



# Goethals News

The Goethals Indian Library & Research Society, Kolkata

Vol. XVII

No. 3

Bulletin

July - September 2014

## Dialogue will light up our lives

By Fr. J. Felix Raj, SJ

**R**eligion is for spiritual guidance and growth of people. It is a significant resource for promoting peace, harmony, liberty and Justice. We must use religions to esteem and enrich our composite culture and plurality of faith traditions, which is our asset. Our response must be based on reverence, respect, tolerance and compassion.

Every person is an image of God (Genesis 1:27). Hence, a person is sacred, unique, and irreplaceable. This confers on every person an irreducible dignity and honour which must be respected and protected by all people and institutions. The basic tenets of all religious traditions orchestrate into a symphony of harmony. God, Iswar, Allah are the articulations in name and form of the experience of the Ultimate Divine Mystery which transcends all names and forms.

One's authentic religious world vision, the worth of prayer and spirituality lead one to respect religions as ennobling culture which enables people to believe in the goodness of humanity as preached by the founders of religious traditions.

A person's spiritual quotient leads him/her to the recognition of Islam and Christianity as faiths beyond fanaticism. Christianity and Islam share a historical connection. Both are Semitic religions, having a common origin in the Middle East. They are prophetic in character emphasizing on a vital connection between faith and ethics: that the authenticity of one's faith is to be seen in good deeds. Both are also known as Abrahamic religions. Muslims commonly refer to Christians as 'People of the Book', people who follow the same general teachings in relation to the worship of One God (Tawhid) as this was acknowledged in the eleventh century by Pope Gregory VII.

It is appropriate here to remind

ourselves of the declaration of the Second Vatican Council on Christian-Muslim faith affinity: "The Church has also high regard for the Muslims. They worship God, who is one...merciful and almighty, the Creator of heaven and earth...They strive to submit themselves without reserve to the hidden decrees of God, just as Abraham submitted himself to God's plan, to whose faith Muslims eagerly link their own. Although not acknowledging him as God, they worship Jesus as a prophet, his virgin Mother they also honour... Further, they await the Day of Judgment and the reward of God following the resurrection of the dead. For this reason they highly esteem an upright life and worship God, especially by way of prayer, alms-deeds and fasting." The Council further exhorts Christians and Muslims to work together for promoting world peace, liberty, social justice and moral values (Nostra Aetate, 3)

We know that religion and society

Continue to pg. 7

# Victor Courtois: A pioneer in Christian Muslim relations

By Fr. Victor Edwin, SJ

**B**elgian Jesuit Victor Courtois (d. 1960), who lived his Jesuit life in Calcutta was a pioneer in Christian Muslim relations in India. He envisaged rapprochement between Muslim and Christians. He envisioned Christians and Muslim belong to one family, a family of God. He wrote: "The study of Islam should lead to greater love and better appreciation of Muslims. Insistance [sic] should always be made not on what separates Christians and Muslims, but on what may rapproach them, bring them closer to each other and to the Heart of Christ. We study them not as enemies but as Brothers [and sisters]. To study we shall add much prayer".

His new approach gained significance at the backdrop of centuries old polemical relations between Christians and Muslims. Let us quote from Christian W Troll who compactly explains the polemical past.

*[O]n the background of practically incessant wars between the Muslim empire and Christendom, the pre-occupation of the apologists on both sides was to put into evidence the truth of one's own religion by refuting the other. In the best cases this kind of undertaking was based on a fairly exact knowledge of the other and did not content itself with absurd legends and myths. But even then the diagnosis remained negative: false religion of corrupted Scriptures – the Muslim verdict on Christianity; and false mysteries of false prophet – the Christian verdict on Islam.*

*During the European Renaissance Islam came to be known a little better by Western Christian scholars and yet, it was still simply*



Fr. Victor Courtois, SJ

*rejected. For the eighteenth century, the age of enlightenment, Islam became a typical form of deism and Muhammad the found of natural and rational religion. The nineteenth century saw the romantic current for which Muhammad – the phrase first coined by Carlyle – is the 'hero of humanity. The nineteenth – century missionary movement underlined the doctrinal and moral errors of Islam which it set out, with determination, to supersede. In the beginning of our century [20<sup>th</sup> century] ... one got to know Islam better and better, yet one judged it, at the best, as something purely human and one continued to insist on its doctrinal errors and its moral laxness. The imperialist annexation of the greater part of the Islamic world was accompanied by a kind of spiritual annexation. Almost all the hearts of the Christians were closed to religious values of Islam.*

It is in this context Courtois envisaged his new approach. He argued with determination that in the heart of polemics there was ignoragance [ignorance and arrogance] that hurt the relations between both groups of believers. The key elements that emerged in his new approach were reciprocal

*communication, mutual friendship, and respect. These elements, we would find clearly later in the teachings of Pope Paul VI and in the documents of the Vatican Council II. Thus it will not be an exaggeration to say that he anticipated the teachings of Vatican II and of the teachings of Paul VI and thus deserved to be call to be a pioneer in Christian Muslim relations in India.*

Courtois was born in Louvain on the 18 September 1907. He joined the Society of Jesus at Tronchiennes in Belgium on the 23 September 1926. He was fascinated by St Paul the missionary and imagined himself as a missionary to a distant land. His superiors missioned him for India. While preparing to leave for India, Courtois chanced upon the books on the Mughal period and found it fascinating. It was an important landmark in his life. This chance encounter with the history of the Mughals in India must have awakened in him his personal vocation to work with Muslims in India.

In January 1931, he arrived in India. He was sent to Sacred Heart College, Shembaganur, (South India) for his studies in philosophy. After a period of three years of studies in Philosophy, he taught at St. Xavier's School, Calcutta for a year. In 1935 he left for West Asia to learn Arabic to prepare himself for a fulltime work in Christian-Muslim relations. He studied classical Arabic (that is Qur'anic Arabic) at Beirut, Damascus and Cairo and gained a good working knowledge of that language. On his return in 1936 he did another year of teaching at St Xavier's and in 1937 he went to St. Mary's College, Kurseong (Darjeeling), to study theology as an immediate preparation for his ordination to priesthood.

At Kurseong, while studying theology, he deepened his knowledge of Islamic thought and

started writing on Islamic subjects for the Indian Academy. In 1938 he wrote an excellent report on the Muslim World for Fr. Ledochowsky, the General of the Society of Jesus. This report was very much appreciated at the Jesuit Curia for its clarity and preciseness. He was ordained a priest in 1939 and made his final commitment in the Society of Jesus on 15 August 1942 at Hazaribagh. Courtois spent a couple of years in Kidderpore and Lucknow for Urdu studies. Thus Courtois acquired command over both Arabic and Urdu. Fully equipped with linguistic capabilities to deal with Muslims he dedicated himself to work among Muslims.

On 11 July 1944 Courtois joined the Islamic Section of the newly-founded Oriental Institute in Calcutta. From 1944 till 1960, Courtois devoted all his time and energy to this apostolate. Courtois methodically gathered a considerable library and a large amount of information about the Muslims in India. Courtois lectured in a number of Christian centres on **Islam** and **Christian-Muslim relations**. He was a frequent and much appreciated visitor in Kurseong, Ranchi, Poona, Allahabad, Barisal and other centres where students are trained to become priests. His courses were invaluable; clear, practical, learned and well-informed, and pleasant. Besides his lectures, he edited his **Notes on Islam** (NA) for 14 years. He wrote all the articles and reviewed a large number of books on Islamic theology, philosophy, culture, and Qur'anic studies. NA is a treasure that reflects his heart and mind for apostolate among Muslims.

He had many Muslim friends, among both poor and the rich. In the most influential and cultured circles Courtois was loved and esteemed. He was an active member of the Iran Society. The Iran Society was dear to Courtois and he did much for this association; he even became its



**Pope Benedict XVI (R) shakes hands with the Muslim mufti of Bosnia, Mustafa Ceric at the Vatican on November 6, 2008 , during the Vatican's first-ever Catholic-Muslim forum. The pontiff stressed the importance of religious freedom in his address: "Political and religious leaders have the duty of ensuring each individual's freedom of conscience and freedom of religion," Benedict said at the end of the three-day forum.**

**AFP PHOTO / POOL / OSSERVATORE ROMANO**

Secretary and Vice- President. The Iran Government recognized his work and presented him with a Silver Medal, in 1959, in appreciation of his services in promoting Indo-Iranian cultural relations. He obtained the collaboration of the best Muslim scholars for the publication of two important and learned works for the Iran Society.

Poor Muslims enjoyed his special love and care. He made himself so wonderfully one of them. His friends teasingly but lovingly called him '*Maulvi Saheb*' or '*Father Maulvi*'. His reddish beard, his knowledge of Muslim manners and etiquette, and much more, his constant devotion to all Muslims in a spirit of delicate Christian zeal and charity fully justified this familiar nickname. Some Muslim converts to Christian faith were the object of his fatherly care and priestly zeal; he followed them with affection and devotion long after he had baptized them; they formed a

little family very close to his heart. He helped many poor Muslims, to obtain work; placed many of them in Government service. His charity was constructive and wise. He was always surrounded by poor people; he helped them in various ways. He loved them unsparingly. They felt at home with him; his room was theirs, his time ungrudgingly theirs. Unexpectedly, Courtois died on 21 December 1960.

In conclusion it should be said: first, that Courtois lived a deep *incarnational* presence among Muslims. Because of his *incarnational* presence he was able to give witness to the love of Christ among Muslims as a Jesuit among Muslim he was able to communicate to other Christians that Muslims are people of God and they need our love and concern. Second, his life is a clear demonstration that apostolate among Muslims is a job of both heart and mind: a warm heart to love

Continue to pg. 7

# CHRISTIAN-MUSLIM DIALOGUE

## AFTER VATICAN COUNCIL II

**Prof. Charlotte Simpson-Veigas**  
Department of Education  
St. Xavier's College (Autonomous)

After Vatican Council II, a new direction was taken in the area of Christian-Muslim dialogue. There was a new orientation to the relationship between the Catholic Church with the non-Christian population in general and the Muslim population in particular. The attitude of the *Magisterium* towards this significant issue can be studied in the light of the documents issued by Pope Paul VI, Pope John Paul II and even more recently by Pope Francis. These instructions shed light on the important guidelines for a fruitful dialogue between Catholics and the Muslim community. Recently, Pope Francis' *Apostolic Exhortation* entitled, *Evangelii Gaudium* also deals with this integral issue concerning Christian-Muslim dialogue. A study of these documents can explain the critical link between dialogue, mission and proclamation inherent in the teachings of the Catholic Church.

### CHRISTIAN-MUSLIM DIALOGUE BY THE SECRETARIAT FOR NON-CHRISTIAN RELIGIONS

The Secretariat for Non-Christian Religions was established in May 1964 and later renamed as the Pontifical Council for Inter-religious Dialogue. The Secretariat was given the responsibility of initiating dialogue with followers of other religions. It has conducted its functions in accordance with the understanding of the objectives of dialogue as announced by Pope Paul VI in his *Ecclesiam Suam* and the Conciliar documents as well as in *Regimini Ecclesiae*. The aim of such

dialogue was to enhance an understanding in respect of Christians and followers of other religions, in particular Muslims, about each other's doctrine and faith. The dialogue activities of the Secretariat and its effects on Christian-Muslim dialogue can be understood by dividing its activities into the different periods according to the respective Presidents for each phase and the policies that he pursued.

### Christian-Muslim Dialogue: 1965-1973

Cardinal Marella was the President of the Secretariat during this period. Various booklets and guidelines were published. The main objective was to enhance the understanding of beliefs and practices of Christianity and other non-Christian religions by the dialogue partners. Dialogue was considered necessary because of the common humanity that is shared by all human beings. The goodness and truth that is present in all religions was emphasized and the fact that God revealed His presence through each religion was also underlined.

### Christian-Muslim Dialogue: 1973-1980

Cardinal Pignedoli was the President during this period. The emphasis of the Secretariat shifted from the preparation of booklets and publications to personal encounters. The focus was on preparing Christian dialogue partners with the customs and cultural traditions of their non-Christian fellowmen in order to develop an amicable relationship between them as well as to enhance friendship and wipe away prejudices and ill-will. During this period, the Secretariat organized and collaborated with other dialogue partners.

### Christian-Muslim Dialogue: 1980-1984

Archbishop Jadot was the President during this period. The Secretariat emphasized the importance of local Churches to conduct dialogue meetings at the regional level with their Muslim neighbours. The Secretariat was seen as a collaborator, initiator and supporter of the local Church in this endeavour.

### The Pontifical Council of Inter-religious Dialogue, 1984

During this period, the Secretariat was renamed as the Pontifical Council of Inter-Religious Dialogue. The Council organized various academic seminars and coordinated study groups for the cause of Christian-Muslim dialogue. It was reiterated that dialogue was to take place between individuals and not between religious systems.

### CONTRIBUTION OF THE POPES IN CHRISTIAN-MUSLIM DIALOGUE

After Vatican Council II, the Popes contributed in a manner which shaped the course of Christian-Muslim Dialogue.

### Pope Paul VI (1963-1978) and his contribution to Christian-Muslim Dialogue

Pope Paul VI was elected during the Vatican Council II. In order to appreciate and understand his contributions to dialogue, one would have to reflect upon some of the developments during his tenure. They include his first encyclical, *Ecclesiam Suam* which determined the policy of the Secretariat towards the followers of other religions and which in turn led to the promulgation of *Nostra Aetate*. His *Apostolic Exhortation* entitled, *Evangelii Nuntiandi* included and

covered issues that promoted dialogue between the Christians and Muslims. Pope Paul VI visited many Muslim countries during his term in order to encourage inter-religious dialogue.

On account of *Ecclesiam Suam*, Pope Paul VI came to be known as 'The Pope of Dialogue'. In this encyclical, it was for the first time in the history of the Papacy that Islam and its followers were eulogized by Pope Paul VI when he said that, "The Muslim religion especially is deserving of our admiration for all that is true and good in its worship of God".

### **Pope John Paul II and his contribution to Christian-Muslim Dialogue**

*Redemptor Hominis* and *Redemptoris Missio* are two of the encyclicals of Pope John Paul II that have implications for Christian-Muslim Dialogue. *Redemptoris Hominis* is an important document and encourages Christians to enter into dialogue with partners belonging to other religious affiliations in order to participate in an "investigation of the treasure of human spirituality". In *Redemptoris Missio*, Pope John Paul II described dialogue as, 'a method and means of mutual knowledge and enrichment'. Pope John Paul II affirms the presence of the Holy Spirit in the lives of non-Christians in both these encyclicals- *Redemptoris Hominis* and *Redemptoris Missio*. These developments can be viewed as positive achievements from the point of view of Christian-Muslim dialogue.

Pope John Paul II made other noteworthy efforts in order to encourage dialogue between Christians and Muslims. He also visited several Muslim countries in order to promote dialogue between Christians and Muslims. During his visit to *Casa Blanca*, the Pope drew many parallels between Christianity and Islam. These similarities bordered on the fact that as human beings and believers in



*At Jerusalem's Dome of the Rock, part of the Temple Mount/Noble Sanctuary complex including Islam's third-holiest mosque Al-Aqsa, Pope Benedict urged Palestinian Muslim leaders to pursue interfaith cooperation by using an argument that other Muslims have been using to engage Christians — including himself — in dialogue.*

God, Christians and Muslims have much in common. Christians and Muslims accept Abraham as their model and believe in the same God. 'Worship of God, prayer of praise and supplication' and the search for God's will are what Christians and Muslims as well as believers of different religions are called to bear witness to. The Pope urged Muslims, "to combine their love, self discipline and collaboration with others, and struggle against the ills of the world such as racism, misunderstanding, wars, injustice and employment in order to build a better and peaceful world, a world of the 21<sup>st</sup> century". Pope John Paul II also invites Christians to respect the religious approach of the Muslims and to recognize the depth and richness of Islam. In his book publication entitled, "Crossing the threshold of hope" (1994), Pope John Paul II reserves a separate chapter on Prophet Muhammad (PBUH). He praises the religiosity of Muslims and their

untiring loyalty to prayer.

### **Pope Francis' efforts towards promoting Christian-Muslim Dialogue**

In the *Apostolic Exhortation* entitled, *Evangelii Gaudium*, Pope Francis has made efforts towards the improvement in Christian-Muslim Dialogue. Pope Francis is committed to dialogue in order to promote a better understanding between Muslims and Christians. By doing so, Pope Francis has won the 'popular admiration' of Muslims all over the world.

### **CONCLUSION**

Thus from the above one can appreciate the developments that have taken place in the area of Christian-Muslim dialogue. Such a dialogical encounter can lead to a better understanding between Christians and Muslims and give both dialogue partners an

Continue pg. 7

# The Resolution of Conflict between the Christians and Muslims in the light of the Holy Quran

Dipankar Basu

Teacher

St. Xavier's Collegiate School

**Judaism, Christianity and Islam – each of these three Semitic religions claims the patrimony of Prophet Abraham. All of the three faiths profess Abraham to be their common spiritual ancestor. So, one would expect a strong bond of brotherhood binding the followers of these three great world - religions.**

But alas! An Afghan proverb describes the Jewish-Christian-Muslim relationship aptly---“Kinsmen become the worst of enemies when the hour to partition hereditary property arrives.” Let us study how the Quran guides us to resolve the disputes between Christians and Muslims. But first, let us clearly comprehend what the Muslims understand by “The Holy Quran”.

The Muslims **believe** that Allah (*The Only One Who Is Worthy To Be Worshipped*) sent one lakh eighty six thousand prophets to this world – there was no nation on planet earth to whom at least one prophet was not sent. Each of these prophets preached how to return to the original state of purity. As each of them had received authorization from Allah, the Muslims are asked not to hold any of the prophets inferior to any other. The Quran instructs “Say : *“We believe in Allah/And in what that has been revealed to Abraham, Ismail ; Isaac, Jacob and the tribes/And in the books given to Moses, Jesus, and the Prophets from their Lord: We make no distinction between one and another among them/And to Allah do we bow our will.”* (Ch. 3, Section 9, Verse 84, Surat Al Imran) But, most of the people to whom the prophets were sent were not ready to

receive the Divine Wisdom. With time, teachings of the prophets started to get distorted. Gradually, the message of some of the prophets lost authenticity – The text of the revelations became like “Sugar mixed with sand!” Jesus was the second-last in the long line of the prophets who received Instructions in form of a book. After Jesus returned to heaven, Allah took a drastic decision. He decided to reveal His Wisdom (**in all totality**) to Muhammad, who would be the 'Seal of Prophets' (the last of the prophets). The Holy Quran is NOT a collection of sayings of Prophet Muhammad. The Muslims believe that the verses of the holy Quran **DESCENDED** to Prophet Muhammad by the grace of Allah – These verses intend to save entire mankind from eternal damnation on the day of judgement. For the Muslims, the Quran is a lot more than scripture; It is the **LIVING SAVIOR**, the Channel of Redemptive Grace. The Quran to Muslims is what Jesus is to Christians – The Ever Active Redeemer, The One that leads human kind back to Godhead.

The Christians believe that the Word and Wisdom of God “became flesh” in the person of Christ Jesus. In contrast, the Muslims believe that the Word and Wisdom of God manifested itself in form of “The Book” and Allah is its sole custodian.

Because of the common Abrahamic heritage, many of the Biblical incidents are recorded in the Quran. But often, the descriptions widely vary. e.g The Birth of Jesus recorded in the Quran has no similarity with what is recorded in the gospels. Death and Resurrection of Jesus is the corner-stone of Christian faith. In order to conquer death through resurrection, Jesus had to die on the cross and descend to the grave. But

according to the Quran, Jesus never died on the cross. Allah deceived those who were guarding crucified Jesus; After he was nailed to the cross, **ALIVE**, Jesus was lifted directly to heaven!

**But how to RESOLVE the differences between the Christians and Muslims?**

A Christian deputation came from Najran came to meet the Holy Prophet in the 10<sup>th</sup> year of Hijra. The prophet, proposed a Mubahala i.e a solemn meeting to discuss the disputed matters of faith. But Allah planned otherwise and revealed to Muhammad – *“If anyone disputes in this matter with thee/Now after(full) knowledge hath come to thee/ Say : “Come, let us gather together/ Our sons and your sons/Our women and your women/Ourselves and yourselves: Then let us earnestly pray./And invoke the curse of Allah on those who lie!”* (Ch. 3, Section 6, Verse 61 Surat Al – Imran) The instructions are clear, precise and without ambiguity. Allah does NOT want the contradictions to be resolved through seminars, discussion and dialogue. He does not ask **ONLY** the religious leaders to pray together (as they did in Assisi , 1986). He wants the entire flock of Christians and Muslims –Men , Women and children to pray together! Please not the **FULLSTOP** concluding the sentence **“Then let us earnestly pray.”** But what will be the Divine Course of Action? He will curse “those who lie”. When does a person lie? *If a person distorts or suppresses what he consciously knows to be true, then he is lying indeed.* Allah promises to take punitive action those who deliberately misuse His Name to achieve their private target. But the Quran does not tell the Muslims to curse the infidels on behalf of Allah.

Continued from pg. 3

### Fr. Victor Courtois, SJ

Muslims and a rigorous mind to understand Islamic faith, philosophy, culture and mysticism. Third, he gave importance to the proper study of Arabic and Urdu which are necessary for relationship with Muslims. Fourth, Courtois was energised by an inner passion both to know and to understand [Muslims] and was guided by an extraordinary self-discipline and sensitivity to the spiritual dimension of things. This great pioneer is an inspiring model for every Jesuit among Muslims.

Continued from pg. 1

### Dialogue will light up our lives

constantly influence each other. Hence, an assessment of the Muslim and Christian faith-commonality shall help these two faith communities to work with world community to purge the human race of a sin which the seventeenth century French philosopher Blaise Pascal states as inherent in human nature: "Man never does evil more joyfully and wholeheartedly than in the name of religion."

We need to promote interfaith dialogues at both the individual and institutional levels. As Dr. Hans Kung formulated, "There will be no peace among the nations without peace among the religions. There will be no peace among the religions without dialogue among the religions."

In pursuit of implanting the importance of values and dialogue in students, St. Xavier's College, Kolkata has introduced a two credit Foundation Course on "Religious Studies and Social Harmony" from 2014-15 academic session. This course proposes to promote national integration and cause appreciation for all religious traditions and values. A student, as he or she leaves the portals of St. Xavier's College, must carry within greater knowledge and appreciation of multi-religious realities of India. ■

Continued from pg. 5

### CHRISTIAN-MUSLIM DIALOGUE

opportunity to meet and interact with each other in a more meaningful way. Today because of dialogue, there is an evolving interest in the study of Islam by Catholic representatives. As a consequence of this interest, theological issues based upon the Koran, Islam, Prophet Muhammad (PBUH) have been discussed. As a result of these encounters, trust and goodwill can be created between Christians and Muslims. This is an urgent need of the hour. In the wake of the mayhem caused by terrorism across the globe, dialogue between Christians and Muslims becomes all the more imperative for peace-building, development and the progress of humanity. ■

## Course on Ignatian Spirituality

The Goethals Indian Library and Research Society is planning to offer a 1 credit Course on **Ignatian Spirituality**

**Eligibility:** Mainly for Lay people

**Course Duration :** Two months (February-March, 2015)

**Class days :** Saturdays

**Class Time :** 5-7 pm

**Venue:** Goethals Library

Those who are interested may contact the Goethals Library Office:  
Phone: 033 22801919 Email : goethalscal@gmail.com

*Credits will be given after the successful completion of the course*

Continued from pg. 6

### The Resolution of Conflict between the Christians and Muslims in the light of the Holy Quran

The faithful are instructed to pray with those whose beliefs differ from theirs. Regarding the Theological differences between the Christians and the Muslims, the Quran states – *Behold! Allah said " O Jesus! I will take thee and raise thee to Myself/And clear Thee (of the falsehoods) of those who blaspheme;/ I will make those who follow Thee superior to those who reject faith./ To the Day of Resurrection : Then shall ye all return unto Me, and I will judge between you of the matters wherein ye disputes."* (Ch. 3, Section 6 Verse 55 Surat Al Imran)

Surat Al Maidah of the Quran specifically instructs the Muslims to recognize Christians as their allies. "And nearest among them in love to the Believers wilt thou find those who say "We are Christians" : Because among these are men devoted to learning./And men who have renounced the world, and they are not arrogant. (Ch. 5, Section 11, Verse 82, Surat Al Maidah)

Allah does not ask the Christians and Muslims **only** to pray together. He asks them to **compete in the field of 'good work'**. To "The people of the Gospel", The Holy Quran proclaims, "Had Allah willed/He could have made you one community./ But that He may try you by that which He has given to you, He made you as you are./ **SO COMPETE WITH ONE ANOTHER IN GOOD WORKS/ Unto Allah you will all return, and He will then inform you of that wherein you differ.** (Ch. 5, Section 7, Verse 48, Surat Al Maidah)

So instead of breaking our heads over differences, let us compete in the field of service to mankind. ■

# Researchers at Goethals

- ▲ **Alberto Gabriele** on 19<sup>th</sup> Century Publishers in The Bengal Press, Italy.
- ▲ **Biprendra Nath Shahdeo** on Jainism and Buddhism in Jharkhand: A Study in Historical Perspective, Ranchi, Jharkhand.
- ▲ **Bonny Ghosh** on Contribution of Christian Missionaries of 19<sup>th</sup> Century towards development of Libraries, Kolkata.
- ▲ **Francis Sunil Rosario** on Social Teachings of the Church and Leadership in Bengal, Kolkata.
- ▲ **Rev. P. R. Selvaraj** on Religions, Hooghly, W.B.
- ▲ **Rick Hivner** on Christianity & Hinduism, Hyderabad.
- ▲ **Saptarshi Mallick** on Serampore Missionaries, Hooghly, W.B.



*Fr. Etienne Degrez, SJ doing research and also editing the forthcoming book on Biographies of Jesuit Fathers*

## New Arrivals



- **Christian Mission** by M.K. Gandhi, Navajivan Press, Ahmedabad, 1941.
- **Communal Identity in India** by Bidyut Chakrabarty, Oxford University Press, New York, 2003.
- **India by Rail** by Royston Ellis, Bradt Publications, U.K., 1989.
- **Indian Life and Landscape** by Pauline Rohatgi & Graham Parlett, Chhatrapati Shivaji Maharaj Vastu Sangrahalaya, London, 2008.



## mails & emails



Very interesting and valuable collection, cordial and helpful staff.  
**Alberto Gabriele, Italy.**

A very excellent place and a good environment to work with a kind and pleasant help by the library staff.

**Biprendra Nath Shahdeo, Jharkhand.**

## Lecture on Christian Muslim Dialogue



**Rev. Fr. Victor Edwin, SJ** is a renowned theologian, he is involved with the Islamic Studies Association – An initiative of the Catholic Church to promoting harmonious relations between Christians and Muslims in India.

He spoke on *“Fr. Courtois and others on their contributions to Christian-Muslim relations”* on Saturday, 26<sup>th</sup> July, 2014 at 6:00 p.m. in the *“Fr. Depelchin Auditorium”*, at St. Xavier's College.

Many attended the talk and participated in the question/answer session.

The Goethals Indian Library and Research Society had organised the lecture.

**The Goethals Indian Library & Research Society, St. Xavier's, 30 Mother Teresa Sarani, Kolkata 700016, India.**

**Tel:** 0091-33-22801919 ● **Email:** goethalscal@gmail.com ● **Website:** www.goethals.in

**Director:** Fr. Dr. J. Felix Raj, SJ ● **Staff:** Avijan Mondal, Sourav Ghosh and Sunil Mondol (For Private Circulation Only)