

## Summary

Daniel Jeyaraj discusses the impact of Indian Christianity on global perspectives, emphasizing inculturation, cross-cultural communication, and the role of indigenous leaders.

## Highlights

- 🌐 Jeyaraj's role at Liverpool Hope University focuses on world Christianity.
- 📖 He emphasizes the importance of teaching global Christian expressions from the start.
- 🎓 Indian and Asian Christianity can teach the West about inculturation and cross-cultural engagement.
- 🏛️ Historical colonialism has shaped the current dynamics of Christianity in India.
- 🤝 The need for genuine ecumenism and inclusion of diverse cultural backgrounds in churches.
- 💬 Engaging with local cultures and languages enriches the Christian experience.
- ❤️ Joyful living and mutual support among communities are key to thriving in diversity.

## Key Insights

- 🌱 **Inculturation as a Teaching Tool:** Indian Christianity exemplifies how the faith can be adapted to local cultures, enriching the understanding and practice of faith in diverse contexts. This is vital for Western churches facing multicultural environments.
- 🌿 **Cross-Cultural Communication:** Jeyaraj highlights the importance of dialogue and understanding between different faiths, advocating for a model of engagement that fosters peace and mutual respect.
- 📖 **Biblical Knowledge Gap:** A significant challenge in Western contexts is the lack of biblical literacy, which hinders meaningful engagement with faith and community, underscoring the need for education in biblical narratives.
- 🌐 **Interdependence of Cultures:** The discussion reveals that Christianity is a product of various cultural influences, urging churches to embrace this diversity for a fuller expression of faith.
- 👤 **Leadership and Representation:** Emphasizing the need for local leaders in churches, Jeyaraj argues against the imposition of foreign denominational identities that may not resonate with local contexts.
- 💡 **Joyful Witness:** The ability to maintain a joyful and resilient faith amidst challenges is a crucial lesson from Indian Christians, promoting a positive witness in the face of adversity.
- 🔄 **Evolving Identity:** The experiences of immigrant Christians illustrate the complexities of cultural identity, suggesting that the church must adapt to support these communities effectively.

00:00:07 [Music] hello and welcome to the global church project I'm Graham Hill Daniel Jairaj is an Indian theologian with expertise in world Christianity and the development of Christianity in India Daniel J Rogers taught at major theological colleges around the world and published works in English German and Tamil his theology focuses on native cultures and the dynamics of their interactions with Christian missions today and historically he's interested in the development of indigenous cultures and Tamil Christianity as a

00:00:40 result of European mission in India Daniel Gerard is currently based at Liverpool Hope University he's a professor of world Christianity and the director of the Andrew Walls Center for the Study of African and Asian Christianity then UJ arrives welcome to the global church project you're the professor of world Christianity and the director of the Andrew Walls center here at Liverpool Hope University can you tell us something about that role and also how you came into the role Liverpool Hope University is Christian

00:01:11 and ecumenical in its nature when I say in his nature it is the foundation of this after University and it has constituted a Center for the study of global church and we call it the Underworld Center named after the great professor Andrew Walls and for particularly to study Christian expressions in Asia and Africa I came here in 2008 and before that I worked in the United States and in India and several other places but I'm delighted to be here yes this particular role involves me to teach graduates and

00:01:49 undergraduate students continue the research that we do and bring in the world Christianity into the perspective of English students in order to just widen their perspectives right from the undergraduate first year onwards our - they're up to PhD that we do hmm and we do conferences and other things Unitas addition to all these matters I also look after the research ethics matters in arts and humanities mmm that keeps you busy yeah but good and it's a comedy introducing students right from the early part of the program - well

00:02:32 Christianity as well there wouldn't be too many universities or colleges that would do that they may do it for specific courses well it's in every university it is the core from all undergraduate postgraduate and PhDs to scholars in theology mmm all of them studied hmm right from the beginning what we did in our first years we go up to the fall of Constantinople from the very beginning it's the foundation course the second when we call it exploration that is a narrower period from 1493 to 1900 and for our finalist

00:03:11 students it is still very specific we call it advanced course and they study from 1900 to the modern times now you've got products potatoes in world Christianity and also particularly interested in Indian and Asian Christianity what is it that Indian and Asian Christians can teach the West about something like inculturation Jesus himself was an Asian yes yeah and almost all the Apostles and the earliest Christian converts they were all Asians so the very root so to say was an Asian root and how the church has been

00:03:55 indigenized how Christians have engaged with the Greek world with a Persian world with the Chinese or Indians and Alexandrian in the Hellenistic world all of them teachers great lessons about the Bible interpretation Christian witness in public square and how Christian message can influence the thought patterns and lifestyles of people and all these ideas are all the time cross-cultural so Christian message influences all the time in discussion with people of other faiths are known faiths are ideologies philosophies and

00:04:38 Christian faith becomes more crystallized and then helps the Christians to appreciate what they are interested with namely the gospel anyway so there are list two areas that Indian and Asian Christians a

dramatically influences the West or contains the West and those areas are an acculturation and cross-cultural communication inculturation cross cultural communication living as minorities among people of major faiths other faiths and how do you engage with poverty and at the same time how do you

00:05:16 can minimize that avoid violence and how can you help people to flourish within the limited resources that they have and Christians in Asia and particularly in India have a lot of experience in it when we look at the majority world church today Asia Africa Latin America other parts of the world what do we learn about the growth and decline of the church and also what do we learn about how mission is rejuvenated first the growth of the church it is slow and steady in some parts in Asia as you can

00:05:58 see it's not there is not a single example where it was exploding like in Latin America and other places not the only exemption maybe South Korea and also at present China in some parts but otherwise it has been slow and steady through preservation so that is the only media where they could go Christians could reach the Asian population because they they are inherent pride in their culture advanced to civilization written Tyrael for example in tamil my own language written literature is nearly 2,000 years old and christians cannot

00:06:41 come and say no they have brought writings but what they have done is they ignored what was already there by bringing new color ideas and lifes thinking patterns they have expanded what was there and helped Indians to discover more in their own tradition and also adapt what they have been observing from Christians over the past centuries in that way growth has been numerical but above all it is qualitative particularly directed to people who otherwise did not have the possibilities and opportunities to think for

00:07:23 themselves so it seems Christianity who gave that possibility particularly socially so oppressed people to think of fresh and that expressions are very dynamic very precious decline yes there are decline for example there is a tradition Apostle Thomas came to India nearly 2,000 years ago then one might ask why that is not so much growth the other question would be India was under the British rule for nearly 400 years before that there were Portuguese and there were Danes French all of them were supposedly from

00:08:04 Christian backgrounds Christian countries so the colonialism should have should it have contributed to the growth of Christianity well these colonial people came there for trade purposes and occupying the land and other priorities they had but not Christianity so that they when you see the decline a small growth is primarily because of the opposition that these people fortunately gave for forced missionary enterprise they did not do that they resisted it Indians resisted that but the small number of people 2.4 percent in India

00:08:45 yes it's very very small but the way they are serving the nation as such is phenomenal mmm whether it is an education our medicine our empowerment consciousness building agriculture in any way many ways they are so to say kind of enlightening the society and building it up from within so if numerically they may be small but qualitatively their services exceeds their numerical strength but even the decline when we see the church is still in the making it has not yet reached the perfection state but that does not approve the

00:09:32 mistakes that Christians have done among themselves the one of the great reasons for decline is the importing European denominational identities and fighting over it on the Indian soil re Asian soil the questions were not Asian they were a European questions European histories but it is it that denominational

identity hinders in the process lot of Indian leaders get into trouble themselves because they don't they did not grow up with the European history so they don't know not really fully understand what went on in in the 16th

00:10:14 century England 17th century Germany they do not know really but from akkad knowledge traditions they may know it but they are not able to translate it into Indian situation and that creates problems and there are leadership crisis based on past identities communal identities and disappointments promising something and not fulfilling it all of them are there but in spite of all these failures and backdrops we need to say the church is growing very slowly very slowly and it is just a lot about mission I

00:10:57 think when we look at a context like that what are the things that we should learn in terms of mistakes but also what were things that were done that really served the mission of God well there are about five principles that the earliest missionary Siegen bulk whom I studied for nearly 23 years now has not proposed but we can discern them in in his missionary methods first and foremost it was the personal evangelism there are many many media nowadays and even in those days but he said personal touch

00:11:38 with a fellow human being about the beauty and worth of being a Christian that's a secret because other people need to see how the gospel of Christ has transformed a person's thinking living and relationships that's number one in the second one he said people think in their mother tongue and it is the their own language should be the medium in which God speaks to them if that is the case the Bible should be provided to the people in their mother tongue so Bible translation select the Tamil people are

00:12:30 let Asians hear the words of God and the words of Jesus and the Apostles in their own mother tongue then they are no longer foreigners they were Jews were originally Jewish context but it is not so far away they are very close now that's the second principle of course he was a Lutheran and then he knew the importance of translation from Martin Luther and what the Bible translation in German did to Germany cultural Renaissance and the educational flourishing in that place in Germany so the third principle

00:13:10 is all people live in contexts so you need to know their context study them well so how do you study go to the place where they are do not expect them to come to you go there read their literature visit their people in the places of worship living art where they work and where they gather for entertainments are the places of pilgrimages where they go areas where they discern meaning for themselves and consider as fulfillment these are spheres of activity so it is the discovery of the worldviews ideas motifs

00:13:55 that force people to do what they do are undergirds them you need to discover that the third principle is discovery of context the fourth one is training people to be responsible for themselves and their fellow human beings the idea behind is European missionaries whoever they may be however gifted they may be they are only passing they are guests not settlers hmm the hosts are the people and the hosts know what best it is for them so in that case it is better to allow the local people to decide what

00:14:38 they can do so but you need to train them to discover the potential so that is the beginning of a school system public school system in a place called tronco bar say India had long school traditions there's not lack of it but not everybody could go whereas in this course everybody including girls had the opportunity to go earlier only the davidís is our did the servants of God truly translated are the temple dancers were allowed to sing and and also to interpret things through body language so anybody else were not

00:15:21 looked upon very well so female education was frowned upon but Christians somehow made it an acceptable thing even nowadays in the government exams all the toppers are girls even DSC probably true in Australia yeah that's the fourth one help them to be who they can be ideally to help them to mobilize their potential so they would become better human beings more able human beings responsible for the decisions and actions and also responsible for those who who they think less privileged and the fifth one would be the key one to

00:16:06 let the Indian church be Indian so that means let Indians be in the in the in the guiding post leadership roles see that idea began right at the very very start of the mission slowly slowly they picked up very promising students and trained them to leadership roles and the first pastor was Aaron and he was ordained in 1733 and see but the mission was founded in India it is July 1706 so it's very quick so it's 27 years the first pastor was already ordained and functioning I said equal to the German pastor

00:16:58 something unheard of in other historical situations so these are some of the principles that we can help of the World Church laughs the other thing that interests me is that euro you euro American missionaries brought important things to India of course yeah but it's fascinating how much India influenced them and how much the experience of India in its culture its religions its pluralism its Christianity really influenced Christianity and when I look back at some of the most influential euro American missionaries or missional

00:17:41 theologians so many of them were deeply influenced by India yeah what are your thoughts on that leading motif what this impact can be that's a sense of hospitality see an Indian society has been hospitable society for diverse people groups and their impact has been also very very different and the Christians fall into that wider category of local hospitality and making room for it means the word foreigner yeah non-indians coming from elsewhere they showed it earlier to the Jews to the to Greeks long long before the

00:18:32 Greeks Romans they were part of it and many other people from the Arab part of the world and Persians several others so hospitality local hospitality was one route but what the Westerners saw astonished them first let me give this example again in the life of Siegen Berg see when he left Europe in 1705 he thought that he was going to a people who did not have civil life and he was wanted to introduce when he was there in the installed indians turned and told them you are the person who come who

00:19:16 comes as an ignorant fellow they saw him as uncivilized so he he believes there is no romanticizing does not help idealizing does not help so what should we do so he begins to study with the children first and with the church people ordinary people they make him extraordinary they teach him the language and particularly attics and he asked the question if these people can develop high standards of ethics without the aid of the Bible that must be something great in them he believes he knows well yet yet good ethics does not

00:20:07 give salvation but it helps them to live in a in a better way that many Christians could he writes about them in 1798 so he tells the more he learned the language the better he was able to appreciate so language and literature helped them thirdly many people were impressed by the law traditions that were operative in India whether it is religion or sheer historical are medical traditions astronomy they may be very different from the European one but astronomy and eating habits regulating human health through food and so these

00:20:55 were some of the areas where they felt very much attracted to and above all as people a Christian missionary religious people they some of them they said there is nothing good in others but the particular missionary the Lutheran's when they came they wanted to discover the residual remaining of image of God among them so the fundamental believe God created everybody they may have forgotten it God but it is our joy to discover it and help them to discover so the impact has been diverse under various levels and

00:21:31 intensities I was sure they were all impacted the euro-american mission reports yeah give us something of a window to I think into into this dynamic the way in which your American Missy ology was so influenced by its contact with India yes the first and foremost it was the modern Protestant mission to South India help Europeans to realize that it is not merely meant for them yeah it is for the World Church it's where everybody so even the first missionary attempt it was called attempt in German it is Carla

00:22:12 here for su a noble attempt normal trial to see whether Indians would ever embrace Christian faith but when they really see the missionaries refused to return to India to Germany thus I will seal my life even with blood if it happened to be but I would rather die here it might be he calls of my people that is the camel Christians and Tamil people and literally he died that in 1719 so when they came they saw what was happening and began to found Christian missionary societies that was true in Germany in Leipzig Mission West like

00:22:57 that Basel mission in German in Switzerland Lapland mission in Denmark are the Methodists in UK even the Puritans in New England and naturally Fire Baptist Church they all mentioned about the missionary impulses from from India and in the early part and there's a lot of discussion about Lesley new began of course and the way in which his time in India influenced him yeah when he came back to to Birmingham he's vision for what mission might look like in the West was radically shaped by his time in

00:23:38 India particularly in religious in and their own mother a hmm and also his experience with the Church of South India to which I belong the South India so Lesley new beginnings in held in high esteem see again there he liked stories as he writes in his books simple stories would work illustrate deep philosophical questions for ordinary people who may act on them not merely here and say it's great but they may act on them on their own accord so when Leslie Newbegin comes to your Birmingham and other places he saw a

00:24:24 country totally changed some people call this process secularization others may call it is deviation from the gospel our others may be calling even hardening of the hearts and lot of distrust in everything that is Christian because they did not have the experience that Leslie Newbegin had they most of the time hear the bad things about Christians among themselves and about others and the post-colonial historians and interpreters had their voice because they a selective choice of just highlighting what went wrong even small

00:25:08 thing that were went wrong but making it blowing it out of proportion is the common knowledge in particularly among ordinary people and Leslie named Newbegin found it really hard so but but the transformative experiences that he had in dealing with people who had very absolute ideas shaped him and when he came here he felt the changes that we need to take the changes the modern realities into account yet bear witness to Christ's lordship that I found great and lots of stories are told about him

00:25:52 when he was here in Birmingham mixing with Indian migrants in the area spending time with him talking with him in their mother tongue Pamela yeah that's right so extraordinary again how the context of India

and mission in the context of India has so profoundly shaped our you know imagination that I I think is because it has also changed into many other we see the food habit of Britain see yeah yes well that is the city where there is not Indian restaurant I've heard the national dish and he's no

00:26:35 longer fish and chips and dress habits and tea drinking it is China but they had lot of them from India Navi so many many things and she had a number of Indian population here and their impact in medicine and in engineering and in higher education is very obvious so within that larger picture of impact Indians do have some role and that less linear begin was an example mmm and what do you think of the challenges that face mission today sana or neither all many in you suggested colonialism as one of

00:27:16 them but what do you think are some of the key challenges that we face again we need to see which context when we say which for example if you if you wouldn't take Liverpool there are Boston where I personally had longer experiences the biggest challenge is the lack of biblical knowledge so the growing population has wandered away from biblical narratives so they do not have the basic vocabulary and stories and imagination to discuss on as a Christian they are open to superficial expressions of other religion they are

00:28:07 momentarily attracted to them thinking that they are better options that would satisfy their quest but very soon they become disillusioned and they are neither in that religion are in this philosophy at home so for me that's one of the hardest things lack of biblical and knowledge second I think it is again the short-term memory of Christian history of their world becoming when we say about European cultures our American cultures they are no singular one they were all the time evolving in relationship with our in opposition to

00:28:52 other cultural and religious traditions people particularly in scholarship in architecture in living in food habits so many other things but Christians took a stand they said we want to interpret whatever we experience and think through biblical narratives it is not blindly applying the literal meanings of the Bible of 2000 years ago into modern eras but drawing and adapting principles and but without that historical knowledge how they got their identity is very difficult so the lack of a biblical

00:29:36 knowledge lack of their own historical becoming how they became who they are is a second major drawback I think the third challenge that I have found in my limited experience with the because Christian leaders and institutions is their lack of willingness to incorporate people from other cultural and national backgrounds they may say for example ecumenism but Illuminism evaporates the moment you talk about their position in a church then it's no longer than a ecumenism ecumenism in a far away is

00:30:23 good but not in their doorstep and definitely not in their homes so lot of very kind talk preaching to somebody else overseas but if somebody believes they are taught whether it is true one comes here and then they disappointed so that is again in that is what we call the the efficient moment has come the church in Antioch had both Helenus Greeks Christians and the Jewish people and their adult one so for the modern church I think in places like Liverpool our Boston area it will be how they are going to worship the Lord with

00:31:10 Indians with Koreans with the Nigerians with the Ghanaians so this is going to be a big challenge it's a third challenge so I just mentioned when it is three like a biblical knowledge and not being aware of how they evolved they got their identity and third not willing to reckon with the changing demography see the medical

section and medical people learnt it without Indian medical doctors and nurses I don't think many medical institutions will survive in the computer industry people learnt it

00:31:52 traders have learnt that trick but not the church hmm not the established church yeah and this is one of the things that really concerns me is that there is a sense in which some of the professions have learned this lesson yet more broadly in Western culture people of an Anglo back layer background still control a lot when it comes to politics or economics a lot of the power still resides in a small group of people predominantly from one cultural background and what concerns me I don't know what your thoughts are about this

00:32:33 is that the church is meant to be a new humanity is meant to display something different yeah and yet often we don't see anything different we see exactly the same thing happening in a hardier farms yeah if the outside that's maybe what but see in the British Parliament that had now people for a mother and in background our as MPs so change is that but it is taking slowly but the church such institutions with their legal structures that were devised nearly 500 years ago are even earlier in some instances they do not see any

00:33:12 flexibility and very pride pride well I notice for instance that it's one thing to go over to Africa or all to Asia or India and Domitian there to engage with the culture learn some of the language but as soon as the congruent in congregation comes to Liverpool yeah for example or an African congregation is in my church on Sunday afternoon that's right all of a sudden I'm not that interested or I'm not that engaged with the culture and it does for me it raises questions about the relationship between

00:33:48 power and mission yes power and mission see when when people go to overseas country they are therefore maximum say two weeks mm-hmm very seldom for six months even more seldom when it comes for a year or so so they go there as visitors as curious people and before it becomes uncomfortable they come back but whereas if they become neighbors and core dwellers the ratio changes intensity changes they can no longer avoid them so the only thing is being different towards them by by showing being very indifferent and not taking

00:34:34 notice of them is one way of discriminating them but that's what they do that's what they do how do you think that the pluralistic multicultural tapestry of the West today holds keys for the future of world Christianity it has challenges and opportunities challenges and both sites seep for most of the immigrant people who and their successors offspring they still think all Europeans are an are not Americans are Christians terribly mistaken you know there is these people and they openly say that we are not Christian

00:35:24 that is here policymakers in public at least the hotel so the assumption of people from other parts of the world is is a hindrance they were all Christians secondly the Europeans are Americans whom they experience we're missionaries who to a greater part short acceptance and they would think just because they were Americans everybody would be open but when they come here it is not the case because they find them they are normal human beings it's a shock for several people thirdly what the missionaries told them not to do whether

00:36:11 it is alcohol consumption our Puritan lifestyle they see here just the opposite they smoke indulge in all fleeting pleasures and that really troubles them and some of the questions that the modern civil society discusses particularly about equality of all human beings no matter what their orientation might be to this or that



issue and that is a troublesome thing for a lot of people from the immigrant community so that is from that side seen from the host perspective they are cost only for far enough a short time later on there

00:36:54 and the who the immigrants are residents are full-fledged citizens say in that case it becomes difficult further for the community they think the other people have come to rob their jobs get medical help and they are ill educated and uneducated to me most of the pastors in the established churches are less educated than an average person from India for example and as you might probably know in the United States the median income of an Indian person is more than many average Indians Americans but they will

00:37:41 not see that they still see them as somebody who is dependent on the welfare they do not think how much whether Indians art whether chinese anybody else who work contributes in terms of tax in terms of bringing new ideas new relationship models new family styles these are all contributions even food medicine so many things but they only see that as an economic burden so in this case what what are the opportunities that we have I hope and pray that the churches in in the Western Hemisphere particularly the leaders will

00:38:25 become more open if the head moves the tail will also move in the direction and they need to show willingly and by policy as a constitutive matter they need to have Indians are Africans or Chinese in the decision making places and not merely symbolically and still keep them down but as core brothers and sisters sisters and brothers in Christ with all the challenges and opportunities that it brings but that might be an opportunity when we look at the Church of the global self or the Church of Asia in India what do we learn

00:39:13 about how we should relate to other religions with sensitivity with confidence I think it's a very very good question that you have asked the Indian Christians have a repository of 2,000 years of experience mmm living among Hindus and interacting for nearly thousand four hundred years of interacting with Muslims and say so also Christians in Myanmar are in Sri Lanka with among Buddhist and Chinese with other philosophers so Asians have a longer experience of living with people who did not share their worldview

00:40:02 primarily because most of these religious traditions were older except Islam than Christianity so negating them is just cutting their own head legs that's not possible they won't do that so how did they interact first they said no we are coming out of a tradition that did not fulfill our ambitions aspirations hopes and did not satisfy the meaning that is the reason many of them come out of certain brands of Hinduism because Hinduism itself is an umbrella term for thousands of religious expressions in India see as I say some

00:40:53 strands they come out of it temporarily and they will they will think Jesus is the Lord very true I believe that 100% Jesus the Lord but the Lord speaks to them through the cultures so they will go back whether it is language religious symbols social actions and relationship models they are or relate them to their pre-christian values and that is this plinth they will discover something new that empowers them to forward and they will synthesize so it is not all the time saying no to the ancestral culture

00:41:43 but appropriating them in a way that is compatible with the gospel of Christ and making it much better well there's a key lessons for us in a though as the West is becoming multi religious and pluralistic Christians in the West now in an environment that Christians in India and other parts of the world are been in for thousands of years yes yeah so there's some critical lessons there that we can learn from how Christians have responded to those environments and the second what the one thing is engaged

00:42:15 with them in their day to day life mmm the second thing is be joyful hmm we all have problems if you allow the problems to dominate as we may not be able to live very so instead of specializing in problems we can say how to prevent them and if they arise how to solve them some problems are easy to solve some of them are harder to solve the harder problems would be how do you ultimately change the identity of a deity which a person has been worshipping for a long period of time that's very difficult but the

00:42:56 easier thing would be changing clothes are using a different language are building a house in a new style that's a different matter but in between between these two extremes people move in and come out and go into one direction come back and reflect on it so this kind of going in and coming out and reflecting on that is a process where that leads us to discovery of God in a new situation see for me this is the very meaning of the word Yahweh people tell it is I am Who I am but I tend to believe it is an

00:43:33 invitation to discover God in new situations new unfamiliar situations God is there but we will discover God in a new way so the interaction with people of other cultures and ideologies help us to discover God even the lordship of Christ in a new way hmm in a new way but in the midst of all these things we need to be joyful so people can think that it is what becoming Christian one of the other things that is often attractive to Westerners about Indian spirituality yeah is a contemplative mystical what

00:44:22 seems to be a sort of santa spirituality that is can be absent sometimes from Western religions at least on the surface no no a lot of that is a bit of a character sure it's not always accurate but I wonder what Western Christians can learn today from Indian Christian leaders as they've sought to live like Jesus and as they've sought to shape Christian spirituality in the kind of environment we've been talking about yeah see we have a textbook for our students called Indian Christian theology written by Robin Boyd 1968 and

00:45:07 then many many later additions to it that books is somehow gives a summary of various attempts that Christian leaders in not India South India have made to understand what it means to be a Christian and what it means to be an Indian at the same time so here we can see there are some people some theologians who oriented their interpretation to Sanskrit culture others to the extreme level to the Dalit culture and some in between the bhakti traditions for example so which one should we follow which will be more

00:45:51 appealing to euro-american ideas well the bhakti traditions are mystical traditions have appealed to a great extent to a people group who were tired of the spirituality are their material position they did not give them the satisfaction that they were looking for our mental stability a sense of simplicity it was not there and having all the time the urge to do something more and more and more ultimately for what end and these people sought to find answers in Indian spiritual expressions and some

00:46:39 of them claim to have found it and later some of them were changing their view so it's nothing wrong in finding alternative views are experimenting in them but what can Indian Christians our Chinese Christians our korean Christians teach are shared with their fellow sisters and brothers in Christ maybe in three things I would suggest what it means to live among people who do not approve them approve their worldviews so should their rejection mean by rejection I should I withdraw into seclusion and I think

00:47:25 Indian Christians have not done that they know the dominant view is Christianity still viewed as alien as foreign but that does not hinder many of them to go into church I carry the Bible visibly I have Christian songs out in the radios they do have so let us not the allow the dominant world views ideologies and prescriptions inhibit our joy in being a Christian is number one second thing would be how do you cope with poverty material poverty so increasingly the church is the Church of poor people some work very well these

00:48:21 are my will to do but on the ground lot of Christian said poor and even in the West people are becoming downwardly mobile yeah yeah they said poverty is increasing even Western is telling what example last week I was in a church I was what I inhibit when the when they are offering plate was passed on I saw a person who was close to me putting some pens and there was an Indian who put 20 pound in the same day say the giving ratio this is just last week differs enormously because lot of people may be

00:49:02 willing to offer to give their money further for a glass of beer somewhere else rather than to a church they do not see the importance of it but what it means really to may live in material poverty coping it perhaps Christians from other parts of the world can teach them and that is one way of realizing their dependence on God so even if if a person is blessed with material wealth whatever it may be that should not hurt that person if it is taken away which can is easily happen in times of terror or

00:49:45 natural catastrophe our government policy changes our trade agreements between countries anything can change all of a sudden so for people putting lot of trust in material wealth or only may not be a good thing so second help which other countries can offer is to how do you can you be can you lead a satisfied life are more content life with little material wealth that is number two third I thought how do you cope with post-colonial syndrome yes I know that a lot of war Ian tells War II until scholar Orientalists and

00:50:34 post modernists people they really make colonialism as a subject of their special ISM it is their right to do so but find fault with it all the time only highlight the fall faulty things whereas we give as Christians we can see what good was there whether it was a mail system a road system railway system modern communications alternative way of life our women empowerment even a limited sense are introducing new way of dealing with health removing all their opinions about evil spirits causing diseases so

00:51:21 many of the things are there good things may have happened but as seeing the West only as a burdensome place may not be historically accurate where Christians can bring in a corrective yes they have had mistakes but dwelling on the mistakes and feeling good about dwelling in it may not be a way out that sometimes is helpful to remember I think that the colonial impulse is a very human one yeah it's it's a widespread impulse it's not relegated to one cultural group no no so as human beings when we look at what

00:52:03 colonizing does we see that we're all we're all tempted to colonize others see what one thing is to speak from a book from a better view where a person has never lived in the area our inherited culture that was once colonized hmm but reflecting on the past from the recipient side is a different story that's what the Christians from the southern hemisphere can do better if they see that only in economical our environmental degradation then they might define a different voice but if they find it in a different way of

00:52:48 articulating ideas in international forums are raising human issues in that kind of forum then they will see empowerment are a way of communicating the bent feelings that were inside again all part of that

colonialism itself it means a lot where they want to put their emphasis on it so we can find example for everything what do you think some other areas that the world Christianity can teach Western churches and leaders today one of the things V together from the body of Christ hmm it is not I and V and they but it is

00:53:43 we together that together we form the body of Christ and if we need to realize the fullness of Christ we need each other so that is why Christian travels become an issue see recently I came to know about Paul being a diaspora son of a diaspora Jew I know what Tarsus was outside of Palestine are Israel of that time but you see only in a diaspora situation he became bicultural other is Hyun have been more a cultural and more a cultural thing has its stability but in the long run if it does not receive

00:54:31 fresh impulse from elsewhere it will be self policing and stagnating that may not be a good thing so that is why however good the local culture can be it can still become better through interacting with people from other parts of the world particularly sisters and brothers from Christians from other parts of the world for the sake of realizing the body of Christ and celebrating the fullness of it whatever it may be it can mean in some cases just simply singing a song reflecting over a theological idea in

00:55:16 other ways it may be a multicultural intercultural marriage for example in a family so it can take wider while expressions but the more the better that's what I think for theologically speaking to have a more a fuller view of Christ and fuller view of Christian expressions and secondly I think what world Christianity can do is to tell how we are interdependent how much we are interdependent as we as we said Jesus was a nation but lot of people think you have an European because the integration was so much so intense in one

00:56:07 place and now that westernized Christ is being propagated as D Christ similarly Church songs yeah definitely Jews Jewish Christians mega sung but the music was invented in Edison the theological questions with which Europeans are still grappling at breaking their head is all Greek questions yes West Asian questions the New Testament was as we know of today is assembled in Alexandria in Egypt in the fourth century a tenacious Bishop a tenacious from me not me nor that so that is the interdependence of the past

00:56:57 and the interdependence during the Middle Ages and how the Greek study communicated Greek knowledge to the West who knows where the Greeks had their ideas whether from Chinese and from Indians are from elsewhere and it's interesting I have we reflect on the wine which much of Western theology is addressing Western questions and it needs to address different kinds of questions that's true in different settings and all people do theology in their own context that it addresses around questions but it makes

00:57:39 me wonder about the West today now when I when I go around Liverpool or Sydney which are very multicultural I mean the area I live in is you know something like seventy something percent of people are first-generation Asian in the area I live in do the questions that my Western theology ask and answer makes sense to my suburb in Sydney anymore so this is an important question even for the West today is how do we help communities in the West they come from such diverse backgrounds begin to deal with fine

00:58:23 answer questions that are coming from their own culture and their own context there there may be multiple answers yes and for the situation for the recipient and they need mmm so maybe one answered may not help but underneath as I said all people want to have a healthy family perhaps that is a place where the local

Christians can contribute how do what it means to be a family and how can they overcome the culture shock in the beginning and how how they were able to adjust and grow into the local histories

00:59:05 local habits are they able to laugh at the jokes that local people can love yeah they have the background where the newcomers are not they will get it eventually in in 20 years at period so that is that's where I think the local churches can play a wider role hmm so the family what we call the faith and family traditions so it's important and then the second generation Christians all families are worried about their children will they become so enculturated into the Western cultural setting which is very individualistic on

00:59:51 the surface they call we are all equal but in reality it may not be there may be hidden hierarchies of people who have more power or less power you can go into this restaurant at that restaurant are they so poor are that opera the local people know it the hierarchies but when as the second generation grows which people group should they identify at home maybe maybe Indian but in public they must be Australians are English people but the split personality that comes in between plays it really can be

01:00:32 harmful if it is not help them to say okay the struggles that you go through our normal and with God's help you will be able to flourish you are able to combine both of them then is possible then you look at the second and third generations do you think some of that by cultural or cultural hybridity will be a resource for the church in the future in some cases in some cases it's not I am NOT I have not yet fully studied it we are learning to hold a major consultation here on campus on the 19th of March 2016 precisely on this question

01:01:14 so what are the challenges the second generation immigrant Christian communities find particularly in relation to churches would they be a better leaders so we have evidence for both for yes and no the no side outweighs the yes side at present but perhaps the samples that we know off is not yet enough to see how the second and third generation Christians very able to bridge the gap so in some great cities it is possible it's possible but we will see is there anything else that you want to decide

01:01:57 was try thank you for coming and Liverpool hope University and and rural center and now you have known what some what we are doing here and trying to be a critical Christian partner placing questions and probing answers along with our sisters and brothers who are locally in community so what it means to be a Christian you know in a in the 21st century English context here in Liverpool for example same question you would be having that in Sydney and other places and we need to continue to ask that question and how we can become

01:02:42 bring the our priorities under the lordship of Christ including our intelligence individual quests need it's a rational thinking they are all important but how we can make these tools as tools to serve God's purposes that will be a great thing the new Jairaj thank you for joining us recover Church project thank you for example you god bless you the global Church project is what I let WWD Church project calm on our website you'll find a wide range of entities and resources for colleges universities and

01:03:25 I look forward to your company next time from me good bye