the problems of finding job and so on. These are not seen as part of spirituality, he laments” (*CWG* 3, 86). The full humanization of one takes place only when the material and spiritual are realized (*CWG* 1, 200). Spirituality in which people are preoccupied with the salvation of immortal souls at the expense of mortal bodies cannot lead to liberation. A genuine biblical spirituality therefore provides the inspiration and empowerment to uplift the whole human person (not only one’s soul) (*CWG* 3, 88). Interpreting the biblical concepts, he establishes comprehensively the dignity of human person as he or she is created in the image and likeness of God. By insisting on the inviolable sacredness of every human person, Prabhu reminds us of the greatness of a human being and thereby the responsibility toward the other (*CWG* 4, 82). He elevates human dignity to the divine realm by saying that right relation with God depends on the right relation with neighbour (*CWG* 4, 80). Love in the New Testament is primarily is love of concern for the other. How will we return God’s unconditional love towards us? His answer is “to do good to someone.” Quoting 1 Jn 4:12, he establishes the fact that the process which begins with God’s

abundant love for us reaches its full circle only when we return this love to God as we encounter Him our neighbour (CWG 3, 69-70). So, his anthropology finds its innovative expression in love-love for God is crystallized in love for neighbour. The love commandment of Jesus elevates the worth of a human person by placing him/her at a higher level of existential value. The love of neighbour (horizontal) is placed almost in the same level of love of God (vertical) (CWG 4, 112-113). Such *horizontantlistic anthropology* was shocking to many during Jesus' time. Soares Prabhu, all the way through his writings underlines this 'horizontalism' as he spells out his idea of social justice. In fact, God is loved when the neighbour is loved (CWG 4, 115-116).

Another evocative notion, Soares-Prabhu proposes, is the sacredness of the secular as he interprets the *Johnnine sutra* (Jn 1:14). The "Word" was made flesh and dwelt among us. The "Word" which is wholly in the realm of the divine enters wholly into the realm of matter. The wholly sacred becomes wholly secular (CWG 2, 203). By this entering of the "Word" humankind is blessed and divinized. This becoming of the "Word" into flesh is not a simple appearance of the divine in the flesh, but it is a permanent dwelling. It is not a simple *avatara* of God like in Hinduism. Spirit is not the negation of matter but its integrating and vivifying principle (Gen.1:2, Ezek.37:1-14) (CWG 2, 203). It is the process of deification of humanness and humanization of the divineness. Sacred and secular are not two distinct realities but two dimensions of one reality or two levels of the same world. This is the real presence of God in material reality-*Secularization of the Sacred*. (CWG 2, 203). So, everything is sacred and everything is secular at the same time (CWG 2, 211). This is the revolutionary message that he puts forward by interpreting the *Johannine* text. As Irenaeus says, *Son of God became son of man in order to make sons of men sons of God*. Jesus' was a concrete human life, lived out in a radical self-giving, service and obedience. The "Word" has so graced the human race and added a new meaning to humanity (CWG 2, 208). He writes: We do not separate the sacred and the secular" (CWG 2, 211). We reach

God through our secular activity, through our involvement in the world by taking care of our fellow beings and the cosmos. The “Word” continues to dwell among us (*Immanuel*) and empowers us to fulfil our life (CWG 2, 203).

## **Conclusion: Integration in Integrity**

An integral approach to life always enhances the integrity of human existence. An integral vision promotes respect for all beings which are the manifestation of one and the same. The romance of inter-connectedness embraces everything. The same Divine sleeps in minerals, awakens in plants, walks in animals, dwells and thinks in human beings. In this article, we have been analysing Soares-Prabhu’s vision of reality on the basis of the Biblical texts and traditions. We have seen that it is multi-dimensional and integral. It tries to integrate the whole reality and gives meaning to it. Soares-Prabhu’s great contribution is this hermeneutical integration of rather scattered biblical notions to string together in the thread of the theological openness. It promotes harmony with the cosmos, communion among all humans and confidence in the Divine. His vision therefore, helps us understand better that we are knots in a network of relationships in which, from electromagnetic to Divine, and from angelic to human, are interrelated and intertwined. The sacred is encountered in and through the secularity of the world. In fact, it is the awareness that we need right away to lead an authentic life of harmony, communion, justice and love.

## **References**

- CWG 1: Soares-Prabhu, George M. (1999). *Biblical Themes for a Contextual Theology Today, Collected Writings of George M. Soares-Prabhu, S.J.*, Vol.1. Padinjarekuttu, Isaac (ed.) Pune: Jnana-Deepa Vidyapeeth Theology Series.
- CWG 2: Soares-Prabhu, George M. (1999). *Biblical Theology for India, Collected Writings of George M. Soares-Prabhu, S.J.*,

Vol.2,Kuthirakkattel, Scaria (ed.), Pune: Jnana-Deepa Vidyapeeth Theology Series.

CWG 3: Soares-Prabhu, George M. (2003). *Biblical Spirituality of Liberative Action, Collected Writings of George M. Soares-Prabhu, S.J.*, Vol.3. Kuthirakkattel, Scaria. (ed.), Pune: Jnana-Deepa Vidyapeeth Theology Series.

CWG 4: Soares-Prabhu, George M. (2001). *Theology of Liberation: An Indian Biblical Perspective, Collected Writings of George M. Soares-Prabhu, S.J.*, Vol.4. D'Sa, Francis X. (ed.). Pune. Jnana-Deepa Vidyapeeth Theology Series.

Soares-Prabhu. "The Sacred in the Secular," *CWG 2*.

Soares-Prabhu. "The Spirituality of Jesus: A Spirituality of Solidarity and Struggle," *CWG 3*.

Soares-Prabhu. "The Synoptic Love-Commandment," *CWG 4*.

Soares-Prabhu, "Jesus and Social Justice: A World in Need of Liberation," *CWG 3*.

Soares-Prabhu. "'Good News to the Poor': The Social Implications of the Message of Jesus," *CWG 2*.

Soares-Prabhu. "Antigreed and Antipride: Mark 10:17-27 and 10:35-45 in the Light of Tribal Values," *CWG 1*.

Soares-Prabhu. "Class in the Bible, The Biblical Poor as a Social Class?," *CWG 4*.

Soares-Prabhu. "Commitment and Conversion: A Biblical Hermeneutic for India Today," *cwg 4*.

SOARES-PRABHU. "DHARMA OF JESUS: AN INTERPRETATION OF THE SERMON ON THE MOUNT," *CWG 4*.

SOARES-PRABHU. "INCULTURATION - Liberation - Dialogue, Challenges to Christian Theology in Asia Today" *CWG 1*.

Soares-Prabhu. "Jesus and Conflict," *CWG 4*.

Soares-Prabhu. "Jesus and Social Justice: A World in Need of Liberation," *CWG 3*.

Soares-Prabhu. "Jesus and the Poor," *CWG 4*.

Soares-Prabhu. "Jesus Christ amid the Religions and Ideologies of India Today," *CWG 1*.

- Soares-Prabhu. "Radical Beginnings, The Jesus Community as the Archetype of the Church," *CWG* 4.
- Soares-Prabhu. "The Historical Critical Method: Reflections on Its Relevance for the Study of the Gospels in India Today," *CWG* 2.
- Soares-Prabhu. "The Kingdom of God, Jesus' Vision of a New Society," *CWG* 4.
- Soares-Prabhu. "The Love commandment," *CWG* 3.
- Soares-Prabhu. "The Miracles: Subversion of a Power Structure," *CWG* 3.
- Soares-Prabhu. "The Sacred in the Secular Reflections on a Johanne Sutra: "The Word Was Made Flesh and Dwelt among Us" (Jn 1:14)," *CWG* 2.
- Soares-Prabhu. "The Sacred in the Secular," *CWG* 2.
- Soares-Prabhu. "The Social Stance of Jesus," *CWG* 3.
- Soares-Prabhu. "The Spirituality of Jesus: A Spirituality of Solidarity and Struggle," *CWG* 3.
- Soares-Prabhu. "The Synoptic Love-Commandment: The Dimensions of Love in the Teaching Of Jesus," *CWG* 4.
- Soares-Prabhu. George. (1984). *Inculturation, Liberation, Dialogue*. Pune: JDV.
- Soares-Prabhu. Laughing at Idols, The Dark Side of Biblical Monotheism (An Indian Reading of Isaiah 44:9-20), *CWG* 2.

**Isaac Parackal OIC:** Isaac Parackal is a Professor of Philosophy who holds a doctorate in philosophy from the University of St. Thomas Aquinas in Rome. At Present, he is teaching at Jnana-Deepa Vidyapeeth in the faculty of Philosophy, Pune. He has authored a number of books and articles in philosophy and ecology and other secular subjects. He is a visiting faculty in different seminaries and secular institutions. E-mail: isaac.parackal@jdv.edu.in. ORCID: 0000-0002-1527-1941.





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

### **Quotes by Soares-Prabhu**

“The radical commitment to the poor which is the starting point of any genuine Indian hermeneutic in India must be made within the distinctive understanding of humankind and its world, which constitutes the Indian world-view, and gives particular shape and colour to its Third Worldness. An Indian hermeneutic will respect the specific sensibility shaped by the Indian world-view - or, more accurately perhaps, world-views.” (Soares-Prabhu, “Commitment and Conversion: A Biblical Hermeneutic for India Today,” CWG 4, 35.)

“In the universe of Indian exegesis there is room for a wide variety of methods - historical criticism to determine the origin and the transmission of a text, literary criticism to analyse its literary and linguistic structures, canonical criticism to find out what function the text had in successive believing communities. But all these must be completed, if the interpretation is not to remain barren, with a hermeneutical reading which will determine the significance of the text for the reader here and how, by engaging text and reader in a critical conversation, that respects not only the meaning trajectory of the text but the new Indian context in which the text is now read.” (Soares-Prabhu, “Interpreting the Bible in India Today,” CWG 4, 6.)

“A growing awareness of the massive social evils that plague our land (in which eighty percent of the people are below, on, or just above the poverty line, and fully seventy percent are totally illiterate; where just ten percent of the rural rich own more than sixty percent of all the cultivable land, and ninety percent of private-owned industry is producing consumer goods for less than fifteen percent of the population) is having its impact on Indian theology - particularly among Indian theologians who have been exposed to a social analysis which points, correctly, to institutional structures rather than personal ill will as the source of social ills.” (Soares-Prabhu, “Towards an Indian Interpretation of the Bible,” CWG 1, 217.)