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## BOOK REVIEW

**Saju Chackalackal, ed., *Indian Missional Horizons in Synodal Times: Commemorative Volume for the Diamond Jubilee of Chanda Mission*, Bangalore: Dharmaram Publications, 2023, Pages: x+373. ISBN: 978-93-92996-25-2**

The book under review, *Indian Missional Horizons in Synodal Times: Commemorative Volume for the Diamond Jubilee of Chanda Mission*, as the title testifies, commemorates the missionary saga of Chanda Mission. The book is a collection of the papers presented in the seminar that marked the diamond jubilee of the CMI presence in Chanda and other papers collected from erudite scholars. Besides the Foreword by Benny Mukalel and the Preface and Introduction by Saju Chackalackal, the editor of the volume, there are 14 excellent articles on mission, evangelization, formation, and education against the backdrop of the synodal way of being the Church, specially in the inter-cultural and pluralistic context of mission in India. The authors of the articles and the editor deserve appreciation for the magnificent project that required the cooperation of many on different levels, and the work provides the building blocks for an in-depth research into the field of missiology.

The work is well organized and easy to follow. The editor in the introduction urges every Christian missionary to follow the lifestyle of Jesus who reached out to everyone, reclaiming the credibility quotient and adopting a spirituality of 'walking with' the people through the ministries (p. 10). The first article is on Chanda mission, a historical perspective, and Thomas Chirappurath discusses the missiology that the mission developed. Bishop Ephrem Nariculam, in his article, proposes an E<sup>3</sup> capsule for the mission ahead as a model for the mission of proclamation, a model for the future. The three Es stand for Evangelization, Empowerment, and Ecology, for he holds that these three-directional dialogues make us genuine missionaries (p. 36). Sebastian Elavathingal expounds on the inter-cultural community living in the context of the Chanda mission. He makes a tour through various magisterial documents and calls for the readiness to accept

diversity through a process of creative integration in the religious communities with a missionary call (p. 58).

Sebastian Mulloparambil presents the New Testament paradigm of mission as a mission with authority of the Father that is given to the Son and extended to the apostles and the disciples of Jesus (p. 78). The Mission is to go beyond borders so that it facilitates the transformation of humanity. Bishop Joseph Kollamparampil discusses on synodality and the mission of the Church, and he affirms the need to be dialogical persons between faith and culture. For Saju Chackalackal, mission is a 'walking together' or 'walking with' God and the people and therefore synodal understanding of the mission is a balancing act of holding together God and His people (p. 112). Rajesh Kavalackal, reflecting on *Fratelli Tutti*, a praxis-oriented document, proposes a new paradigm for mission based on praxis. Joshy Pazhukkathara, in his article, delves into the mission legacy of Saint Chavara and urges the members of the congregation to recapture his visionary and missionary path. Paulachan Kochappilly expounds the role of the Christian family in the mission of the Church. He presents family as the future of the mission of the Church, foundation of missionaries and as the face of the Church. The following article by Benny Thettayil delineates the challenges of formation for mission in the twenty-first century, and he highlights the need to make changes in the content of the input given in all stages of formation today (p. 200). Jose Kuriedath reflects on the Christian ministry of education along with some notes on CMI education. Against the backdrop of paradigm shifts in the field of education, he reflects on the exigency of nurturing creativity and integral education that takes into account not only the intelligence quotient but also the emotional quotient and spiritual quotient of the student (p. 295).

Davis Varayilan provides a roadmap for the mission in India, highlighting the need for the Church's openness to cross borders and reach out to everyone. He proposes three levels of vision and the means to realize the vision for the mission of the future: Christian vision for the universe, theological vision for the Church, and ecclesial vision for the religious (p. 305). Najju Jose Kalambukattu tries to shed light on the challenges faced by, and the prospects of the Syro-Malabar mission in India by rekindling the missionary enthusiasm of her members. The final article is by Cyril Kuttianikkal, and he deals with the nature of the Church, traditional understanding of the various contexts in India and the crux of the problem of baptism and

conversion in India. He also offers a synthetic vision of mission and a hybrid ecclesial existence.

This work is a very relevant one and is worth engaging as the articles instill in the reader a deep and genuine love for the mission and shed light on the challenges and prospects of the mission in India. What makes this work impressive and appealing is the range of its treatment. However, an index at the end would have helped to make better sense of the appendix. As it is informative and presents deep insights into the theme, I confidently recommend this work to all teachers and students of theology, as well as to those in the field as missionaries.

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