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BOOK REVIEWS

Joy Philip Kakkanattu, CMI, *Tiruvachanavediyil* (Malayalam),
Delhi: Media House, 2011, pp.215, ISBN 978-93-7495-315-0

Tiruvachanavediyil is a book on homiletics, exploring the liturgical significance of the Sunday readings in light of the liturgical year celebrated in the Syro-Malabar Church. In the context of the Liturgical celebration of the Eucharist, Dr Joy Philip Kakkanattu, CMI discloses the truth and value of the Word of God for our times through his reflections in Malayalam, the mother tongue of the author. The Word of God is for the living and it is for the celebration of life. The author interprets the Scripture in the context of the covenant community and celebrating assembly for the acceleration of the process of transformation, following the path of Incarnation – Word becoming flesh.

Tiruvachanavediyil is published by Media House, Delhi in 2011 and distributed by Media House, Kozhikode. Prof. Dr Augustine Thottakkara, CMI, has written a fitting and enlightening Foreword to the book which highlights the merits of the work and emphasizes the importance in engaging in the learning and teaching of the Sacred Scripture throughout the life of a student and a scholar.

Tiruvachanavediyil is a collection of homilies for all the weeks of the eight liturgical seasons of the Syro-Malabar Church. There are 56 homilies in this volume based on the pattern of four Sunday readings of the eight liturgical seasons, beginning with the period of Annunciation, Epiphany, Great Fast, Resurrection, Apostles, Growth, Elias-Sliba-Moses, and concluding with the Dedication of the Church. It is a reflection on the mystery of Christ and the history of salvation according to the rhythm of the seasons of the liturgical year, which is an elaborate arrangement for a deeper contemplation of and a greater conformation to the Mystery.

In fact, the author has adopted a threefold norm to proclaim the Word of God towards the deepening of faith and the progress in spirituality. According to Dr Kakkanattu, biblical interpretation should include the knowledge of the textual background; the different meanings of the text in the original language; and the theological themes and their contextual relevance. In preparing this volume the author concentrates mainly on the textual background, which is simple in style, short in length and substantial in significance.

The special merit of this book, to my mind, consists in establishing the link between the liturgical significance of the readings and their biblical and theological insights. In other words, the Word of God finds its wellspring in the liturgical celebration of the Church directing the steps of the faithful in the context of their life and their struggle for fullness of life.

Truly Joy Kakkanattu has made a meaningful contribution to the building up of the faith community through his reading, reflection, and

interpretation of the Word of God with clarity and competence. In this sense, the author takes us to the faith community for a meaningful and fruitful doing of theology.

By writing this book in Malayalam, Dr Kakkanattu has succeeded in demonstrating his talent to develop an incarnational theology suited to the Indian Christian Oriental ethos, a legacy he has inherited from his mother Church. Theology, to be true to its name, has to be incarnational and has to take shape in the local and contextual categories and ethos. Local language is the vehicle of values and lived and living experience. *Tiruvachanvediyil* is a successful attempt to give flesh and blood to the eternal Word of God encoded in the Sacred Scripture.

Joy Kakkanattu deserves our appreciation for his original contribution to the life of the Church through his mature and moderate reflection on the Word of God. It is my wish that the author will publish many more theological investigations in Malayalam paving the way to indigenous theology from the ancient and vibrant Saint Thomas Christians of India.

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