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A table of contents for *Indian Journal of Theology* can be found here:

[https://biblicalstudies.org.uk/articles\\_ijt\\_01.php](https://biblicalstudies.org.uk/articles_ijt_01.php)

## The Indian Christian Theological Association

The Indian Christian Theological Association has had a chequered history. It was founded as long ago as December, 1942, and has sponsored several Conferences, such as the notable meeting at Jabalpur in 1950 which was the scene of a stimulating confrontation between Mr. C. Chenchiah and Professor Emil Brunner. Of more recent years its activities have been given generous financial support by the Christian Institute for the Study of Religion and Society, and under the joint sponsorship of CISRS and ICTA conferences have been held and papers published on 'Doctrines of Creation' and 'Indian Understandings of Jesus Christ'.

Most recently a grant from the Board of Theological Education of the National Christian Council made possible a further conference at Nagpur in March, 1965, on the theme, 'The Gospel and History in India Today', and papers read at this conference are being published in the current and forthcoming numbers of the *Indian Journal of Theology*.

At the Nagpur meeting the Rev. Dr. Russell Chandran, Principal of the United Theological College, Bangalore, was elected Chairman, and it was resolved to attempt to put the Association and its activities on a more regular basis, by increasing its membership and regularizing subscriptions. It was felt that there must be many in India, professional teachers of theology, ministers, and lay men and women, who are concerned for the development of Christian theology in the context of the Indian Church and Indian culture. While much valuable work is being done in the fields of Biblical Studies, Sociology, the History of Religions and Church History, there remains open a vast area for theological study in the disciplines of systematic and dogmatic theology. It is to this field that the Association is pledged to direct its energies.

From its inception the ICTA has proved a meeting ground for Roman Catholic and Protestant scholars. We hope that this collaboration will grow, and that Christians of every shade of theological opinion will share in the work of the Association. The Association's aims are defined as follows:

1. A major conference on some theological theme shall be held every three years.

2. As and when opportunity arises, smaller conferences of a more regional nature and limited scope may be convened.
3. We hope to encourage the writing of articles on theological themes, and develop a policy of publication of such articles in association with the *Indian Journal of Theology*.
4. We hope to encourage the production and editing from time to time of books which will contribute to the development of Christian theology in an Indian context.

Membership in the Association is open to all Christian ministers and laymen who have a scholarly concern for the aims of the Association, on payment of an annual subscription of Rs.5 *per annum*. Readers of this note who are interested in joining the Association are invited to communicate with the Secretary-Treasurer, Rev. J. C. Hindley, Serampore College, Serampore, West Bengal.

J. C. HINDLEY

## The Catholic View of the Historicity of the Gospels

FR. O. VERCRUYSSSE, S.J.

For nearly a century the relationship between the Jesus of history and the Christ of faith has been a lively issue. Nineteenth-century scholars, trained in critical methods of historiography, first tried to find in the Gospels 'pure history without faith'; in a later stage of critical study other scholars claimed to find in the same Gospels 'pure faith without history'! Since 1919 the Form-Criticism of the Bultmannians has thrown still greater doubt on the historicity of the Gospels. It is claimed that history about Jesus is irrelevant to faith in Christ.

Scholars in the West do not perhaps realize what a problem they create for the churches in the East by minimizing the historical value of the Gospels. If it is suggested that Christians give up Revelation 'in' history, how does Christianity still differ from non-Christian religions? If the Gospels express mere myths and symbols of human existence or of mere 'eternal truths', unconnected with events, how do we still uphold the