



INTERNATIONAL JOURNAL OF CREATIVE RESEARCH THOUGHTS (IJCRT)

An International Open Access, Peer-reviewed, Refereed Journal

Cosmopolitan Christian Ethics: Sebastian Kappen's Christology as an Intervening Model

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Abstract

The paper is an attempt to map the journey from Christian Ethics to Cosmopolitan Christian Ethics. Cosmopolitan Christian Ethics is a conceptual construct made by the paper, following the idea of contemporary Cosmopolitanism. The paper presumes that a transference or transformation from Christian Ethics to Cosmopolitan Christian Ethics is demanded by various contemporary thought movements problematizing notions such as, power, political coexistence, socio economic existence, multicultural and multireligious dialogue, religious plurality and democratic self-understanding of being radically and genuinely human beings in the enlarged living context of the biosphere. The paper, as it goes forward from the definitional instruments of Christian Ethics, finds out principles of Cosmopolitan Christian Ethics in the theologico – Philosophical interventions of Hans Kueng. As the discussion in the paper progresses, it assumes that the discussion of Cosmopolitan Christian Ethics in Kueng, takes us to the radical notions of Christology. The paper finds such a model in the Christology of Sebastian Kappen.

Key words: Christian Ethics, Cosmopolitanism, Cosmopolitan Christian Ethics, Christology

Introduction – Locating the Scenario of Christian Ethics

We now live in a post-modern world where our value system and morality also swing like a pendulum and result in moral conflicts in our everyday lives and ways of dealing with our fellow humans. The term “Ethics” literally means a system of accepted beliefs that govern human behaviour, a system based on morals. Nevertheless, seeing as we have now culturally moved, our ethical principle represents a system of chaos and disorder in our value system and principle.

The end of the era of Modernity paved ways for moral skepticism and held sways on moral, cultural relativism, which dictates that there is no singular, definite and objective reality of Moral claims; morality is a mere psychological state of mind which takes sides whenever the mind feels at ease or discomfort depending on the situation one's put. Then emerged post-modernism, wherein there is no possibility of singular facts or truth; truth depends on the perceiver or the interpreter's point of view. As our value system and civilization are moving towards individualism and the rise of popular culture, the water seems to be more muddied. Even when we accept the plurality of religion and ethical cultures, a query possible to pinpoint which ethical principle is most applicable and worth-adopting in a globalized civilization, seems to be grossly problematized.

It is daunting to even see the news and having had a live-experiences of what we have inculcated as ethical principles which acts as moral imbecility and erotomania, restlessness that arises along with moral subjectivism. Therefore, the need for singular and definitive ethical principles is more evident in order to live under the umbrella of peace and harmony. It is during this challenging time of our world that Christian Ethics speaks of the power of Love (agape) and its Ethical claim of Universal love which according to it is desperately needed in order to embrace the modern/postmodern moral/ethical chaos.

The paper, therefore, discusses the Cosmopolitan Christian Ethics based on the principle of Love (agape), and the love induced responsibility of critique which trumps on and challenges the contemporary ethical scenario. The paper, in such an effort, goes along with the idea of Christian Ethics that no one in this world is more desperate to be loved and respected than his dream of worldly fame and affluence. It is at this point that the duty to love and to be loved may heal the world through the ethics of Christian principle as was preached by Jesus. Christian Ethics tells us that to embrace one another with the Love of God coming out of one's own heart is the most wonderful thing that man could yearn for. At the same time the paper also aims at the possible answer to the problems of moral thirst and our desperate quest for a new ethical belief that may be applicable to our globalized culture can be inspired by a democratic and Cosmopolitan Christian Ethics.

The Christian Ethics – A Brief Overview

It has been said that the foundation of Christian Moral principle is based on the mixture of the ethics of Deontology or Duty-based Ethics, Virtue Ethics and more importantly with an ethics of brotherhood and love. It is based on the philosophy of the Whole Person and Personal Identity, the Self, Human Freedom, the Divine and Human Causes of and Reason for Action, Character, the Theology of Fall and Original Sin, Grace, God's Existence and Virtue and Happiness. As many of the thinkers say Christian ethics is also the conglomeration of pagan ethics, Jewish ethics, Natural Law and Ethics, and the Biblical as based on the teachings of Jesus of Nazareth¹.

It is argued that all human being has an infallible moral duty to our fellow human being but not restricted to humanity but to its nature and environment as well. Violation of such duty is a violation of God's command. However, this notion of belief is attacked on the ground that mere following of commands without reason may lead to irrationality as it is not possible to determine who should dictate or command our ethics; suppose you may have a strong feeling or tendency of doing immoral things after reading, say, the Bible, does it mean that you have your moral command from God's inspired words or it is just a manifestation of your repressed feelings? This poses a problem of Christian Ethics as no different from that of Islam, for some religious elites could have radicalized it to further their personal and organizational ends meet. How do we solve this problem of Moral point of reference in Christian Ethics and its reconciliation with Reason? Is it still possible to adopt the Christian ethics Deontology as a cosmopolitan Ethics, and if not, what will be the alternative?

Again, the second problem is, in a way, sociological or existential in nature. The general assumption of Christian Ethics rests on the idea of goodness and Justice; nevertheless, given the fact that many injustices are happening in the world, especially to innocent children and devoted believers, Justice seems to be farfetched and result from questioning the existence of perfect Moral Being and the Why question. Also, the foundation of moral goodness and justice as the foundation of Christian Ethics has often been contentious and put into question.

The study thus goes forward keeping in mind the assumption of the existence of a perfect moral being from a Christian Ethical point of view and how do we reconcile the many problems that it entails should be focus and targeted from the telescope of Existential, Sociological and Hermeneutical approach and try to come up with a more plausible solution to the problems along with strong foundation of argumentations. Therefore, the paper extends its inquiry into a more extensive outlook and try to widen its horizon; taking issues and problems from the most popular contemporary Christian thinkers and the issue they raised in connection with Cosmopolitan Christian ethics and try to keep in line their questions more profoundly.

Cosmopolitan Ethics – An Outline

Cosmopolitanism basically is a doctrine of world citizenship. It imagines that every human being is equally an object of moral concern. The word cosmopolitan is derived from the Greek word *kosmopolites*, which means, a citizen of the world². Cosmopolitanism is entangled with imperialism historically, as Roman Empire took it up from the Stoics who originally created the basic ethical idea of world citizenship to make it into a political idea of world citizenship under the Roman Empire. The second major phase is associated with Immanuel Kant and his doctrine of *jus cosmopolitanum* or cosmopolitan right/cosmopolitan law. Kantian project of cosmopolitanism recognizes three related levels of rightful relations. As Katrin Flickschuh observes, they are, “the Right of the state, which specifies relations of Right between persons within a state; the Right of nations, pertains relations of Right between states; the Right for all nations, or cosmopolitan Right, concerns relations of Right between persons and foreign states”³.

Another major wave of theoretical iteration of cosmopolitanism that becomes alive is broadly against the context of contemporary crises related with Knowledge, systems, legitimation and environmental. Knowledge crisis means the schismatic, dividing or rapturous paradigms that are operative within the concept of knowledge⁴. Modern- postmodern, colonial- postcolonial, atomic physics-subatomic physics, Euclidean- non Euclidean geometry, empirical –post empirical, industrial-postindustrial etc. System crisis means, the collapse of the systems like modern medicine, education, secularism, technology etc. Environmental crisis is the disintegration of life as a whole which destroys the biosphere, natural and cultural environments. Legitimation crises is post ideological parallel to legitimate administrative and ruling mechanisms, challenges against the concepts of the nation state, secessionism and separatism like terrorism, insurgency etc, challenges to human rights and democracy etc.

Therefore, philosophically, contemporary understanding of Theorization, broadly, (Theories, efforts to theorize) seen as systematization efforts in philosophy and social sciences are most often viewed as conceptual overviews and reflective critiques on the lived-world experiences, becomes inevitable appraisals of the ever emergent fundamental queries related with being alive, which are bound to make critical efforts to contextualize knowledge, challenge praxis or offer new perspectives to see the reality. Significantly, when theorizations engage themselves in theorization further and ‘untheorize’ in the process they construct counterfactual ideals against the so called factually constructed reality⁵.

Contemporary Cosmopolitanism rethinks the modernist and classical relationship between citizenship, sovereignty, territoriality and nationality, with a cosmopolitan concept of democracy. As David Held says, the nation-state withers away, and it would no longer be regarded as the sole centres of legitimate power, rightful authority or sovereignty can be stripped away from the fixed borders and territories, and the cosmopolitan democratic law can be drawn upon and enacted in diverse realms from local associations and cities, and states and wider global networks. As Derrida would suggest, real cosmopolitanism as cosmopolitan democracy would rest on true hospitality where the other as stranger or refugee would be the reference point of the ethic of democracy.

Therefore, the Cosmopolitan Ethic is an ethic of respect that values humanity and its diverse, multicultural, multireligious, multi-ethnic engagements. It rejects division as a necessary outcome of diversity, while still acknowledging and respecting our differences. It installs the notion of the public good irrespective of the differences and diversity.

When it comes to Cosmopolitan Christian Ethics, as Hans Kueng⁶ says, 'All theological talk, all Christian programs, about a "new man," a "new creation," have no effect on society and in fact are often calculated only to perpetuate inhuman social conditions, as long as Christians today fail to struggle against unjust structures and so to make convincingly clear to the world what is this "new man," this "new creation." Is there anyone who does not suffer daily in one way or another under these often anonymous and opaque structures in marriage and family, in work or in training, in living or economic conditions, on the labour market, in associations, parties, organizations?'⁷ Hans Kueng further enlightens us by articulating the crux of Cosmopolitan Christian Ethics as 'Under these circumstances (*Christian. our addition*) theology will be understood as something more than an abstract theology of secularization, as "a theological reflection born of the experience of shared efforts to abolish the current unjust situation and to build a different society, freer and more human," where "people can live with dignity and be the agents of their own destiny"⁸. He says again, 'To many a non-Christian it seems that the Christian is so intent on self-denial and self-renunciation that he neglects his self-development The Christian may indeed want to live for men, but he is often not enough of a man himself. He is very ready to save others, but he has never learned properly to swim himself. He proclaims the salvation of the world, but does not perceive the relativity of his own environment. He devises fine programs to give effect to love, but does not see through his own pre-programming. He is troubled about the souls of others, but does not recognize the complexes of his own psyche. By attaching too much importance to and making too many demands on love of neighbour, service, self-sacrifice, he is very likely to break down, become discouraged and frustrated'⁹. Therefore, Kueng summarizes his arguments which he puts forward in his text 'On Being a Christian – Image', along with his major other books, under condensed thematic titles, such as, 'norms of the human', 'Christian ethics', 'human ethical autonomy', 'human freedom', 'liberated for freedom' and 'Being Christian as Being Radically Human'. It is powerfully expressed in his following statement, 'Christians are no less humanists than all humanists. But they see the human, the truly human, the humane; they see man and his God; see humanity, freedom, justice, life, love, peace, meaning: all these they see in the light of this Jesus who for them is the concrete criterion, the Christ. In his light they think they cannot support just any kind of humanism which simply affirms all that is true, good, beautiful and human. But they can support a truly radical humanism which is able to integrate and cope with what is untrue, not good, unlovely, inhuman: not only everything positive, but also-and here we discern what a humanism has to offer-everything negative, even suffering, sin, death, futility'¹⁰.

Kueng's deliberation of the Cosmopolitan Christian Ethics takes us to the substratum of Christian Ethics, that is, the Person of Jesus Christ. He argues that 'As a concrete, historical person, Jesus possesses an audibility which makes ideas, principles, norms and systems appear to be mute...For this name is opposed to inhumanity, oppression, untruthfulness and injustice, and stands for humanity, freedom, justice, truth and love. A concrete, historical person has words and a voice. He can call and appeal. And the following of Christ is based essentially on being summoned by his person and way, that is, on a vocation-today conveyed by human words'¹¹.

Kueng would make us think that Jesus and his vision encompasses the primeval quest for being and to be ethical. He writes, 'We might then summarily define Jesus' unique significance for human action in this way: with his word, his actions and his fate, in his impressiveness, audibility and realizability, he is himself in person the invitation, the appeal, the challenge, for the individual and society. As the standard basic model of a view of life and practice of life, without a hint of legalism or casuistry, he provides inviting, obligatory and challenging examples, significant deeds, orientation standards, exemplary values, model cases. And by this very fact he impresses and influences, changes and transforms human beings who believe and thus human society'¹².

The paper thinks that at this stage it has to take a necessary turn to Christology in order to link Christian Ethics with the Cosmopolitan Christian Ethics. Such a turn in further theorization is demanded, assumes the paper, by the inexorable transference which takes place in the Christian Ethics to respond to the Cosmopolitan Christian Ethics. The paper presumes that such a transformation is inevitable as the one-dimensional and Eurocentric Christian Ethics is forced to stand in dialogue with the Non-western contexts of ethical lives.

Christology and the Model of Sebastian Kappen

Christology, according to the popular sources¹³, literally means the understanding of Christ, and is the study of the nature (person) and work (role in salvation) of Jesus Christ. It studies¹⁴ Jesus Christ's humanity and divinity, and the relation between these two aspects; and the role he plays in salvation. There are a variety of traditional Christologies which directly shapes the Christian Ethics. Early Biblical, Greek, Byzantine, Medieval, Modern, Asian, Liberation Theological and Indian are some of the broad categories of Christology. As one of the recent Christological Studies in the Indian Context tells us that Christology brings forth cultural, social, political and ethical encounter with living societies as it reinterprets and relives the person of Jesus Christ and the ethics of love and the ethics of sacrifice through which a spiritually enlightened just society is created.

Sebastian Kappen (1924 – 1993)¹⁵ was one of the unique social thinkers who showed how a critically conceived modernity's concerns couple religious and cultural interaction and its reflectivity with social-transformation¹⁶. By critiquing and critically appropriating his own context/ life-world and faith, Kappen responds to the differentiating frameworks of religions and ethics around him in a constructive fashion. As a liberation theologian and philosopher with a sharp contextual sensibility, Kappen reacts to the situation with the unending quest for critiquing the uncritical traditions and ethics, here the traditional ethics and the traditional Christian Ethics, their power to freeze any radical perspectives into conforming establishments with highlighting the Prophetic tradition that makes the historical person and dimension of Jesus/ Christology and a Cosmopolitan Christian Ethics meaningful.

The critique of society and culture based on Kappen's liberative philosophy assumes the form of social dialogue, breaking open the possibility of a cosmopolitan ethics **that** Indian Christianity. Kappen finds out three major types of religiosity in India as he contrasts the historical, prophetic Jesus and Indian religiosity. They are: the cosmic, the gnostic and the ethical. According to Kappen, 'the cosmic religiosity is based on the magical identity of the microcosm and the macrocosm; gnostic religiosity on the identity of the atman with the brahman; ethical religiosity on the identity of love between man and Absolute, an identity which never dissolves the human in the divine'¹⁷. While the magical praxes determine the first form, informed by the cyclical sense of time, the second modifies the first through a process of spiritualization and a theoretical vision, defined by an abstract idea of timelessness. The third one, but, differs from both the first two forms to be determined by the ethical practice of recognizing the other/neighbour and regulated by a sense of historical time. Kappen, then, highlights the third as the desirable, liberative, emergent phase of the subject, characterized by marked consciousness and constituted by logos/speech in contrast to the reduction of man into magico-mythical forces, dominated by the unconscious, expressed in mythos and the second which reduces man into an appearance of the absolute, dominated by 'a lapse into the infra-conscious', expressed in mytho-logos. Kappen's categorization calls the cosmic and the gnostic individualistic, while the ethical he calls communitarian, since love is possible only in a community. The ethical religiosity is the higher stage in the evolution of self -awareness and self -mastery¹⁸.

According to Kappen, the Buddha, in the Indian/Asian Context breaks the path of ethical religiosity first and establishes a kingdom of universal love and compassion, overcoming the brahminical, ritualistic and caste-hierarchy ridden religiosity. 'Jesus in the Indian context' is a dialogical and socio-cultural process of interlinking his ethical, prophetic religiosity with the strand of ethical religiosity that exists in India. The critique of Indian traditions and religiosity is in critically overcoming the socio-cultural and political patterns of life as social dialogue. It, in other words, is to bring back the historical/ethical/prophetic Jesus from the mould of Graeco-Roman, cosmic and mythical matrix into which he was imported. Kappen says, " His (Jesus') forerunners are not the rishis, sages and ascetics of Hindu orthodoxy, but the dissenters and protesters from the Buddha onwards. His blood must mingle with the blood of the Sudras, the outcastes, the tribals, the Naxalites, real or so-called. We honour his best when we allow him to walk the Indian roads whole and entire: uncastrated, untamed...."¹⁹. Here, Kappen does not allow the social dialogue to be restricted by the above radical recontextualization of Jesus. He says again, " The Buddha and Jesus mark a higher stage in the evolution of the human spirit, a higher revelation of the human and the divine. But, the higher must rest on the lower; the present must be anchored in the past. The ethical-prophetic cannot turn its back on the cosmic. ... Hence, the Jesus tradition must enter into dialogue not so much with the Hindu deities in their present form, but with the primordial matrix of the collective unconscious whence the same gods emerged"²⁰.

Kappen's Christian Ethical critique of casteist and capitalist culture starts with questioning the Christian ambivalence as we have seen in the beginning and Kappen's symptomatic reading of Indian religiosity, culture and ethics to strike the strand of a Cosmopolitan Ethics. Christianity and Jesus presented to the Indian world were westo-centric and in the garb of Graeco-Roman cultural prejudices. Moreover, Christianity associated itself with the brahminical and casteist ruling ideology of India. Thus, Indian Christianity and Christian Ethics, according to Kappen, is conformist and conservative. "The root of this ambivalence", says Kappen, "lies in Christianity's failure to radically criticize its own self-understanding as well as its understanding of other, non-Christian religions"²¹. With a wrong imperialist missiology, the Church/Christianity fails, to be a radical and prophetic community of interpreters of Jesus and to stand in dialogue with the historical Jesus of Nazareth, who was already a part of the Indian social and political movements, particularly, of the one's came up during the freedom struggle and in the later socio-political struggles for social justice²².

Jesus-tradition, for Kappen, on the contrary, should, question the cyclical- view of history that rules the Indian religiosity and ethics and drains off the critical view/approach altogether, unsettling constantly or reducing multiple identities of human/social existence into abstract singleness. Instead, a dialogical view of history is to be created, which would assure the evolutionary growth from cosmic to ethical religiosity. Kappen writes:

Consistent with cyclic understanding of human existence, the Indian mind conceives liberation (*mukti*) as release from history itself. The goal of life is to realize freedom from death, mortality and the womb, from phenomenal existence, and unreality, from sin and the "knots of the heart", from good and evil, from darkness, from material nature, from the bondage of works, from desire, from suffering and pain and from illness. One can, therefore, speak only of liberation *from* history, not of the liberation *of* history. Nature and the product of labour are excluded from the realm of freedom. Such a view of the end can create an attitude of escape and an act as a mental block to refashioning nature and society²³.

The dialogical view of history and the Jesus tradition can correctively transform the above uncritical cyclic view without a humane sense of liberation into a concept of liberation 'in tune with the demands of collective action for social change', recognizing the creative dimension of communitarian salvation beyond the idea of individual salvation/*mukti*. Similarly, the culture of fear (Kappen points out that when in India we have the culture of fear, the west has created a culture of consumption and pleasure) created by the deep divide between the pure and the impure due to the age long casteist mindset, is to be encountered by the Jesus (tradition), (which) who repudiated the psychotic-culture of the fear of the impure and established a culture of freedom²⁴.

Though, the God experience of Jesus was both immanent and transcendental, the *in* and *beyond* dimensions of it were primarily *ethical* rather than *ontic*²⁵. When the 'ontic-immanence' is regarded as the mere presupposition of the 'ethical-transcendental', such an encounter with the divine becomes limited as it 'lends easily to an all too anthropomorphic conception of God as person'²⁶. Consequently, Kappen argues for the self – critical/corrective incorporation of the 'participatory- motherhood of the earth' mood and culture in interacting and understanding Nature and the divine of the Indian religiosity into Jesus traditions blind spot of inheritance from the Hebrew tradition that nature is to be subdued and controlled. Kappen's critique here strikes the intercultural moment of the social dialogue in conceiving the notion of 'total man (human being)', which makes the male and female to recognize their otherness in the unity of 'communing (erotic) and self-giving (agapeic) love that can map the space with the liberative axes of oneness/wholeness and difference. It also posits the creative meaning of faith as the openness to the divine, which is 'the depth dimension of the world we live in and the world we are' (that is, the community of men and women, and history that makes them a community)²⁷.

The strong emphasis of Cosmopolitan Christian Ethics, its liberative understanding becomes more ethically and dialogically rewarding in the age of re-colonization or consumerist culture. In such an age in which "the monotheism of the market" (Roger Garaudy) or in Kappen's own terminology, "the monotheism of capital" creates a flux of consumerist ethics or disvalues in the moulds of market's logic. As part of his invitation to overcome the neo-colonial malady, Kappen advocates a new spirituality, which is in the genuine encounter with the divine and history²⁸. He calls it 'telluric' spirituality and ethics, which he defines' ... a spirituality (*cosmopolitan Ethics...added by us*) distinct as it flourishes in solidarity with, the

earth, a spirituality that assumes responsibility or the well-being of all that is, a spirituality which sees in the earth, the dwelling of the divine, both the beginning and the end of human pilgrimage²⁹.

Conclusion

The paper in its discussion was trying to address how to bring out the contours of a Cosmopolitan Christian Ethics as the Christian Ethics encounters modern/postmodern/post-colonial ethical engagements. It, as it briefly explains Christian Ethics and Cosmopolitanism and Cosmopolitan Christian Ethics, comes to the understanding that the framework of Christian Ethics and Cosmopolitanism and Cosmopolitan Christian Ethics invokes a Cosmological Spirituality, Ecclesiology, Theology and more importantly a Christology. The paper finds out that the dialogical, critical and cross-cultural Christology is essential for churning out the Cosmopolitan Christian Ethics with an air of Non-western epistemic/knowledge tools to ground Christian Ethics as Cosmopolitan Christian Ethics.

Notes and Reference

¹ Long, Stephen D, Christian Ethics: A Very Short Introduction, OUP (Kindle Edition)

² Common and Popular Sources including Net Resources.

³ Benhabib Seyla, (2006) *Another Cosmopolitanism*, Ed.Robert Post, New York:. OUP.

⁴ Thomas, Pius V, Speech delivered at Mahraja's Women's College, Trivandrum (unpublished), which is included in the forthcoming volume, *Cosmopolitanism, Rights and the Displaced*, Ed. Pius V Thomas.

⁵Thomas, Pius V, (2015) 'Introduction', in *Knowledge, Theorization and Rights: Renegotiating the Connectives*, Ed. Pius V Thomas, Siliguri:..Salesian College Publication, P.28.

⁶ **Hans Kueng** (1 March 1928 – 6 April 2021) was a Swiss Catholic priest, theologian, philosopher, and author. He supported the spiritual substance of religion, while questioning traditional dogmatic Christianity. He published *Christianity and the world religions: paths of dialogue with Islam, Hinduism, and Buddhism* in 1986, wrote *Dying with Dignity* together with Walter Jens in 1998, and signed the appeal *Church 2011, The Need for a New Beginning*. He was awarded honorific doctorates internationally, and received numerous awards including the Otto Hahn Peace Medal in 2008. In the early 1990s, Kueng initiated a project called *Weltethos* ("Global Ethic"), which is an attempt at describing what the world's religions have in common (rather than what separates them) and at drawing up a minimal code of rules of behaviour that everyone can accept. His vision of a global ethic was embodied in the document *Towards a Global Ethic: An Initial Declaration*.

⁷ Kueng, Hans, *On Being a Christian*, trans: Edward Quinn, Garden City. P.554

⁸ Ibid .p.564

⁹ Ibid. p.530

¹⁰ Ibid. p.602

¹¹ Ibid. p. 610

¹² Ibid. p. 552

¹³ en.wikipedia.org/wiki/Christology

¹⁴ Parappilly, Jacob, (1995) *Emerging Trends in Indian Christology*, IIS Publication, p. xvii

¹⁵Sebastian Kappen was an Indian Jesuit, Keralite. In the Indian Theological and Christological circles he was well known for his unique and radical way of doing Theology. He was the leading representative of a very lively stream of Indian Liberation Theology along with M.M Thomas, Samuel Rayan, Soaras Prabhu, Tissa Balasurya, Metropolitan Osthathiose and Bishop Paulose Mar Paulose. But, the theoretical/philosophical inspiring core that shaped Kappen's views was distinctive in many ways, since it could break/go beyond its own delimiting self-determinations. Born in Kerala in 1924 in a traditional Syrian catholic family, Kappen joined the Jesuit order later. The matured Theologian-social thinker Kappen was influenced by Marxian Thinking and Liberation Theology (the phase of thinking was an intellectual conversion for him, which was “ a conversion from the essentialist approach of scholasticism to the existentialistic concerns of Karl Marx’ (Sebastian Painadath, in *Preface*, *Jesus and Culture Vol –I*, Selected Writings of Sebastian Kappen, Ed. S. Painadath S.J, Delhi, ISPCK, 2002. p. viii.). This phase of Marxian/Liberation Philosophy's influence, as Kappen has described, opens his thinking from the abstract notions of being to the concrete being here and now. The significance of Kappen's thinking is in his radical overcoming of the conceptual world of Marxian thought and the general precepts of Liberation Theology by imbibing the intellectual tools supplied by them into an indigenous variety of his own Philosophy of Liberation, which is contextually sensitive and informed. Some of the major works of Kappen are the following: “**Jesus and Freedom**”, “**Jesus and Cultural Revolution**”, “**Liberation Theology and Marxism**”. He died in 1993.

¹⁶ Thomas, Pius V, (2010) *Intercultural Critique and Democracy*, in *Suvidya: Journal of Philosophy and Religion*, Vol 4, No.1, P. 27

¹⁷ Kappen S., *Jesus and Culture: Selected Writings of Sebastian Kappen S.J Vol –I* . p. 75.

¹⁸ Thomas, Pius V, (2010) *Intercultural Critique and Democracy*, in *Suvidya: Journal of Philosophy and Religion*, Vol 4, No.1, P. 35

¹⁹ . Kappen, S., *Jesus and Culture: Selected Writings of Sebastian Kappen S.J Vol –I* . p. 79.

²⁰ Ibid. p. 79

²¹Ibid. p. 47.

- ²² Pius V Thomas, (2010) Intercultural Critique and Democracy, in Suvidya: Journal of Philosophy and Religion, Vol 4, No.1, P. 27
- ²³ Kappen, S., **Jesus and Culture: Selected Writings of Sebastian Kappen S.J Vol –I** . p. 55.
- ²⁴ Thomas, Pius V, (2010) Intercultural Critique and Democracy, in Suvidya: Journal of Philosophy and Religion, Vol 4, No.1, P. 27
- ²⁵ In such a stance, ‘God transcends the world as the unconditional negation of injustice and unlove. He is the absolute other to the evil that man begets. ...To believe in Divine transcendence, therefore, means translating into praxis the divine *no* to whatever degrades the human. ... This essentially prophetic experience of God is suited to founding and sustaining moral endeavour on the part of man”, which will lead to view God as standing outside man and nature and delimited to the personal center. (in Ibid. p. 61)
- ²⁶ Kappen, S., **Jesus and Culture: Selected Writings of Sebastian Kappen S.J Vol –I** .p.61.
- ²⁷ Thomas, Pius V, (2010) Intercultural Critique and Democracy, in Suvidya: Journal of Philosophy and Religion, Vol 4, No.1,
- ²⁸ He explains, “The term spirituality is used here not in opposition to materiality or carnality but to mean the manner in which humans transcend themselves and reach out to the ultimate possibilities of their existence. As such, spirituality entails both an understanding of the deepest meaning of human existence and a commitment to realizing the same” in S. Kappen, **Jesus and Culture: Selected Writings of Sebastian Kappen S.J Vol –I** . p154).
- ²⁹Ibid. p. 155.

