

Baptism should be so conceived as to facilitate the unification of humanity rather than divide society as it does at present. Baptism should remain *baptisma* (total commitment) with Christ, his death and resurrection and not *baptismos*—a ritual. The problem with baptism today is that baptism has become a legal condition for entry into the Church which almost always functions as a communal group. There is therefore the need for a deeper understanding of baptism as a Kerygmatic response to the risen Christ as found particularly in the Pauline writings.

The traditional salvation—history and ecclesiology—bound mission theology is often understood and practised in a narrow sense leading to a rigid institutionalism of the Christian economy of salvation, making God 'a prisoner of his own creature, the Church'. Such a narrow view-point seems to have no place in India. It cannot convincingly account for certain glaring facts such as: the astonishing vivacity and depth of God-experience in other religions such as Hinduism; an apparently authentic experience and acceptance of Christ and Christian values by vast numbers of non-Christians who have not joined and do not intend to join the visible, official Church. Hence it is that the general missionary consciousness prevailing in the Indian Church today seems to reject the narrow traditional mission theology.

The only way out is to theologically and practically tackle the problem of an objective cosmic redemption of all men by Jesus Christ and a subjective, conscious and personal acceptance of Jesus Christ by becoming a member of the Church with juridical and sacramental structure. Raymundo Panikkar's (*Unknown Christ of Hinduism*) concept of the Ontic (immanent) Christ and the Church's task to unveil Christ already immanent in Hinduism, should be seriously taken into consideration here. Further, there is need for a positive understanding of the incarnation of Christ's mystery into the fabric of man's whole life in a particular time and place. Such an understanding would not only lead the Indian Church towards the realization of indigenization culturally and spiritually, but enable it to enter into the problems of hunger and disease, unemployment and struggles of people for liberation from all forms of oppression and injustice.