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Editorial

In 2025, as we commemorate the 1700th anniversary of the First Council of Nicaea and the formulation of the Nicene Creed, we are also confronted with the stark realities of our time – from the ongoing struggles against gender injustice to the genocide in Gaza. This issue of our Journal brings together diverse theological reflections that interrogate classical doctrines, scriptural interpretations, and contemporary ethical challenges, from the enduring significance of the Nicene Creed to feminist and eco-theological readings of scripture and society. By engaging with questions of liberation, empathy, ecological justice, and hermeneutical dialogue, these articles collectively invite readers to reconsider the intersection of tradition, interpretation, and lived realities in shaping a theology that is both rigorous and responsive.

Swarup Bar's "Nicene Creed: Doctrinal and Theological Impact," reflects on the enduring significance of the Nicene Creed, examining how this foundational confession continues to shape Christian theology while inviting reinterpretation in new contexts. The article traces the Creed's historical evolution from the Council of Nicaea through Constantinople, showing how it established certain core Christian doctrines. Bar highlights the Creed's far-reaching influence on theology, worship, and ecumenism, while engaging with contemporary critiques that question its patriarchal language, imperial origins, and perceived distance from social, ecological, and liberationist concerns. He demonstrates that despite its ancient formulation, the Nicene Creed remains dynamic, capable of fresh theological readings that affirm feminist, Dalit, and ecological perspectives.

George Panthanmackel's "Enduring Relevance of the Teachings of the Council of Nicaea," revisits one of Christianity's most defining moments in shaping doctrinal unity and orthodoxy. The article traces the theological debates, Emperor Constantine's pivotal role, and the far-reaching outcomes of the Council. Panthanmackel emphasizes how the Nicene Creed continues to unite the universal Church across centuries, safeguarding Christian belief against heresy while grounding it in the mystery of the Triune God, reminding contemporary readers that true fidelity to the Nicene spirit demands both orthodoxy (right belief) and orthopraxis (right conduct), a harmony as vital today as it was seventeen centuries ago.

Yasmine Rishmawi's "Crucified Land: An Eco-Womanist Reading of Ecocide and Settler-Colonialism in Palestinian Liberation Theology" offers a profound theological and ecological critique of Israel's settler-colonial violence as both genocide and ecocide: the systematic destruction of Palestinian lives, land, and ecosystems. She weaves together liberation theology and womanist insights to propose a Palestinian eco-womanist theology, one that centres the interconnection between the suffering of women, the earth, and the colonized. By naming the land itself as crucified, Rishmawi calls for a decolonial theology that recognizes the inseparability of human and ecological liberation, insisting that resurrection in Palestine must mean the rising of both people and land. Her work challenges Palestinian Liberation Theology to expand beyond political and moral resistance toward an earth-honouring vision of justice, where healing creation is integral to the struggle for freedom.

Samuel Mall's "The Gospel of Lying, the Problem of Empathy and the Liberation of Palestinians" offers a bold theological and ethical critique of Christian complicity in the Zionist narrative that legitimizes Israel's settler colonialism and silences Palestinian suffering. Tracing the historical and theological roots of Zionism from its entanglement with British colonialism to its theological reinforcement through post-Holocaust guilt, Mall exposes how Christian Zionism sacralizes power and transforms oppression into divine mandate, what he calls "the Gospel of Lying." This deceptive theology distorts empathy, leading many Christians to identify with the Israeli oppressor rather than the Palestinian oppressed. In contrast, Mall highlights Palestinian

Liberation Theology (PLT) as a counter-gospel that reclaims the biblical message of justice, peace, and solidarity with the marginalized, and calls to replace the gospel of domination with the gospel of liberation, where empathy, justice, and truth align with the struggle and hope of the Palestinians.

Belief Thanreipam Ahum's "Pollution and Polemic: The Watchers Myth in 1 Enoch as a Theological Framework in the Letter of Jude" reads Jude 4–15 through the lens of purity and pollution, arguing that the letter employs the Watchers myth from 1 Enoch as a paradigm of defilement. Integrating previous emphases on intertextuality and communal boundaries, the study shows how apocalyptic myth and purity discourse operate together in Jude's polemic. Drawing on Mary Douglas's view of pollution as boundary violation, Ahum portrays Jude's opponents as contaminating agents reenacting primordial transgressions: the rebellion of angels, the corruption of Sodom, and the chaos of the Watchers. The natural metaphors of clouds, trees, waves, and stars (Jude 12–13) cohere within this logic of pollution, illuminating how purity and defilement shape Jude's theological vision and early Christian thought.

Moabenla's "Lament as Resistance: A Feminist Theological Reinterpretation of Hannah's Experience" rereads the story of Hannah through a feminist and contextual lens, exposing how patriarchal interpretations have silenced women's pain and turned suffering into submission. Situating Hannah's barrenness within the patriarchal world of ancient Israel and parallel realities in India, the essay critiques traditional readings that spiritualize her anguish while ignoring its gendered violence. Moabenla argues that Hannah's lament in 1 Samuel 1:1–8 constitutes an act of theological protest and resistance, transforming grief into agency. Ultimately, Hannah's story becomes a liberative narrative that reclaims women's suffering as sacred and affirms lament as a transformative act against oppression.

Dipankar Haldar's "Patriarchal vis-à-vis Feminist Biblical Hermeneutics: An Appraisal and Proposition for Mutual Hermeneutics" critically examines the historical dominance of patriarchal interpretations of Scripture that reinforced male-centred authority and the rise of feminist hermeneutics as a liberative response

reclaiming women's voices and equality within biblical interpretation. Acknowledging the strengths and limitations of both traditions, Haldar calls for a balanced, Spirit-led approach grounded in empathy, inclusivity, and dialogue. He envisions a transformative partnership in biblical interpretation where men and women engage Scripture together as co-seekers of divine truth, reflecting God's inclusive image and fostering a theology of equality, grace, and mutual respect.