

# Theology on the Web.org.uk

*Making Biblical Scholarship Accessible*

This document was supplied for free educational purposes. Unless it is in the public domain, it may not be sold for profit or hosted on a webserver without the permission of the copyright holder.

If you find it of help to you and would like to support the ministry of Theology on the Web, please consider using the links below:



Buy me a coffee

<https://www.buymeacoffee.com/theology>



PATREON

<https://patreon.com/theologyontheweb>

[PayPal](#)

<https://paypal.me/robbradshaw>

---

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)

## Editorial

---

The advent of information and communication technologies and the modern social changes are having an equally profound impact on the way Christian theologies are done and those who study theology. No longer is theology the near-sole domain of professional theologians and clergies. More than ever before, people from all walks of life are availing themselves of the opportunity of studying the scriptures and the diverse strands of the Christian tradition and theology. In turn, they are bringing new questions and different perspectives to challenge and extend the Christian theological thinking. Thus, for the last few decades, trends in theology have been dramatically changed. Our understanding of theology has been revolutionized and increasingly we understand theology in relation to human life in its totality. The dignity and rights of human person, liberation and development, communication, social analysis, women's concerns, ecological concerns and the dalit and tribal liberation and in the recent years eco-feminism and information technologies have become theological issues.

Information technology is challenging Christian theology in ways that were unthinkable few years ago. Why should information and communication technology become a theological issue? Today, questions of identity, community, what it means to be human, the structuring of life for flourishing and justice have become questions of faith. *"The current world of communication shows that theology and religious discourse confront a world dramatically different from what academic theology has inherited. This does not mean that academic theology lacks a place or a purpose. It does mean that theology should attend more to communication."* (Michael Traber, "Why Communication Studies in Theological Education?" 2003, pp.11) Now we have moved into a new period of theological reflection. There is a drastic change in the global context, particularly in India, which is quite different from the past. We have entered into cyber age in which geographical borders are blurred and the confluence of cultures is a reality. The new situation is cross-cultural, multiple and hybrid. It pulls theologians in a new direction for constructing Indian theologies that reflect the current situation. In this process, what is required is that, critical theological reflections on the new mass media culture. Christian theology is interested because there are numerous fresh questions raised afresh as a result of technological explosion- the identity that derives from bearing the name of God's people, deciding who one's neighbour is and what abundant life is and how to pursue peace and justice.

Over the last few decades, may be beginning from its origin in 1952, Indian Journal of Theology has been reflecting various issues that have been developed in different times based on the contextual realities and need. This issue is another one through which you will be introduced to various staff essays that reflect on the inter-religious, inter-cultural, historical, feminist

and scriptural hermeneutics.

This combined volume contains several articles. The first article, by Bishop D.K.Sahu emphasizes the need for carefulness in discerning the will of God for ministerial formation in our time. Then German missiologist Michael Biehl brings out the memories of Sadhu Sundar Singh along with his theological insights. Dr. Ivy Singh reflects on eco-feminism, an emerging authentic, inclusive, and praxis-oriented Indian Christian liberative living theology in the third article. Indian Missiologist Dr. Siga Arles reflects on areas in which the church in mission has to involve in varieties of ways, particularly in educational processes. This is followed by an article written by Dr. Ch.Vasantha Rao, an Old Testament Scholar, elucidates the causes and consequences of one of the significant events in the history of Israel, the division of the kingdom. Then, Dr. K.P.Aleaz, in his own style, brings back the importance of Yoga into Christian tradition with the help of great Indian thinkers. Dr. Swati Dutta's article delineates the multi-faceted character of Indian mind, emphasizing the need for a liberative Indian mind. Then, Dr. Raul Fernandez-Calienes reflects on mission and ecumenism. Dr. S.Robertson presents EVR Periyar's Critique of Priestly Hinduism. Dr. H.L.Richard rethinks the "Rethinking movement", in the next article. Dr. M.Peter Singh makes a study of the history of communication from a cultural perspective and reflects on the inter-relation between gospel-culture and communication. Dr. Israel Selvanayagam makes a contextual reflection on the Hebrew Laws to the Indian Christians.

**Dr. M. Peter Singh**  
*Editor*