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## Mission in a Changing World

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### INTRODUCTION

The word 'mission' finds its meaning and expression in one's experience of God's call to serve God and his people, for the actualization of the plan of God for the universe. His plan is nothing but salvation of humanity, which finds its fulfillment in the redemptive act of Christ. Now, the Church appropriates the mission of Jesus, that is the establishment of Kingdom, and strives to complete the task of the missionary Jesus by imparting God's love. The Church being 'missionary by her very nature'<sup>i</sup>, it may be said that the history of the Church is also the history of Christian mission. Such history illustrates what the Church understood its mission to be, how it was carried out, where the emphasis was placed. Hence, the study of the evangelizing activity of the Church and the ways in which it is carried out is termed missiology<sup>ii</sup>. The Church has seen many stages in the evolution of the theology and practice of its mission in and to the world, beginning with the apostolic community to this modern age. With the dawn of 3<sup>rd</sup> millennium, the Church has entered into a new age of mission in the context of revolutions in the fields of science and technology. Mission is that aspect of the Church which breathes life into it, by which she becomes a dynamic institution involved in a process. However, the significance of mission seems to be carrying less weight in modern society where a dichotomy between the sacred and the secular privatizes and relativizes matters of faith. But the Church, motivated by her Lord, has the inner strength to overcome all hurdles and to realize the Kingdom of God here on earth for the betterment of humanity. Thus, mission gains crucial significance in this modern, secular and pluralistic world.

### 1. JESUS AND MISSION

The universal plan of God is manifested in the incarnation. Jesus by his redeeming act brings in the salvific plan so that humanity may taste the divine love. This message of love is carried out by Jesus in the spread of Kingdom of God. Thus he says, "repent and believe in the good news" (Mk 1:15) for "in fact the Kingdom of God is among you" (Lk 17:21). Jesus' preaching of God's love by word was not only to spiritualize individuals, but also to reform the social structure, which is expressive by his deeds of mercy towards the poor, marginalized and those who lived in the periphery (Mt 11:5). Jesus realizes this task of bringing love, justice and salvation from the mandate he receives from above (Mk 9:7; and this is an affirmation of his mission to the world (Lk 4:18-19). Jesus has not left any stone unturned to realize his mission. His words and deeds bear witness as the mission of the Father. And the mission of the Church is to do what Jesus did, following him as the way to God, loving him as the source of life and holding him as the truth (Jn 14:6). Jesus' 'Abba experience' serves as the foundation and his Spirit as impetus to our mission today.

#### 1.1 *Mission yesterday and today*

Mission of the past can be understood from the way Church understood the plan of God. A thorough analysis of the activity of the Church down through the centuries would reveal that the Church was much centred on the spiritual upliftment of people by imparting faith.

Nevertheless, in recent past lot of discussion has gone into the new approach towards mission. Mission today no more remains as conquest, crusade, colonialism or campaign for baptism, but the content of mission is gathered from the socio-economic, cultural and political context. The consequence of this new approach inverts the hierarchy of the Church and places her at the service of humanity. Now, the purpose of her existence is mission-centered as Vatican II clearly states that "Church on the earth is by its very nature missionary" and she carries out the plan of God flowing from his fountain like love"<sup>iii</sup>. However, the aim of the Church is no more numerical expansion but spreading of the love that she upholds because baptism and planting of Church is questioned in various parts of the world. Thus, the Church has to modify her views according to particular contexts. "It may be a solidarity with the poor against oppression and domination in Latin America; in Africa it may be a fraternity within and across autonomous cultures; in Asia it may be a solidarity amidst the diversity of religions"<sup>iv</sup>. From this point of view, evangelization, which includes the proclamation of Christ and carrying forth the good news to every sector of the human race in order to convert the hearts of men and women and renew the human race, gains importance<sup>v</sup>.

## **1.2 Mission and civil society**

History affirms that society has never been the same for over the ages. Neither the structure nor the values, neither the art of living nor the aspirations of society remain the same, but always evolve. In the same way, the mission of the Church also is ever evolving according to the dynamism of civil society. Now the mode of mission or evangelization being proclamation and building up of the Kingdom, the value of mission depends in the Church's commitment to civil society. To realize her goal it is necessary for the Church to consider the dynamism that keeps society in a flux. However, well-equipped may be, the Church has to discover new ways and means to fulfill her mission in the modern world. Not only the Church but the whole world is facing the daunting aspect of complexity amidst modernity and pluralism.

## **1.3 Complexity of civil society**

The age of revolution in knowledge, science and technology largely succeeds in compressing the world into a global village, but it brings in miseries of every sort. The day human race stepped into the age of renaissance, they have taken a big leap from dream to reality, placing hope in the aptitudes of knowledge and science. The efforts of human mind have brought enormous results in the fields of science, economy, agriculture and communication. In fact today every political decision is affected by the development of science. Though the living conditions today have improved a hundred fold, there are many complexities and problems that society will face: globalization, free economy, homogenization, relativity of religion and moral principles, growing disparity between the rich and the poor, environmental degradation and growth of population. These critical complexities no doubt pose numerous challenges to the church's mission today. The complexities and dynamic aspects of society like modernity, pluralism and secularization have given a wake up call for mission.

### **1.3.1 Modernity**

Modernity today is the result of infusion of knowledge and technology. This brings about unforeseeable effects on economics, science, politics and living patterns. Taking a constructive view of modernity, it can be affirmed that modernization is a fitting answer to the growing demands for material prosperity today. Modernization binds the whole human race into a bond of new humanity, by communication revolution. It has facilitated the raising of living standards today. However, it has altered our views so much that 'modernity' creeps into the people's mind and subordinates the traditional values and even disregards them. This has paved the way for relativizing religion, ethical norms and the culture of society. Modernity has brought the attitudes of materialism, consumerism, pragmatism, etc., that spiritual values are very much sidelined, and religious practices are considered as absolute. It jeopardizes the foundation and structure of society because, "as the process of modernity pushes forward, persons become more and more self conscious, less willing to admit or accept limits, less able to make long commitments, frequently distrustful of communal purpose and uncomfortable with mediating authorities"<sup>vi</sup>.

### **1.3.2 Secularization**

The gradual disintegration of all mythical and religious legitimization of society under a reasoning process can be called as secularization. But in the multi-religious setting of India, secularization would mean equal status given to all religions. In both the cases, there is a danger of privatization of religion. Secularization manifesting the relative value of religions draws people towards what is more creative, visible and profitable, in a way infusing pragmatism. The general feeling is that "there is a less need to look outside and above for God to give meaning to life, when explanation from within and answer from below are increasing"<sup>vii</sup>. The obvious consequence of secularization is privatization of religious belief and practice, in that it makes the influence of religions on society less and less effective.

### **1.3.3 Pluralism**

Pluralism in civil society denotes the co-existence of diverse ethnic, linguistic and cultural milieus. This pluralism in fact is not a ground for division but this gives identity to people. Human society is such that right from its origin, it consisted of a "bewildering variety of races, religions, cultures, languages, customs, produced by an uninterrupted historic process"<sup>viii</sup>. Amidst this plurality of culture and religions, the influence of modernity and secularization is such that society faces an uphill task to maintain the normative values of religions and culture. The main threatening aspect of these developments is growing fundamentalism. An unhealthy pluralism leads to individualism, pragmatism and its backlash, fundamentalism. Fundamentalism gives rise to religious intolerance, communal disharmony and aggressive homogenization.

Challenges to religion that are posed by these diverse factors are also a cause behind increasing gap between the sacred and secular. All religions are confronted with modernity, secularization and pluralism. Should the extroverted Church revamp her strategy to save the world or leave the world in this prevailing state of affairs? The multifaceted features of society today are forcing us to find a new way of being Church and experiencing God, an experience which permeates, integrates, energizes for action, and which will bring human and divine values into the secular domain<sup>x</sup>.

## **2. SIGNIFICANCE OF MISSION**

Mission of the Church gains significance from the fact that the mission of God is incomplete and this world is in need of the Church. To make the Church's mission effective a look into the world or observing the signs of the time is required. The need of the hour is to assess the predicaments in which the world finds itself today. The paradoxes of the world today are production is more but billions go hungry, revolution in knowledge but ignorance is rife, medical science promises longevity of life but has no answer for mysterious disease like AIDS, invention of new spirituality but morality is at its low. Besides these, the world is facing the imminent threat of a total extinction from nuclear powers and environmental degradation. Amidst growing communal and ethnic violence, abuse of human rights, degradation of moral values and lack of peace, the doom of love and justice is predictable. The Church is aware of these predicaments of the world. By her mission she is trying to respond to this situation precisely. Now the role of the Church is to be a proper channel of liberation. This liberative action of the Church is not soteriological alone, but liberation from the perspective of wholeness. Thus, the role of the Church is more significant today than ever before. Hence, the Church assumes various roles to bring forth the world from darkness to light, from untruth to truth and from death to life by imparting God's love.

### **2.1 Agent of life**

Loss of human life due to violence, war, abortion, drug abuse, etc., shows that life is no more a precious gift of God but an object to be used and thrown out. Hatred between nations, ethnic groups, religions spills into bloodshed every day. Use of drugs to stimulate the body and enhance pleasure, pre-marital sex and abortion, sensual desire resulting in rape, child abuse, etc., are rampant in our midst. The preciousness and meaning of life is lost only because humans in some way have lost the sense of being human. Greed for power, money and pleasure take priority over human's natural tendency to unfold as human. This phenomenon is the result of having no absolute moral standard to live life, as humans should. At this juncture, where human values have lost their hold over society, the Church has a greater responsibility to promote values of the Gospel for a better way of being human.

### **2.2 Agent of peace**

Considerable increase in nuclear weapons, communal violence, cross-boarder terrorism and poverty are signs that this world lacks peace and real love. Looking at the political instability and social evil, the attainment of peace seems to elude humanity. Jesus says, "peace I leave you, my peace I give to you" (Jn 14:27). Glancing at the turmoil of the world, the church feels that there is a greater need of peace today. The mission today is to impart that peace which she has inherited from Christ. When the world is torn apart by various factors and is devoid of peace, life and values, the Church's mission is to be the promoter of life, moral values and peace and it should truly become the conscience of the world.

### **2.3 Agent of morality**

One of the dimensions of the Church's mission is to be an agent to promote moral life. At this juncture of history when the yardstick of objective good and evil have become obsolete, everybody decides what is good for him or her in a pragmatic way. Values of society are no more a binding force for unity. Concerns for family and society are not receiving proper attention and care as they should. The generation-gap is ever widening, soaring the relationship in the family and in society. In the West, growing individualism is becoming a matter of concern as it gives rise to anxiety, stress and high rate of suicides. Westernization in the East deteriorate the cultural, ethical, and religious values. This trend will paralyze society by robbing the vitality and the values which are the foundations of society. Now, the Church has an obligation to promote value-based education to stabilize society towards a better relationship, understanding and mutual development. The primary concern of the Church is to concientize the people about the adverse effects of holding to relativity of values and the need for adhering to absolute ethical norms.

## 2.4 *Liberative approach*

The Church's mission is to liberate people from all forms of oppression. Social injustice keeps the majority of the world population in poverty, which is one of the burning problems of today. The theme of liberation and human promotion touches the very core of the Gospel. In the Pastoral Constitution on the Church in the Modern World, speaking about the aspirations of humanity, the council singles out the longing for justice, liberation and human promotion as characteristic of our age<sup>x</sup>. There is a greater need for awareness regarding the injustice prevailing in the experiences of poverty, the flagrant injustice to minority groups, the unjust economic and social structure, the racial and the ideological injustice and division<sup>1</sup>. Along with these phenomena, there is a concern for peace. The fact of economic interdependence of nation is a clear indication that liberation, peace and human development can only be achieved by effective human solidarity. When the Church looks at liberation, it focuses on the holistic view of liberation which is considered as an integral dimension of evangelization. *Evangelii Nuntiandi* declares that "there are close links between evangelization and human development, that is, development and liberation"<sup>xi</sup>. This holistic view of liberation is achieved in three stages. The first one is salvation, not only of soul but also for the whole person, the second stage, efforts to realize the eschatological features of history, by converting the world into God's plan of fulfillment and unity and the third phase is living out the faith we adhere to by deeds of love, service and sacrifice<sup>xii</sup>. Thus, liberation becomes more genuine and concrete when we bring about justice for the poor.

### 2.4.1. *Justice*

The God of love demands justice for the liberation of his people from the bonds of poverty, social evil, hatred, economic and political structures. We see in O.T. that Yahweh asks the Pharaoh to "let my people go" (Ex 4:23, 7:16). Today our call to faith is a call to justice because "the vision of new humanity of freedom, fellowship and justice is in confrontation with an actual world where there is poverty, oppression, unfreedom, inequality and hatred"<sup>xiii</sup>. The Church's commitment to Christ is commitment to bring justice. Will the Church remain silent when people live in poverty, made poor by the oppressive economic, political and social structures? Can the Church refrain from raising her voice when, people are robbed of human dignity by caste system, gender discrimination, class structure and racial discrimination? Can the Church fulfill her mission without addressing these social problems? Jesus stood against the conventional laws and structures that were the causes of social evils. Hence the mission of the Church is to free human beings from the shackles of injustice.

### 2.4.2 *Commitment to the poor*

In all ages, the Church has striven to resolve the question of poverty and considered it as a part of her mission to witness to God's plan for humanity. Today there is a new missionary and social awareness in the Church. 'Option for the poor' has assumed a new dimension, of stronger solidarity with the poor and prophetic mission to the poor. Option for the poor goes beyond works of mercy to questioning the unjust structures that produce poverty<sup>xiv</sup>. The Church is called upon to opt for the poor and therefore mission is for the poor, the marginalized and those who live in the periphery. World today witnesses mass poverty, in spite of modern technology, which promises to alleviate misery. However, people are poor because they are precisely victims of unjust economic and political policies coupled with social evils. Besides poverty in economic terms, poverty is also linked with denial of rights and duties. The abuse of fundamental rights implies "living without dignity and a sense of self worth"<sup>xv</sup>. It is rightly pointed out that: People who are discriminated against and denied their rights because of colour, race, gender, or caste are made to feel less human. In the past when hierarchies in societies were accepted without question, this may not have posed a serious problem. But today when equality in dignity and democracy as participation are considered desirable everywhere and proclaimed as ideal, those denials to some people for reasons for which they are not responsible is very oppressive.<sup>xvi</sup>

Today, more than ever before, the Church has to stand in solidarity with the poor in order to uphold the manifesto of Jesus which reveals that his mission was to liberate all those who were in captivity (Lk 4:18-19). "The bulk of four gospels makes it amply clear that this mission mainly consisted of his ministry to the marginalized"<sup>xvii</sup>. Jesus' proclamation to the poor is not merely an economic programme but God's own initiative and fight to restore to all the God-given dignity and full meaning of life, The Church has to concentrate more on the deprived state of humanity that the untouchables, the dispossessed, the deaf, and the dumb declare in silent words<sup>2</sup>. In our evangelization more than solidarity with the poor, we require sharing the life of the poor, not remaining neutral. Options for the poor would mean championing the cause of bringing justice, good living, giving rights and duties and being prepared to render service when there is a need.

## **2.5 Dialogue**

The next best approach of the Christian mission would be to consider a dialogical approach in today's pluralistic society. The Christian mission being a mission to the world, interacts with diverse churches, religions and multidimensional aspects like science, technology, etc. Dialogue being a give and take process with an attitude of mutuality, we require a spirit of openness and acceptance. Dialogue is a relational process and a method of extracting truth. Evangelizing the world would mean purifying the world of its evil that dampens the functioning of society. As we come across cultures, religions and other established and developing factors, our duty is to rebuild society in accordance with the Gospel values.

### **2.5.1. Dialogue with cultures**

The faith that the Church professes and practices is carrying a culture totally different from where the mission is carried out. An uphill task therefore is faced by both those who do mission work and those who encounter the missionaries. The need of the hour therefore is 'inculturation'. For a better proclamation of Kingdom values, the Gospel needs to be inculturated. This ultimately points to the need for building up of a local church. By local church we mean the historical actualization of the mystery of God in Christ<sup>xviii</sup> in a particular people, whether it be cultural, linguistic, social, geographical or national group. Inculturation is not simply the internal adaptation of certain aspects of the life and practice of the Church by taking some new elements from a new culture, but inculturations is the result of genuine encounter of Christ and the Gospel with the soul or spirit of a culture or people<sup>xix</sup>. By inculturation, the Gospel of Christian faith will be purified from its human deficiencies and on the other hand, Gospel will be enriched and its catholicity will be enhanced. This process would serve as a better way of communicating values for society.

### **2.5.2. Dialogue with religions**

Besides dialogue with cultures, there is a greater need for dialogue between all religions for "mission towards authentic liberation, should call for a greater, dialogue between all religions and finally should be incarnated into the local cultures<sup>xx</sup>." The dialogue with other religions must be a liberative dialogue as relativity of religion poses the threat of communalism and fundamentalism. In a multi-religious society one cannot think of building a just society without the effective co-operation of all religions, to work for liberation and to establish the Reign of God here and now. In inter-religious dialogue, the aim is to be enriched by the wisdom and the practice of other religious traditions in the quest of harmony and truth<sup>xxi</sup>. The mission of the Church in a multi-dimensional religious context is to enter into deep levels of communion with the religions and cultures. The dialogue among religions would mean a step towards "a common moral and spiritual foundation....,emphasizing the values and moral principles that must guide options, decisions, and behavior in public life<sup>xxii</sup>."

### **2.5.3 Dialogue with pluri-dimensional society**

Dialogue would imply a dialogue with scientific and technological advancement, dialogue with political development, dialogue with social and international organizations, dialogue with ethical problems. This might facilitate, a better understanding of the mission in a scientifically and technologically advanced culture and enhance the mission itself of the Church.

## **2.6 Prophetic approach**

The Church has a divine mandate, 'a sense of being sent by God to his people on a prophetic mission. The call of the prophets was towards a mission for social justice, acting on behalf of God to redeem his people. The major part of the prophetic mission was to foresee the calamity that would befall on nation and caution the people. In today's world where uncertainty and insecurity prevail, it is the Church's duty to interpret the signs of the time. When the world faces the threat of total annihilation from nuclear weapons and ecological disaster, the Church has the duty to concentrate the world about the danger posed by them. By environmental destruction we invite nature's fury in the form of flood, draught and the extinction of rare species. In this case, the mission of the Church becomes more cosmic, a mission that "embraces everything; not only human beings but also whole creation"<sup>xxiii</sup>. The Church's prophetic role in the context of natural disasters acquires a new dimension for it is where the victims lose their faith in God, who is the creator of the universe. In this case, how far the Church will try to restore the faith of the people? "Prophets burned with zeal for Yahweh and were fully committed to his people"<sup>3</sup>. It is part of the Church's prophetic mission today to commit herself to the poor, the lonely and the marginalized to bring hope, love and life.

### **2.6.1 New way of being Church**

The Church's mission in civil society is to transform it from within because "for the Church evangelizing

means bringing its influence on transforming humanity from within and making it anew. The purpose of evangelization therefore is precisely the interior change, a change of person and the collective conscious<sup>xxiv</sup>. Thus the evangelization of the world requires first of all a change of interior life of the Church itself. Today "a mere repetition of creedal statements and traditional symbols and rituals will not be sufficient. We have to seek to persuade, to convince; we have to create new symbols. We have to make religion meaningful to the contemporary world<sup>xxv</sup>". Thus, our mission today is multidimensional which calls the Church to be a "New Church". In this context, the emphasis is laid upon indigenous Church. This Church should live up to the value, faith, ethos and the very life style of the people.

## **2.7 Global mission**

As the world is shrinking into a global village, the Church's mission is not confined to a particular context but transcends all the barriers of religions, cultures and traditions. Thus, the prerequisite would be openness to understand and assimilate other religious values, traditions and cultures. The Church needs to enter into the life of the people carrying the Gospel message through local symbols and cultures. Global mission with a global vision also would help to respond to various situations of the world. The divine plan of God is the salvation of all, therefore a global mission is indispensable to materialize the divine plan of God. Eventually the Church's mission is aimed at the unity of people amidst diversity of beliefs, cultures and socio-political structure<sup>xxvi</sup>.

### **2.7.1 Inclusivism**

All through its history, the Church has firmly held and proclaimed its uniqueness as the means of salvation. However, today plurality of religion is a next door reality. Therefore, there is a need for acknowledging the values and the soteriological significance of other faiths. The Church accepts the soteriological value and goodness of other religions from the common ground that "all humans form but one community and all share in a common destiny<sup>xxvii</sup>". This inclusive attitude is required to foster inter-religious dialogue, inculturation and unity. The inclusive attitude makes the Church's mission "mission of an extroverted Church<sup>xxviii</sup>". The Christian God is a God of other-centeredness, which is clear from the manifestation of his love through creation and incarnation. He reveals through all creation his divine love, and the response to his revelation is our faith. God does not exclude anybody from benefiting from his reign. Thus, the divine mystery, the Church has to include all and give equal status to all. This is the other-centeredness of the mission of the Church. An other-centred Church is in communion with other faiths and will strive to achieve fuller communion. An extroverted mission sees the importance of all aspects of human life and human history. It will engage in dynamic presence rather than expansion. Eventually an extroverted mission is a Kingdom-centred mission which aims at not only reaching to a responsive group but to the whole humanity.

### **2.7.2 Kingdom-oriented and Christ-centred**

Today we witness thousands of organizations involved in social works, corresponding to the work done by the Church. But the service of the Church cannot be equated with that of other social organizations for Church renders her service because of her conviction that her mission is to continue the mission of Jesus to bring about a fuller human life. Thus, in the Church's mission Christ takes the centrestage as medium, guide, inspiration and source. The Church is deeply rooted and imbued with the Gospel values and goes out to serve the humanity. The centrality of Christ in a way is not fundamentalism but adherence to the values of the Kingdom. The wholeness that Jesus offered through his life passion death and resurrection is a real life, a life of God as he said, "I came that they may have life and life in abundance" (Jn 10:10). Today the Church is striving to offer this life of Christ to humanity and thereby the wholeness which he has promised. By imparting the life of Christ, the Church is building the community that is the Kingdom of God, where the reign of God is realized. Thus, the mission of the Church being Christ-centred is oriented toward creating the Kingdom of God.

### **2.7.3 Witness of life**

Jesus has not only called the Church to be with him but also to be a sign and sacrament of God's love to the world. One of the authentic ways of fulfilling our mission is to live a life of witness to the Gospel values. The whole of Jesus' life was a God-centred and love-centred ministry and "even the death and resurrection of Jesus are a consequence of his ministry<sup>xxix</sup>". Jesus lived his life based on principles of love. Thus, his life was a manifestation of God's love and the love of neighbour. Now, the life of the Church is to "continue the Son's mission of revealing the Father, realizing his reign<sup>xxx</sup>". Therefore, "Christianity is not a set of ideas, but a celebration, an articulation of a historical event, that is, God's self-manifestation, and the response to it, made visible in Jesus Christ. Thus, Christianity is not primarily a question of believing and professing but living<sup>xxxi</sup>". Today what we need is not mere emphasis on what Jesus was, but on imitating what he did. Whatever approach the Church may assume, the primary and fundamental task of the Church is to preach and establish the Kingdom of God in imitating and following the person of Christ. Thus, the basis of our

mission needs real and genuine God experience. This should be expressed through our deeds because "the gospel is not something to be believed, rather it is a way of life, a message to transform life"<sup>xxxii</sup>

## CONCLUSION

The true happiness of being a Christian is to feel and be one with the people of God. And *Gaudium et Spes* speaks so vividly that "the joy and hope, the grief and anguish of men of our time, especially of those who are poor or afflicted in any way, are the joy and hope, the grief and anguish of the followers of Christ as well"<sup>xxxiii</sup>. Our critical analysis of the world gives a sympathetic portrayal of the mankind today. Now the responsibility of the Church's mission towards this battered world gains an enormous importance. The Church has the mandate and the power to transform the world. The Church can bring love, peace and hope by imparting the Gospel values. The Church through her mission calls us for an encounter with Jesus Christ, which would be the basis for our transformation. The challenge and duty of every Christian is to share the sufferings of the masses and change them into a struggle for liberation, which is the beginning of the new life. In the face of hunger, injustice and violence, the people of God have to bring smile to those who suffer, and are called to comfort them in soothing words by saying 'God loves you'. Now, as men and women belonging to one holy Catholic Church, do we have any concrete step or duty towards these unfortunate and helpless people, who are in a state of hopelessness and despair? If we believe that Christ is our hope, it follows that this hope is not just teaching a catalogue of things to come. Rather it is Christ in person, Christ in action, Christ in words. Above all Christ in being and becoming. Through this, our hope has to be incarnated. And that has to show that this incarnation is an intersection between helplessness and transcendence. As long as we are with God there is hope for creating a new world and a new humanity.

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### End Notes

<sup>1</sup> *Ad Gentes*, No. 2.

<sup>2</sup> Karl Muller, "Missiology An Introduction", *Following Christ in Mission: A Foundational Course on Missiology*, Sebastian Koretemprel (ed.) (Mumbai: Pauline Publication, 1995) p. 21.

<sup>3</sup> *Ad Gentes*, Nos. 2,6.

<sup>4</sup> Jacob Kavunkal, *The "ABBA" Experience of Jesus: Model and Motive for Mission*, (Indore: Satprakashan Sanchar Kendra, 1995) p. 19.

<sup>5</sup> *Evangelii Nuntiandi*, Nos. 17,18.

<sup>6</sup> Desmond O'Donnel, "Evangelization: The Challenge of Modernity", *Trends in Mission: Towards the Third Millennium*, William Jenkinson and Helen O'Sullivan (eds.), (New York: Orbis Books, 1999) p. 120.

<sup>7</sup> *Ibid.*, p.122.

<sup>8</sup> Jacob Kavunkal, *To Gather Them into One*, (Indore: Satprakashan Sanchar Kendra, 1985) p. 1.

<sup>9</sup> Desmond O'Donnel, "Evangelization", p. 122.

<sup>10</sup> *Gaudium et Spes*, Nos 6,9.

<sup>11</sup> Ramon Macias Altore, "Liberation and Human Promotion", *Following Christ in Mission: A Foundational Course on Missiology*, Sebastian Koretemprel (ed.), (Mumbai: Pauline Publications, 1995), p.121.

<sup>12</sup> *Evangelii Nuntiandi*, No. 31.

<sup>13</sup> Michael Amaldoss, "Challenges to Mission", *Trends in Mission: Towards the Third Millennium*, William Jenkinson and Helene O'Sullivan (eds.), (New York: Orbis Books, 1999), p. 379.

<sup>14</sup> *Ibid.*, p.380.

<sup>15</sup> Ramon Macias Altore, "Liberation", p. 123.

<sup>16</sup> Michael Amaldoss, "Challenges to Mission", p. 382.

<sup>17</sup> *Ibid.*

<sup>18</sup> Anto Karokaran, "Discipleship: A Call for Sending", *Third Millennium*, 1 (1998) 3, p. 28.

<sup>19</sup> *Ibid.*, p. 29.

<sup>20</sup> FABC, 60:12.

<sup>21</sup> Kunchera Pathil, "A New Way- of Being Church in Asia", *Third Millennium*, 1 (1998) 3, p. 13.

<sup>22</sup> L. Stanislaus, "Mission Challenged: Problems and Prospects", *Ishvani Documentation and Mission Digest*, Vol. VIII, (2000), p. 232.

<sup>23</sup> *Ibid.*

<sup>24</sup> Michael Amaldoss, "Challenges to Mission", p. 376.

<sup>25</sup> *Ibid.*, p. 364.

<sup>26</sup> Anto Karokaran, "Discipleship", p. 34.

<sup>27</sup> *Evangelii Nuntiandi*, No. 18.

<sup>28</sup> Michael Amaldoss, "Challenges to Mission", p. 371.

<sup>29</sup> Kavunkal, *The "ABBA" Experience of Jesus*, p. 74.

<sup>30</sup> *Nostra Aetate*, No. 1.

<sup>31</sup> Kavunkal, *The "ABBA" Experience of Jesus*, p. 81.

<sup>32</sup> *Ibid.*, p. 26.

<sup>33</sup> *Ibid.*, p. 28.

<sup>34</sup> *Ibid.*

<sup>35</sup> *Ibid.*,p. 37.

<sup>36</sup> *Gaudium et Spes*, No. 1.

Ref.: *ISHVANI DOCUMENTATION AND MISSION DIGEST*, Vol. XX, n. 1, January- April 2002, pp. 105-119.

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