

Theology of Mission in a Pluralistic Indian Context

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ABSTRACT

Theology of mission is floating in the context of India. It is ambiguous whether to proceed with the concept of humanization, religious harmony, philosophy, interpretation and ideology, however theology is found on mission. The importance to indigenous thought confused the comprehension of the pure biblical theology in Indian minds. The multiple forms and approach to it in Indian mind set reflect the missionary nature. The pioneers and contributed factors have helped us to understand it. This article reflects the state of theology of mission. The purpose is to emphasize for bringing right rhythm in mission so that in its effect formulating the right missional theology in India.

Introduction

Theology of mission plays a greater role in India for conveying the word of God in its indigenous way. It started as per socio-politic, religious, and cultural context of India. At the outset in its existential influence from both ecumenical and evangelical amalgamation, therefore one cannot determine and specify its kind. However, it is for sure that an on-going existence of theology in India has ingrained from the very influence of the past missionary activities. This was from theological thoughts of the Indian converts that help to birth the Indian theology; of course, it reflects confusion and misinterpretation. Some point it appears to be and guide towards syncretism with its very nature.

So, this requires the Bible based doctrinal parameter. Though seems erroneous in its inception, but relates practical and enable Christians to draw people towards Christ. This also rhythmizes Christianity in the open ground and exhibits its theology while doing the mission of God. Henceforth, it is called missional theology in India. The following perspective deals the origin and development and

individuals' perceptive role in shaping up the theology of mission in India. This overviews the influential theological thoughts which has flowed from different Indian thinkers who have associated with Christianity or being Christians-towards a theological reflection in terms of pluralistic Indian context. The real essence of theology of mission in India is also understood by the study of Indian Christian theology.

Theology of Mission

The term theology of Mission comes from the Latin noun '*missiones*' used since 1625. Johan T.L Danz and Gustav Warneck were the first scholars to advocate the term *missiontheologie* (theology of mission). Some of the points/ models have been substantially influence in both past and the present theology of mission they are, contextualization worldviews, denominationalism and focus of attention. Jan A.B Jongeneel proposed to have interaction between theologians of religions and missions in order to develop a mature theology of mission.ⁱ Missional theology interrelate both systematic and biblical theology, but has its own style. David Bosch stated the same statement of Martin Kahler, "Mission is the mother of theology." Theology began as a accompany manifestation of the Christian missions and not as a luxury of the world demanding church.

Bosch also noted, "Paul was the first Christian theologian precisely, because he was the first Christian missionary."ⁱⁱ Asian theology cannot effort to be purely academic and philosophical; rather it is valid only if it is produced not primarily in between piles of books but in the field. It is based on Christian missionary. Mission theologians assume that God is a missionary God and all Christians are to be part of mission. The task of the mission theologian is to translate and communicate the gospel in the language and culture so that people's life would transform and come into being what God has intended them to be. The missional theology seeks to build the bridge between orthodoxy and orthopraxy between truth love and holiness.

It focuses on the subject mission; it takes humans seriously in the particularity of their persons, societies, cultures and ever-changing histories. It does not simply define faith as mental affirmations of truth or positive experience of God, but as beliefs and feelings that led to response and obedience to the word of God. It evaluates the response in the light of biblical truth. It rejects the division between pure, applied theology and sees ministry both as a way of doing theology and as a form of worship.ⁱⁱⁱ It has its own limitation. It begins by studying particular cases and people in the realities of their everyday lives.

Outset of Theology of Mission

With the spread of Christianity in India, early followers shape its own understanding of Christ in the minds of the people. Many missionaries have arrived to propagate the gospel in various ways. Among

the Roman Catholic well known missionaries Francis Xavier and Matthew Ricci, orthodox missionaries, and protestants missionary during the enlightenment era- William Carey, the great example of it.^{iv} This took many years for missionaries to understand people in pluralistic context. The origin and influence of theology in India are based on associates who came across the Christian missionaries. Theology of mission is distinguished from what other people say about mission. Theology is more of catechism, affirmation, creed stated in the best possible language. It is a matter of interpretation and propositions, keeping them straight and defending them. Systematic theology comes at the end of evolution; however, theology is another word for thinking carefully about the fact what matters the most.

The missionary undertaking does not let other people have their own theology; it tries to impose a better one, even across cultural borders. Theology took root in its own place differently due to their own way of understanding of the Bible, theologizing or doing theology in their own context, with its polemical and apologetic way. Christian mission also developed from foreign mission, especially for non-Christian world and home mission in its own region. This global perspective of mission also raised issues over the east/west divide Christianity; some have begun talking about north and south. The North is developed world and south is poor world which means Latin America, Africa and Southern Asia.^v So the missionaries in the various regions have developed theologizing according to the culture, society in doing mission, there began theology of mission in India. All Christians and churches are now seen as responsible for taking the whole gospel to the whole world. The mission is enriched different types of theology like African, Asian Black Dalit, Indian, Minjung, and Latin America. Mission at the crossroads or in a pluralistic world engages every dimension of private and public life, nothing can be left outside the dominion of God in Christ.^{vi} The immense missionary task in the coming century in pluralist multicultural and globalized world will be more complex.

Backdrop of Theology of Mission

Among most famous missionaries Francis Xavier focuses the oral life of people (1506-1552), Robert De Nobili and Mathew Ricci focus adaptation or accommodation model in their mission activity. In the 16th and 17th centuries mostly, witnessed the great expansion of the Roman Catholic mission in the world. Protestants criticized them, but even they delayed two hundred years to start mission due to their preoccupied thought, and Johann Gerhard in England established a view, preaching of the gospel ceased with the apostles.^{vii} However, a rise of Puritanism, Pietism and Evangelical awakening changed the course of protestant history and led toward worldwide mission. Puritanism emphasized church's structure and beliefs of the nations as a reform movement within Anglicanism, Presbyterianism, congregational and Baptist denomination. They accepted colonial life. Presbyterian John Eliot work hard

among Indians.^{viii} He separated converts and formed prayer towns to make them good Christians and David Brainerd laboured among Indians. Pietism tried to rescue love model by emphasizing on the life of personal piety.

Under pietism found Society for Promotion of Christian Knowledge and Society for Propagation of Gospel were formed to serve British colony and given importance to missionary work among non-Christians. Of course, there was a danger of syncretism in the praxis of adaptation or accommodation model. The significance of the evangelical fellowship of India needed to be considered in the development of the theology of mission in India. It was the influence of European and American colonies, commercial and missionary expansion during the post-reformation period in 18th and 19th century.

Evangelicals had applied preaching the gospel equally to seek renewal among person in a Christian society and proclaiming the Christian faith. There was a movement in the Evangelical Fellowship of India and concern for evangelism and revival. This missionary concern was started in 1954, theological concern led its formation of an Evangelical Theological Commission, in 1967 concern for relief and development led committee for emergency relief. There was even a federation of evangelical churches in India. The theology of mission among evangelicals reveals the way evangelicals in India expressed their faith.^{ix} For some, the mission of the church as evangelism, but others acknowledged the place of social service as second priority and as preparation for evangelism. And emphasis on practical was governed scriptural paradigm contextual societal demands.

Much traditional Indian Christian theology is an attempt to relate basic Christian beliefs philosophical Hinduism, especially how Brahman impersonal attributeless mystery could relate personal conception God Trinity. Without becoming Christian K. C Sen, the successor of Raja Ram Mohan Roy saw Brahman *Saccidananda* a link to Trinity. The question contextualizing the Christian doctrine of God, whether the Trinity should be understood in terms *advaita* (Non-dualistic) doctrine Brahma interpreted Sankara or in terms of qualified non-dualism of Ramanuja. Brahmabandhav Upadhaya *sat* and *asat* being and creation is Maya (illusion). Raymond Panikkar Jesus Christ *Isvara* one who relates to God the father. Trinity in terms of qualified non-dualism AJ Appasamy with Ramanuja's view from Bhakti tradition, Christ the logos (*antaryamin*). The recent forms of Indian Christian theology has sought to relate socio-political context. M. M. Thomas sees it as humanization, it is through revolution in Asia eradication of caste bondage belief of karmic pattern will cease with self-identity, bring freedom and hope since God work.^x Arvind. P Nirmal, the father of Dalit theology believed the same in order to see the development of Dalits in India.

To trace the development of the theology of mission India one needs scrutinize many reports of the studies, consultations, seminars, symposia and conferences of the National Christian Council. The unity of Christians from protestant, orthodox churches to be identified by the National Christian Council, though catholic disintegrated and individually like K.T Paul had opposed communal representation in pre-independence era. However, in this period, sort of theology of mission had been taking shape the Indian church. Though a biblical theology is developed from Christian scripture, indigenous interpretation makes it contextual theology.

Theology of mission is the most significant area of such development and interpretation. Indian Christianity has attempted to develop and interpret such indigenous theology right from its arrival in India. There are two main streams of the mission theology, the ecumenical and evangelical. The history of their developments is linked to the life thoughts of certain individuals and movements. Siga Arles stated to consider the following order: i. Development of indigenous Christian theology in India, ii. Significance of Paul David Devanandan, iii. Significance of M.M Thomas, iv. The contribution of the Christian institute for the study of Religion and society, v. The contribution of the ecumenical Christian centre, vi. The implication of interfaith dialogue and vii. Significance of the evangelical fellowship of India.^{xi} Along with this, it is important to consider the contributive factors with the origin and development of theology of mission, since they intensify ahead of its shape and future impact in Indian Christian theological circles.

Contributive factors Toward Mission Theology

For the contribution towards the theology of mission, the church of India initiates from the western churches and theologies as a whole. Siga Arles by giving importance to the record of Kaj Baago, Robin H.S Boyd and M.M Thomas stated, no theology, even an indigenous heresy was not able to come to its existence by the Indian church.

Of course, few pioneer P. D Devanandan and M. M Thomas attempted what is developed as Indian Christian theology. M.M Thomas draws comfort in identifying Roy, Sen, Day, Goreh, Mozoomdar, Brahmabandhav, Vivekananda, Radhakrishnan, Gandhi and others put together a theology of national renaissance.^{xii} He says, it was the early attempts of indigenous theologizing of Indian Christians. During this time western missionaries had a negative approach to other faiths whereas Robert De Nobili and Bartholomew Ziegenbalg differed from the general attitude. Nobili present Christianity as universal religion, not as the religion of parangis. Ziegenbalg did not reject all; saw existence of the light of the gospel even in Hindus. The following phenomena are the contributing factors toward theology of mission in India.

Religious Harmony

When the orientalist discern and interpret Hindu, Buddhist and other religious scriptures, it had immensely influenced Christian missionary thinking. The theological response from outside the church was found in writing from Raja Ram Mohan Roy and K.C Sen; as well as Swami Vivekananda, S. Radhakrishnan and M.K Gandhi called Christianity to take its place within a harmony of all religions.^{xiii} They view Christianity need to reformulate its doctrine in India.

Indian Philosophy

Some indigenous theologians arose and suggested Christianity in India to make the appearance of the doctrine in the Indian way of thought. Brahmabandhav believed Christian theology could be reformulated in India by using Indian philosophy. AJ Appasamy promoted Bhakti slant in the understanding of theology, spirituality, revivalism and evangelical piety. Aurobindo Ghose, K. M Banarjee, Chenchiah and others viewed interpretation accordingly. They attempted to interpret the Christian gospel in terms of Indian thought Sankara's *advaita*, Ramanuja's *vishista advaita* and Aurobindo interpretation.^{xiv} V. Chakkarai used Indian terminology referring to incarnation *avyakta* becoming *vyakta* (unmanifest Brahman becoming manifest *Ishvara* in Jesus), the *sat purusha* (the true man), *Mulpurusha* (The original man), *antaryamin* (the indweller), the Holy Spirit. Jesus on the cross fulfilled *Kriya Sakti* (active energy), *Karma Marga* (way of law), and *Jnana Marga* (way of wisdom).^{xv}

Dialogues

P. D Devanandan contributed to the indigenous theological development i.e. dialogue Raymond Panikkar in a spirit of genuine dialogue, seeks to understand Christ is already present in Hinduism. A catholic theologian Abhishiktananda also similarly proposed 'cave of the heart' sharing the common ground of religious dialogue. M. M Thomas also emphasized on dialogues.^{xvi} Indian Christian theological conferences have helped in bringing together church leaders, Christian thinkers, theologians and theological educators meet to formulate a relevant theology of the Indian church in 1942. It was to distinguish dogma the central absolute core and doctrine-relative, interpretation and application, and expression. For Indian Christian theologians' theology is practical and it is missiology. Contextual theology is required. Christ as transforming man and the centre of all theological activity.

P. D Devanandan once used to be the secretary of KT Paul, was influenced by liberal protestant ideas and a pragmatic outlook on life, as a teacher in United Theological College Bangalore was developing the distinction between western and indigenous Christian thought. The Neo-orthodoxy of Karl Barth, Kraemer and Brunner influenced Devanandan. Barth denied the relation in other religious. He criticized those views and disagreed with Kraemer's negative approach to the non-Christian world

and his conclusion with arguments desired the creation of a theology which affirmed a positive approach to other religion. Christian co-operation to other society as social concern were stressed by Chenchiah, Stanley Jones, M.M Thomas, Aurobindo Ghose. For Devanandan Christian participation in social action is the way forward for relevant Christian mission in India. He gave importance to the ministry of reconciliation, *diakonia*, church as a new creation into the world, and movement of the Holy Spirit is in other religions. This became the *Loksangraha* mission. Devanandan developed the theology, a triad component together as the task of mission service (*diakonia*), preaching (*kerygma*) and fellowship (*Koinonia*).^{xvii}

Ideology

M. M Thomas identified with Devanandan for the significant influence upon the development of indigenous Christian theology. His leadership role was in the Christian Institute for the Study of Religion and Society and East Asia Christian Council and World Council of Churches. He was neither professional theologian by formal academic training nor a systematic theologian by practice, but entered into theological commenting. M. M Thomas social thinking grew to political concerns, as a result of the period of study in 1941- 1942, when he researched in Christianity and communism. Gandhian's Ahimsa was his earlier creed but found Marxist ideology as a better political basis for social concern.^{xviii} Thomas' theological keenness widened when he was appointed as the first Asia secretary of the world student Christian federation in Geneva in 1917, then introduced his paper "Man, Machine and Society" in the inaugural assembly of the world council of churches in 1948.

Interpretation

It was an attempt to take theology beyond its structure of dogma and doctrine to its social context. M.M Thomas prioritized hermeneutics and theology; he drew a line between word and work. He also places Christianity as like Chenchiah's raw fact of Christ's death and interiority of Abhishiktananda, did not fully reject mystical or Bhakti tradition, accepted Appasamy's *antaryamin*. Thomas allowed his social consciousness to influence his theology of religions and his ecclesiology and understanding of mission. Christ is not in the *Koinonia* of the word and sacraments, but also in the extension of that *koinonia* in social and secular life which was the logical development of Barthian theology.^{xix}

Humanization

Much of traditional theologies give importance to the divinity of Christ, whereas Thomas with Devanandan gives emphasis to humanization- incarnation more relevant to contemporary mission. On the basis of communist theory, "Am I the brother's keeper? Yes, I am." Thomas developed the theology

of mission in India as *Karma Marga*.^{xx} This has to do with social action to meet the need of people than simply sharing Christ.

Ecumenism

The contribution of the Christian Institute for the Study of Religion and Society played a vital role in nation building. It was with the spirit of ecumenism, social, political concern under the leadership of M.M Thomas, P.D Devanandan and others Christian Institute for the Study of Religion and Society to be contributing agency. However, been criticized by Christians of other nations; since Christian Institute for the Study of Religion and Society was not the same tune in the uniformity with the theology of the west, of course it developed ecumenical theology and mission of the church in India.

It was through M.A Thomas vision Ecumenical Christian Centre came to its existence. He in a slum of Trivandrum worked with college students attach with Dr. S Radhakrishnan. He was acquainted with Gandhi Rajgopalchari, Zakir Hussain and other national leaders. His Ecumenical Christian Centre works with various programs for the development of civilians, conducted political sociological, spiritual and mission-practical theology, education, media, interpret a legal issue, women's concern and youth-oriented programs. Numerous seminars, consultations conferences, innumerable reports, resolutions, statements, papers, theses, research findings and sources of relevant study were available under the Ecumenical Christian Centre. M. A Thomas was followed by K.C Abraham Jonathan Gnanadasan, and later developed a school of Ecumenical theology.^{xxi} It was the effect of the Christian Centre further growth Indian churches into ecumenical oneness, unity of faith and action.

Interfaith Dialogue

Interfaith dialogue is another phenomenon in the theology mission in India. To this, the influence of P.D Devanandan was from Stanley Jones, discussion when with Hindus and public. Devanandan's contribution the dialogue was on a preparatory level. But M.M Thomas wider ecumenism and secular dialogue shape inter-religious interaction, Stanley J. Samartha dialogue in community. To Samartha, theology was conquering other religions and establishing the lordship of Jesus Christ,^{xxii} what the root problem was the people's view- Jesus Christ as the God. It was kind of silent theological revolution that has been taking place as result of the dialogue. It was J. Russell Chandra, Herbert Jai Singh and other developed creative dialogue and attempted like more relevant. They saw Christian participation the social and political movement way forward through inter religious dialogue.^{xxiii}

Arvind Nirmal disagreed with M.M Thomas, Devanandan and agrees with Karl Barth theology and says religious pluralism as gift of the ultimate reality. Christopher Duraisingh was the teacher of United Theological college, General Secretary World Christian Council, two sub-units of the World

Council of Churches one mission and evangelism other concern was with the dialogue. Duraisingh articulates new point; he proposed churches need to work her mission, though God's universal grace and salvific purpose and through the light of Christ. Interfaith dialogue also initiated by many theological seminaries. On the other hand the implications of interfaith dialogue have driven conservative Christians into a reactionary mood, they questioned, saying, it leads to conversion. Vinay Samuel identifies syncretism, but Acharya Dayaprakash Titus overtook articulations by actual involvement in dialogue.^{xxiv}

Holistic Concern

It was in the 18th century, Evangelical awakenings; Great Britain brought a new life of Protestantism. John Wesley's Methodist movement gave importance to mission and evangelism influencing Catholics and Protestants. William Carey's mission Denmark's king influence towards pietism as he sent missionary to India.^{xxv} Carey's work of translation, establishing school led him to be called the father of modern mission. He developed missionary theology as faith in Christ being the duty of unregenerate sinners which was known as the gospel worthy acceptances. His evangelistic method was learning the local language, translation, developed missionary principles worked for the uplift of the poor, outcast, fought against infanticide, etc. His contribution towards ecology and literature is great. In 1819 though Carey appeal to the World Missionary Council to implement holistic mission approach, Andrew Fuller did not accept. That caused delays to propagate the gospel in India thereafter; Ziegenbalg and Henry Platschu emphasized indigenous method of mission.^{xxvi} Towards mission there was an on-going theology with various attempts in the land of India.

Doing Theology of Mission in India

There are three ways of doing theology they are such as philosophical & systematic theology, biblical theology and missional theology. However, in the Indian context, there are also three basic theologizing processes: i. A theology based on one particular religious tradition that has no positive reference whatsoever to other religious traditions- an exclusivist approach. ii. A theology of religions based on one particular religious tradition- an accomodative or inclusivist approach. iii. A theology based on the shared experience of all participants from different traditions- an inter-religious dialogical/ integrative approach.^{xxvii}

Robert De Nobili's theology is based on the method of adaptation/ accommodation. Taking different principles of Hindu theology made parallel with biblical thought to present the gospel in Indian style. Abraham Malapan's priority on theology was of own life, and practice, the priesthood of all against the priesthood of clergy, K.M Banarjee indicated indigenous self-propagation of Indian Christianity. The propagation of the gospel and the spread of Christianity under the divine ascendency to

eradicate Kulinism, Casteism, Social discrimination, inequality and injustice through related scripture of Hinduism attempted to represent biblical examples. In his theology towards mission consists of Hindu scripture like Jesus as *Prajapati*, Christ as *Purusha*, *Mukti* as salvation. Towards theological development Lal Behari Day was passive, but mission theology or the gospel of salvation proposed on the basis of creed and rule of faith by the scripture.^{xxviii}

The interpretation of scripture in the light of the Indian religious books became Nehemiah Goreh's theology of mission such as a Triune God over against monism and pantheism and of sin and redemption over against liberation through illumination. The denominational division of Christianity, multiple doctrines confuse other Indians to accept the truth of the gospel and its mission act, and simple faith is self-sufficient as per Pandita Ramabai. Indian Christians need to be united, if they really want then only the mission work to flourish and they are worthy to preach the gospel. Indian theology of Brahmabandhav Upadhyaya sees Christian religion in the Indian eyes and presented God as *Sat-Cit-Anand*. He advocated integrating the caste system into the church Christocentric theology of C.F Andrews and his belief in the missionary work in the cultural renaissance of India with women's upliftment had seen in the history of mission in India. Indigenous pattern of theology has advocated for Christian mission by K.T Paul to have unity in the church in spite of denominational, racial, caste and religious discrimination. The Indian way of gospel presentation of Sadhu Sunder Singh, standard of Christian faith, Scripture (*Sruti*), the church (*Sabha*), reason and expansion by Chenchiah's theology and "the cave of the heart" were the attempt on missional theology in the early days in India.

Until 1947 there was not much idea about evangelism and mission in India, though the world evangelization initiated in 1900 by the Ecumenical Council, World Missionary Conference at Edinburgh in 1910 and by the International Missionary Council in 1918.^{xxix} There was no paradigm shift in the theology of mission during the first half of the 20th century. It was only during the second half of the 20th century theology of mission has developed and known as like, mission as presence and dialogue, mission as liberation, contextualization, enculturation and holistic theology of mission, Christian particularism and religious pluralism. Prior to this the International Missionary Council (IMC) merged into the World Council of Churches (WCC). The first commission on world mission and evangelism assembly was held in 1963 in Mexico City.^{xxx} They emphasize to witness six continents.

The Commission on World Mission and Evangelism (CWME) Melbourne 1980 conference focus was good news for poor, kingdom of God, human struggle and Christ the model of mission. Again in Lausanne in 1974 ecumenical affirmation on mission and evangelism had fully involved in the conference.^{xxxi} They had nine themes and seven transversal topics which helped to bring correct for the

past mistakes made in the mission approach. Similarly, the World Evangelical Alliance (WEA) established in England in 1846, known by another name the world evangelical fellowship established head quarter in Canada in 2005. The World Evangelical Alliance maintains relation to World Council of Churches (WCC) but faith commitment is totally different and reveals an evangelical nature. In 1999 World Evangelical Alliance's (WEA) mission Commission had conducted in Iguassu, Brazil declare themes based on the scripture to lead all people to experience God's salvation in Jesus Christ.^{xxxii} They focus evangelism, social concern, and ecological concern to understand pluralism. During the second half of the 20th century, many Christians particularly, Paul F Knitter, Raymond Panikkar, John Hick, Stanley Samartha questioned the exclusive claim of Christianity and emphasized religious pluralism. Contextualization relates to the authentic situation of people and make gospel sensible within its own context. Though, it varies region to region, it includes social and ecological concern.^{xxxiii}

Towards the contemporary evangelical contribution Ken Gnanakan differed radically from Samartha he clarified the fact of plurality was neither new for Bible nor for Indian Christians as theological stance. This was because of western guilt complex for colonialism. Colonialism's model is to be discarded without compromising biblical claims, sensitivity to harmonize these claims with the spirit of love and service that Jesus Christ would have demonstrated. In the attempt of communal harmony to build good relation between Christians and others, normative and ultimacy of Jesus Christ to be found to better explicate the significance of Jesus in a context where religious pluralism alarming gospel praxis, humanity, integrity and radicalness is required, a gospel lifestyle in a world of many faiths. The roots of Indian Christian theology lie in the attempt to express what it means to be a follower of Jesus Christ in the South Asian context, characterized by urgent political, religious and socio-economic factors. Consequently Indian Christian theology has been a missionary theology of the heart. Contextually sensitive, yet biblically faithful approach has founded impressive efforts in mission through the region.^{xxxiv}

Today, to do in the practical level in the field, the theology of mission is it the hand of local churches and theological colleges and seminaries.^{xxxv} The local church is entrusted with the task to reach neighbours, statesman, countrymen and other with the gospel of Jesus Christ Theological seminaries need to promote evangelism and mission in India. Missiology has a twofold task in respect to theology and in respect to the missionary praxis. It performs within the content of theological discipline, missiology a critical function by continuously challenging theology to accompany the gospel on its journey through the nations and through the times. In this role missiology acts as gadfly in the house of theology to reach everywhere facing all of its challengers within and outside. The mission has to do with

the dynamic relation between God and humankind.^{xxxvi} The mission is an inter-subjective reality in which missiologists missionaries and the people among whom they labour are all partners.

Theology of Mission in Nutshell

Theology of mission in India is being shaped thorough various mission models. They are such as accommodation adaptation, indigenous, indigenization, enculturation, interfaith dialogues, religious pluralism, then Contextualization and final on going attempt model is a holistic approach of mission. But the real theology in India is developed through mission personnel and their ideology, philosophy, interpretation as it implemented accordingly to the need of the hour.^{xxxvii} Only within religious perspective the Hindu religious philosophy became a lens to see biblical truth in Indian ways. They are such as *avykta*, *vykta*, *prajapati mukti*, *maya*, *purusha*, *mulpurusha*, *logos*, etc. These are various terms missionaries have accommodated to present gospel truth to the Indians. Within Christianity the internal influences from two main streams, i.e. ecumenical and evangelical became determinative agents for Indian Christian theologies at this time. It was more based on the spiritual experience of people, situational need and preoccupied background led people to have their theological understanding. However, the biblical and systematic theology can never be neglected through missional attempt while in the midst colonial, imperialism, secularization and social backwardness.^{xxxviii}

The recent debate of contextualization has been carried mainly among those engaged in cultural what to be called foreign missions; the actual word contextualization is of recent coinage. Older discussions used such terms as indigenization, accommodation, and the reasons for dissatisfaction with these words because they have tended to relate the past traditions and underestimate the forces of making for change.^{xxxix} They have implied what the missionaries brought with them is pure and must adopt those who do not have Christian culture. But the word ‘contextualization’ avoids these dangers and direct attention to the need to communicate gospel that speaks God’s word to the total context in which people are now living and have to make their own decision. Contextualization also has to do with religious dialogue or interfaith dialogue, liberation, enculturation, religious pluralism. Holistic theology of mission concerns for an overall development of society without negligence of individual salvation. In the study on the subject theology of mission in India mostly sees the shape of theology is connected with doing theology by missionaries and Indian converts. This urge for mission has kindled from the Bible and its very concept. People those who come to a fuller understanding of their faith and into godly action in thought of others have developed it. For the subaltern community, liberation/Dalit theology has been the part of Indian theology. James Massey explains in his book, “Rethinking Theology in India,” about this, when dealing about Christianity in the twenty first century. Theologies in the process of

Mission in India have developed according to the need of the hour and start the progressive change with retaining the basic doctrine of the Bible. There are theologies like tribal theology, Feminist theology, and so on started with the advent of the gospel.^{x1} The rise of theology in India had to do with model of doing. An effective theology always requires a lot of communicative skill language and appropriate context. The background of particular Context helps missionaries to present their theology in a relevant manner.

There are three models which play very important role in presenting God's word in India. They are adaptation accommodation, contextualization and holistic theology of mission. Accommodation is a very early model which brought another dangerous thing that is syncretism. Though it is very indigenous approach, but tends to accommodate the very essence of both systematic and biblical theology. Indian theologies were not appended to western theologies, but expressions of the life and struggles of the Indians as well as the Indian Christians in their own context. The division of ecumenical and evangelical which is applicable to the western churches is not applicable to Indians. An Ecumenical Association of Third World Theologians (EATWOT) in 1976 holds that third world theologies are born out of spiritual experiences.^{x1i} It is people centered theologies focusing on the areas of Christology, ecclesiology, Soteriology interpreting salvation in terms of liberation and humanization.

Ecumenism faces internal and external challenges. Ecumenism wanted to have unity among Christians and other religions civil society and secular movements. It also faces major challenges in the exclusive claim, the Indians wanted to see Christ in their perspective, they say, Christianity needed to be rooted and the plant should be allowed to grow in the new soil of India. The process of indigenization and contextualization attempt to relate the gospel to pluralistic context. Contextualization is the process of relating gospel text to the context.^{x1ii} Contextualization of mission concerns of the very context of living. It is to relate the word of God and build a theology in the given context. Contextual theology has to do with various issues, approaches and methods Holistic approach of doing theology is concerned all the areas of society. This is not only religious but also has humanitarian concern. The formulation of theology is a task. This also means study of systematic and philosophical theology from a missional perspective, in a pluralistic society in the Indian context, it is a task to reach Hindus, Buddhists, Muslims, Sikhs and all others. If this is the case Christians must have an appropriate missional theology to do mission in India.^{x1iii}

Conclusion

The state of theology of mission in the pluralistic Indian context is very uncertain to determine and state its theology in a specific name or kind. Since there had been much mixed missional conjunctions from the very inception of theology. The theology is in the Indian way of thought from the biblical world view, and the adequate relevancy of scripture the Indian lenses of and thinkers have modified the systematic and biblical theology into Indian convenience. In terms of mission the theological dogma and its praxis are valued. However, the good part of missional theology is that in India it reflects its attempt of mission perspective, method and relationship with other religions.

In view of this fact, theology of mission is been understood by means of enculturation, contextualization, indigenization, accommodation, dialogue, pluralism with various mission issues. The western world has introduced the Roman Catholicism and protestant theology in India. Theology of mission is in the progressive level in pluralistic society in order to bring the better biblical world view in the various theological frame works. Theology of mission in India has a mixture of systematic and biblical theology in an ecumenical and evangelical way of presentation when missionaries and Indian converts were making an attempt to theologize by means of adaptation/ accommodation, contextualization, dialogue, humanization and other socio-theological style dealing with various issues. It also makes an attempt to bring an adequate interpretation of scripture to relate to its context, especially Indian thoughts for worship, ministry and mission.

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