

Editorial

Multiplicity of culture is a phenomenon that can no more be ignored. No rational philosophy of life or policies of human development can be built without responding positively to the plurality of the human community, be it political or economic or cultural. Today plurality of the human community has become a formative factor in the understanding and development of any doctrine that deals with societal formation and change. It is all the more so in the development of Theology, particularly in the Indian context. The diversity of faiths and understandings of human situation and its goal are to make their due contribution to the articulation of the Christian faith.

Hence, authors from Hindu background versed in Hindu scriptures naturally articulate christology robing Jesus with Hindu metaphysical concepts. Tribals and Dalits in the absence of their own written scriptures articulate their 'Jesology' taking analogy from their own respective tradition, and present 'Jesus' as the eternal leader of the oppressed, who forms new humanity.

All such articulations of faith in presenting Jesus to others have missiological values, for we live in a heterogeneous pluralistic environment, where different approaches to truth to make it relevant to ones own context is a natural necessity.

Keeping this in mind, we need to look at Christian writings originating in India and learn from one another.

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