

Missio Praxis:

Mission Towards Just and Inclusive Communities
MISSION GUIDELINES FOR INDIAN CHURCHES and MISSION MOVEMENTS

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Facilitation:

Mission, Ecumenism and Diaconia (Unity and Mission)
NATIONAL COUNCIL OF CHURCHES IN INDIA

Curtain Raiser:

When the NCCI was first formed as Indian Mission Council (IMC) in 1914, the key verse which brought all the constituent units together was John 17:21 - *"That they may all be one."* The emphasis was primarily on ecclesial togetherness in bearing witness to the gospel in India. Hundred years later, the key verse of the NCCI could well be said to be Galatians 3:28, *"There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus."* The emphasis is on giving expression to the several facets of togetherness: ethno-political, economic, social, and theological. Implied, within this verse from Galatians 3:28, is the concern for *justice, love, and all embracing togetherness in society.*

One can go on citing, in addition to the injustices meted out to women under patriarchy, the vulnerable under empire, minorities under communalism and fascism, so many different categories of people suffering injustice and exclusivity in the country: ethnic and religious minorities, migrants and displaced and trafficked for slavery and sexual pleasure, victims of casteism, victims of climate change, victims of debts driven economy, elderly people, children, persons with disabilities, gender and sexuality minorities etc., On the other hand the raise of arm lifting ideologies and both right and left wing extremism, attack on minorities, Dalits and other marginalised communities (Persecution), legislations against to freely practice and promote faiths, the shrinking space for political demonstrations and the acts of terrorism ruins the peaceful co-existence communities.

In general, excluded groups have certain experiences of pathos in common such as: poverty, marginalization, oppression, victimization, rejection, stigmatization and discrimination. These include experiences of violence, physical, psychological and emotional suffering, demonization, humiliation, desolation, social isolation, exclusion, rejection and the experience of being made to feel that oppression is the result of personal or inherited sin, a religiosity that is considered liberal, and the experience of having their voices silenced in oppression.

The NCCI believes and affirms that, the household (oikoumene) of God is 'inclusive' and does not discriminate any one on the basis of 'faiths', 'ideologies', 'backgrounds', 'practices', 'gender' 'social justice and peaceful co-existence' and other 'prejudices' that negate 'inclusiveness'. Churches and Christian communities are called to 'uphold' the 'God intended household' that promotes and affirms the life, dignity and respect 'of' all people and 'for' all people and the earth communities. The need to foster solidarity among excluded people as they struggle to dismantle structures and cultures that exclude and deny, and as they strive to realize the vision of more just and inclusive communities, is a gospel and missional imperative. Therefore, in this context the NCCI-Unity and Mission has been mandated to address the issues of exclusion by facilitating its member churches and bodies with a few appropriate missional and ministerial interventions to be adapted and adopted towards realizing a just and inclusive societies of all and societies for all.

In 2014 the NCCI involved in Strategic Planning: Unity, Witness, Service and Practice were identified as the objectives of NCCI. *The XVII Quadrennial Assembly of the National Council of Churches met in Jabalpur, Madhya Pradesh from 22 - 26 April 2016 on the theme 'Towards Just and Inclusive Communities'*. This Assembly mandated the Secretariat to work on 'Mission and Ecumenism', 'Human Rights', 'Peace Building', 'Migration' and 'Human Trafficking'.

The Message of the 2016 Quadrennial Assembly in Jabalpur:

Where the following are the areas of mending which church needs to consider and reconsider for its mission(s).

- Jesus quoted the Kin(g)dom) of God is like **children** those accepting little ones accept the 'Kin'dom of God. So children hold the 'kin'dom values but homes/church/society is unable to give place and space in the main stream of life. The children of our land are asking the **space/place/recognition** in our homes, church, and society.
- The question for the theologies of lives reminds us for holistic fellowship. There is a need to **crossing margins from all backgrounds** to meet and interact.
- Jesus even in the moment of death and betrayal washed the feet of his disciples, the people's Diakonia are bearing the witness for which church need to adopt as its **empowering diaconal model that rewards and recognizes the margins**.
- Acts 8 talks about the Ethiopian entering into the fellowship of believers, concerns of the church should be to include the **sexual diversities** to compliment and complete the mission of God.
- Jesus was clear as a citizen to participation in the civil and political activities, the role of Christians and church in the democratization process need to be encouraged. The Church and the Christian community should more vibrantly participate in the process that helps to deepen social political and economic **democracy and justice at grassroots**.
- John 15 highlights that through Jesus all the branches are connected to bear fruit, so the members with disability are rightfully members of the church and **bear fruit**, the church need to **recognize their fruits**.

Mission Mandate of the NCCI:

The NCCI-Unity and Mission was created and mandated by the XVIII Quadrennial Assembly of the NCCI in 2016 on the principle to minister the Indian Churches towards inculcating the values of Just and inclusive Communities from the Missional, Ecumenical and Diaconal frameworks integrating and mainstreaming the Justice, Peace and Care for Creation components. Hence, the NCCI-Unity and Mission is planned to accompany, the Members to strategize their missional interventions towards another Indian Christian Renaissance through their missional, ecclesial, diaconal and interfaith and inter-ideological interventions, through addressing the pertinent issues like raise of fundamentalism, hate campaigns against the religious minority communities, The issues of migration and internally displaced also to be looked and addressed from ministerial perspectives by encouraging the members to minister the migrants and displaced.

The Indian Mission Movements also to be enhanced with modern theological and missiological knowledge of moving from 'Great Commission to Great Commandment and to communicate the gospel with interfaith consciousness by enable people with code of conduct for mission workers and also providing them with basic legal literacy trainings and workshop to handle the situations of persecutions and net-working them with lawyers forum and State Minority Commissions.

In the faith pilgrimage *towards just and inclusive communities*, we are joining others with a common faith and vision of justice and peace enriches each pilgrims to bring the vision closer and real. The stations in this pilgrimage are: churches, congregations, mission movements, mission organisations, theological institutions both nationally and internationally.

This pilgrimage demonstrate reciprocal affirmations, learning and contributions of all on working across the traditions, cultures and the diversities of Nations. This pilgrimage affirms identity of cultures, traditions, human dignity, rights and Social-justice 'OF' all - 'FOR' all on the reflection of 'Theology of Life' with the following suggested values:

- *Strengthening the fellowship:* The Alliance brings NCCI member churches and other churches, denominations and related organizations into a unique space for a long-term, coordinated action on specific agreed issues. Efforts demonstrate that the more we speak and act together, the stronger our impact for justice and dignity.
- *Witnessing together:* Currently with 30 Member Churches, 7 Ecumenical Agencies, 18 Regional Councils, 18 All India Church based Organizations, and 2 Autonomous Bodies, at national level, have committed ourselves to joint advocacy through the Alliance on the issues of society in relation to the children at risk, disabled, gender and sexual minorities and other sectors of societies who are marginalized, victims and discriminated religiously, culturally, traditionally and economically.
- *Encouraging spirituality, reflection and formation:* Undergirding the agreed joint action is worship and theological reflection on justice, Peace, unity, mission, health and life, and the sharing of resources and information that help individuals, groups and churches learn more about the issues and ground their actions in knowledge and faith.
- *Representing churches in building trust and understanding:* Through consultation, joint planning and involvement in strategy and working groups, churches and church-based organizations build trust and understanding as the foundation for their action together.
- *Inspiring and innovative networking:* Extensive use of a variety of communicative means for campaigning and awareness raising such as social media, bulletins and action alerts via email, dedicated websites/pages for joint action and events with external partners, issue briefing papers for lobbying and other publications, petitions, devotional calendars and more.

With these commitments and call the NCCI is suggesting the following guidelines for a relevant and contextual missional interventions to impact the earth with the Gospel Values of resurrected Christ such as Justice, Peace and Hope based on the LOVE OF GOD.

Missio-praxis (Mission Guidelines):

Foreword:

The theme for fifth World Council of Churches' (WCC) fifth general assembly (Nairobi, Kenya - 1975) was "Jesus Christ Frees and Unites". This was the first assembly after the formation of the WCC in 1971. This was seen as the culmination of decades of ecumenical conversations on 'Christian Approach to the people of other faiths. For the first time the assembly received the document on interfaith dialogue within the WCC framework was incorporated. In fact this frame work suggested the WCC to consider global Christian community as a 'community of communities'. This was indeed the first time the assembly invited interfaith representatives and it was an embarrassment to most of the members and became controversial. Since, this was a first ever experience to several then church and Christian leaders.

The major questions were we Christians compromise ourselves with other faiths and are we promoting syncretism to betray and water-down our mission particularly the evangelisation or proclamation of the gospel of Christ. Where is the uniqueness of Christ and His Gospel?

In fact the context of theology of mission remains the same and still struggles with those questions. In fact we all affirm the love of God for all and this love to be shared with all though the life, ministry and witness of Jesus. Especially the traditional mission accepts and motivated by the 'great commission (Matt: 28: 19 - 20)'. This is found as the unique nature of Christian community of a church and this has been accepted as the bottom-line of the church and its life and public witness.

For centuries the churches participate in the mission of God that proclaims the love of God with other communities passionately. Many a time, ideologically mission is understood differently by different ecclesial traditions. Some say our presence, life and witness is the mission, some say proclamation and evangelization is mission and others say diaconia is mission. Everyone pose their own theological standpoints to justify their positions.

The Indian context is a unique context. It has got a great message to the world. It is not only the cradle of all major faiths of the world but also remains in its pluri-faith nature for centuries. The Christianity is present in India for little over two thousand years. The catholic mission is launched five hundred years ago and the protestant mission around three hundred years ago.

The thirty different ecclesial confessions and traditions have united together in constituting the NCCI in the midst of their theological, missological, ministerial and diaconal differences and positions. Therefore, this documents tries to propose a few guidelines for 'doing missions'. This would help us to learn and understand God intended mission.

The other missional contest is we (Indians) live in a pluri-faith contexts and communities. There is a pluri-cultural canvas demands a new mission patterns and methodologies such as language, life style and personal communications to express the love of Christ. This would facilitate us to share and live together with pluri-faith communities which are inclusive.

The missional interventions also are expected to affirm and defend the democratic values indicated in the Indian Constitution such as socialistic, equality, and fraternity through our missional interventions. Thus, mission is expected to challenge the draconic and discriminative laws and policies.

The mission is also expected to facilitate participation in a justice-based politics by encouraging community leaders who believe in the Gospel values of Christ Jesus.

This document aims to invite all members to have a theological significance of pluri-faith contexts and communities. Being a disciple of Christ, with a joy we need to show case our transparency, loyalty, integrity and openness in our repented lives which is 'Just'.

This document would suggest the guidelines to Churches and Mission Movements by holding self-definitions in partnership with others and do mission responsibly.

Over two thousand years of its presence, Christian faith in India has inherited the Indian colours and characteristics consciously and unconsciously. Hence, the Indian context as point of missiological conversation stands exemplary. In the midst of its long presence and missional efforts surprisingly the Christian population remains as 2.3 percent only. This is the uniqueness of Christian Mission that lives among the 97.7 percent of the people of (an)other faiths and ideologies. However, the Churches and mission movements in India is yet to move from conservatism, fundamentalism, exclusivism, revivalism and superiority complex, ultimatism, and such. Even the inter-faith dialogue is seen as a threat to Indian mission.

In this context, this document attempts to motivate and facilitate the Indian Churches and the mission movements to strategize its mission approaches as (i) Great Commission with Great commandment, (ii), Conventional to Covenantal. (iii) Truth claiming to (just) truth affirmation and (iv) along with Proclamation to Praxis.

The following Guidelines will offer with a view to clarify issues involved and to encourage Christians to enter into fruitful mission 'with' and 'among' people of 'all faiths'.

Purpose of these Guidelines:

- To make Churches consider appropriate and relevant mission perspectives and practices in the contemporary context.
- To make Church consider her vocation to voice out with the voiceless and stand in solidarity with the communities in struggle
- To responsibly address the situation of persecution of Christians in society
- To examine the significance of intra-faith, inter-faith and inter-ideological conversations, particularly of inter-faith marriages in society
- To sensitize and inform people, about injustices in society through denial of human rights, particularly rights of minorities, and also infringement of Human Rights as missional and ministerial interventions.
- To train persons and communities to stand up and campaign for human rights as their faith response.
- To engage people in movements and networks for peace building.
- This policy document is designed to establish a clear sense of direction, maintain momentum and act as a framework within which decisions can be made by the NCCI. This document will be approved by the governing bodies and reviewed and revised as and when necessary.

Expectations:

- Churches and Mission Movements would be encouraged and inspired to “responsibly communicate the Gospel” in the context of religious plurality.
- Adopting and adapting a missional and ministerial journey towards the ‘Great Commandment’ from the ‘Great Commission.’
- Congregations will have increased awareness about human and earth rights issues in the neighbourhood.
- Churches and Councils will engage in affirming, promoting and propagating social justice through ministerial interventions.
- Churches will start planning and executing missional, ministerial and diaconal interventions with neighbourhood Communities by changes in perception of mission from traditional to relevant expressions through not only by preaching but also practicing, promoting and ‘doing gospel’ from the standpoint of 'Kerygma' as 'prophetic diaconia'.

General Introduction:

- The Church is missional. In many contexts mission has become one of the programmatic areas of the Churches and the Church related organizations.
- In many contexts mission is understood as 'evangelism' and in some contexts as 'diaconia' in a few contexts it is both.
- The mission of God, is to love each other as God loves the entire world without any stigma and discrimination and give life that too in fullness.
- The mission exists for the purpose to inspire, to motivate, to transform and to make disciples of Jesus towards building peoples' movements to affirm, promote and propagate the (Social) Justice.
- NCCI therefore defines “missions” as: God’s purpose that affirms life 'OF' all - life 'FOR' all (John 10:10) by facilitating reconciliation among all peoples to each other by affirming the Gospel values of (Social) Justice, Peace and Hope that inspires through the LOVE of God.
- Mission is not to construct communities that exclude anyone on any basis.

Spectrum of Current demands of Mission and Evangelism:

- **Prokeryxi:** Mission is to facilitate the oppressed to proclaim the reconciliation by calling and challenging the oppressors to repent and get reconciled with fellow pilgrims in life journey and God's Creation as reconciling with God.
- **Kerygma:** Preaching the gospel, without the truth and message of (Social) Justice, Peace, Reconciliation has no meaning.
- **Didache:** The teachings are to continuously challenge and transform the dominants to repent and give-up the practice of patriarchy and discrimination and facilitate them to be part of the process that includes all.
- **Diaconia:** Mission and Evangelism should construct the communities of God's people, rather than constructing (church) buildings, by 'doing the gospel'.
- **Profitikos:** The message of God is liberative and prophetic. That challenges us to challenge others who exploit the rest though power and status with integrity, transparency, accountability and responsibility.

Code of Ethics:

- Commitment to work on the Gospel of Christ that affirms, promotes and propagates (Social) Justice, Peace and Hope based on the love of God that was bestowed to the world without any disparities.
- Be transparent, honest and do not knowingly misrepresent and misinterpret facts
- Divulge any potential conflicts of interest against other faiths and ideologies as soon as they are known
- Meet all requirements to maintain integrity of the called community named Churches.

Suggested Paradigm shifts in Indian Missiology:

1. Theology / Missiology

Great Commission - Great Commandment (Matt 22: 37 - 40)

Great commission mandated to go and make disciples and baptise. This mandate was conceptualized and understood differently by the church as if it is only to propagate or proclaim the love of God. The Mission practices this mode by propagating the love of Jesus Christ for proselytizing and adding more members to extend their geographical limits, rather addressing expressing God's compassionate love through our actions. This model proposes to move from 'preaching' to 'praxis' and 'word' to 'deed'. Therefore the mission has to necessarily take a great shift from Great Commission to Great commandment. Great commandment, with love as the mandate of the mission, urges the churches to practice the gospel and the love of God in the context. Great commandment itself a great commission indeed!

Conventional - Covenantal

Convention is transactional while covenant is transformative. Conventional mission is stagnant, lethargic exhausted and time bound without revising the mission models to the context. On the other side, Covenantal is action oriented and creative. Covenantal mission is eternal, enthusiastic and transforming as it appropriates the humanity of the context. Therefore it embraces all. In the journey with ever-renewing God in the changing context, our conventional mission needs to be transformed from conventional to covenantal.

Truth Claiming - Truth Affirming

Truth means justice. God of the Bible is Just therefore, the mission has to affirm the Truth rather claim the truth in the name of God. But faith communities giving the God component to truth made truth as god. And they try to defend their God as 'The Truth' or 'The God'. In this process they deny the essence of justice in truth. As truth is justice, and it sets us free and liberates us, other than defending god, affirming justice ought to be the mission of the church. The shift from truth claiming to truth affirming is mandatory to the mission of the church in Indian Pluri-faith context.

2. Witness and Respect

Intra-faith and Inter-faith Relations

Intra-faith relationship is nothing but socialising within the community, who acknowledges and follows our own faith. It is confined to one particular religion and denomination indeed! Mission is being blamed that, as if, it always looks other faiths and their adherents as 'low' or 'lesser' and such propaganda against the Christian mission indulging, Christian mission is only to convert and force them to denounce the relationship with their previous faiths or other faith communities. By which a 'hate-campaign' is waged against the Churches and Christian missions and perpetuating hostility against Christians. But interfaith relationship is blending with the other faith community by accepting them as they are without demonising their faith. With this, our mission needs a paradigm shift from intra faith to interfaith relations. Such understanding would facilitate a 'Transformative Koinonia' where everyone accepts each other as they are as Jesus demonstrated during his life and work.

Religious Ethics to Missional Goal

Christian Religious Ethics shows to the adherents a way of life to relate ourselves with God through our life, service and witness. Unfortunately, this ethics is influenced and assumed by the human made moral code(s) that has replaced the inclusive nature of God in religion. Those moral codes have become religious rules in contrast to missional goal of oikoumene and Koinonia. Religious ethics occupies the locus of the religion to promote the self as righteous and holy but stigmatizing others as sinners. It is sad that, even mission also has adapted the moral codes as the obligation to declare absolution and pronounce salvation. Moral code and God's punishment has become a tool to threaten the faith communities in the name of becoming holy. The religious ethics or human made moral code is always discriminatory in nature. Discriminations based on caste, class, gender, sexuality, ability and so on are rooted in the moral code set by the religion. Therefore a paradigm shift for mission from moral code to missional goal is mandatory. Because the missional goal assures a way of life that liberates and a life tuned with God. It gives us the courage to confront when things occur contrary to the Divine social order. It constantly makes us aware that exploiting a fellow being or a fellow creature is desecrating God.

Language and Respect

Mutual respect and inclusive language are the basic essentials of Mission. Language plays a vital role in the liberating mission, as it can be discriminatory to destruct the relations with others and other faiths in mission. Usage of the destructive and derogatory language on the other faith community such as 'heathens', 'idol worshippers', 'sinners', 'evil worshippers', 'demonic' and such are condemnable and we need to avoid such language. Christ being the Word of God, and the mission proclaims about that Word, we need to be cautious not to harm or discriminate anyone through our language in mission. Rather, let us use the language of Love and Respect which is benevolence and right. So our right affirming mission is called to give mutual respect to all faith communities.

3. Relationship - Responsibility:

Transparency and Integrity

Mission is relational. While we are doing mission, we relate with all especially with the people of another faiths. While we relate ourselves with in our missional journey, we need to be transparent and maintain integrity. These are vital parameters that demonstrate the virtue of Christian witness in mission. Our transparent relationship takes off the impression that conversion is the motif of our relationship. It creates a genuine bond and expects our integrity to maintain that relationship. Our integrity being in relationship with God serves as witness in our relationship with others.

Solidarity to Accompaniment

Solidarity in mission is standing in unity with the marginalized, victims, vulnerable and oppressed by supporting their cause to demand justice, equality, liberation and a peaceful survival. It could be peripheral. It is standing away and defending their cause. Therefore mission should take a shift from solidarity to accompaniment model in which the mission journeys along. Accompanying mission demands us to journey with the need in their ups and downs, cry and joys and strengths and weakness. Becoming ourselves as Word become flesh with the excluded community by accompanying and pass through the struggles along with them in the process of liberation is necessary in mission in the context.

Responsible and Transparent Mission

Responsible mission is a genuine commitment to serve in the cost of self. Responsible mission is possible by being and becoming a disciple of Christ. The responsible mission involve in holistic transformation. It does not have any hidden agenda than transformation. This transformative discipleship journey takes shift according to the context to partake in the destiny of Christ and the suffering community in the context and it needs utmost sacrifice of our comfort.

4. Abide by the Laws

Charity to Justice and Right Affirming:

Charity is the privilege of the dominant. It dichotomizes the community as privileged and the underprivileged, giver and the recipient. Hence it is a subservient model of Mission. This does not eradicate the disparity between rich and poor but reaffirms it. Charity model of mission is humiliating and dehumanising the deprived community by keeping them as poor. Christianity in India has been indulging on these grounds when the people in margins decided to follow Christianity. Instead, our mission model should be justice and right affirming. Affirming the rights of an individual to have a peaceful survival with dignity and justice ought to be the mission priority. It is essential for our mission to shift from charity model to justice and right affirming model.

Identity and Witness:

The greatest crisis of humans has always been identity crisis. People at the margins, especially Dalit, Tribal and Indigenous communities are constantly forced to forgo their culture and identity. The mission of the church should involve in valuing and affirming their enriching history, culture, identity and preserve it. And mission should facilitate them to witness Christ with their own cultural identity. It is at margins where Mission has to subversively witness helping the people to reclaim their intrinsic identity.

Legislations are gift of God:

Universal Declaration of Human Rights is a Gift of God. There are plenty of such Acts, laws and Policies are loaded with the liberative spirits. God worked through the Governments and Policy making Agencies to come-up with needed Acts and Laws to ensure the dignity and respect 'of' all - 'for' all. While, abiding and respecting the laws of the land in the jurisdictions, which affirms and defend the rights and dignity of people is essential in mission. Those legislations, policies and laws shall be considered as Liberative missional tools. When the law discriminates, confronting it is also the mission responsibility. If any law or policy dehumanises and curtails the freedom of any the mission should also oppose the same.

5. Faith and Politics

Christian Zionism and Fundamentalism

Christian Zionism and fundamentalism is no different from each other. As the fascist right wing fundamentalists carry out their atrocities in the process of making India as Hindu nation, the Christian Fundamentalism claims the monopoly over Christ and executes acts of violence and abuse over the other faith communities imposing Christianity over them. Christian Zionism is the greatest impediment we place before us to understand the work and mission of Christ in other faiths. The Mission should inculcate a culture of accepting all as Children of God and God of the bible is God 'OF' all and God 'FOR' all.

Political Participation:

The Christianity believes that, the rulers are appointed by God to represent God to rule the nations. Therefore, every Christian has a Right to participate in the politics based on the Gospel Values of Justice, Peace and Love. The Mission should enhance the political knowledge and encourage the adherents to proactively participate in the public politics as Children of God.

6. Overcoming Minority-Phobia

Conversion as Life Affirming

Conversion is a transformation of perspective(s) and not necessarily a change of religion. The right to get converted and choose a religion and the right to convert is the freedom of choice of an individual and this was assured in the constitution of India. The motive of mission is indeed conversion, not necessarily to forego an old religion(s), instead a life affirming transformation.

Minority-Phobia:

The Indian Christianity often takes asylum under the minority rights. As long as this law is beneficial in terms of uplifting Christians socially with the schemes and programmes of the Government is acceptable. The converted Dalits to Christianity are refused to avail their schemes and benefits of reservations in education and employment due to the minority status. But we have to come out and affirm that we are Indians and eligible for all the rights bestowed to the Indian Citizens not just minority rights alone. Our mission must focus on declaiming the minority status as Indians and facilitates to overcome the minority-phobia, which leads the mission to engage in conversion to increase the number.

7. Missio-Praxis

Constructing Communities of the Beloved i.e. reign of God

The very purpose of mission is to build the inclusive communities of the beloveds which is part of establishing the reign of God, whereas the mission is understood as to build the buildings for service and worships. The reign of God forms the democratic and transparent inclusive communities in entire cosmos. Constructing such a inclusive community, where the spirit of God moves around to affirm justice, peace and love should be the vision of any viable mission by DOING Gospel.

Conclusion

The mission of the Churches has been suspected or misunderstood as to ONLY convert people, and its place in its programme structure is not secure and assured. But among the major unit of the Christian communities Mission and Evangelism continues to be strong and popular. But that aspect of mission and evangelism in relation to its purpose and relevance need a greater clarification and elaboration.

In this context the NCCI considers, it is important to have mission guidelines like this document to give a better clarity in understanding mission biblically, theologically, socially and conceptually.

These guidelines are an offering to the Indian Churches and the organizations that involve in mission with an invitation and suggestion to re-evangelize ourselves while involving in evangelism as to renew our commitments to foresee the vision for a better world. Also, this document will help us to examine ourselves and our missional agenda and strategy while doing mission. The NCCI - Unity and Mission invites all people to probe discussion around the churches and its leaders, congregations, mission workers and leaders on the suggested paradigm shifts.

NCCI considers this an imperative in and through its missionary endeavours. This task we ought to do with utmost focus and passion until we are able to say, in Jesus' words "it is finished".

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