

Nicene Principles as *Motus Dei* in Shaping Interfaith Peace Movements in Asia

1. Introduction

The Nicene Creed, formulated in AD 325, by 318 members¹ is a foundational declaration of Christian faith aimed at addressing theological disputes about the divinity of Jesus Christ, particularly in response to the teachings of Arius, who claimed Christ was a created being and not fully divine. By affirming that Jesus is “of the same substance” (*homoousios*, the word was inserted in the Nicene Creed solely by the personal order of Constantine²) as God the Father, the Creed emphasized His full divinity and eternal existence, thereby preserving doctrinal unity and establishing the basis for Christian beliefs, especially concerning the Trinity, Christ’s resurrection, and eternal life. Beyond its historical role in articulating Christian faith, the Nicene Creed offers a theological framework for engaging with a pluralistic world. Its principles such as creation, trinity, unity and reconciliation can be seen as *Motus Dei* (God’s movement) that still functions after 1700 years in shaping theologies and especially in shaping interfaith peace efforts. By applying these Nicene principles, Christians can and are promoting harmonious relationships, foster understanding among diverse faiths, and work collaboratively for peace and justice across religious boundaries. Thus, the Nicene Creed remains a vital symbol not only of Christian unity but also for transforming interfaith engagements.

Motus Dei, meaning ‘movement of God,’ is a concept that highlights God as a dynamic and active presence rather than a static being.³ Initiating from biblical accounts, God’s movements are seen in creation (Genesis 1:2-3), His guidance of Israel (Exodus), the incarnation of Christ (John 1:1-5), and the empowerment of His disciples through the Holy Spirit (Acts of the Apostles 2:1-4). This movement emphasizes God’s redemptive nature, signifying His active involvement in human history and His desire to establish Christ’s kingdom among nations.⁴ *Motus Dei* therefore applies to interfaith movements, where God’s dynamic and transformative presence fosters inclusivity, cultural integration, and communal harmony across diverse faith

¹ F. J. Badcock, “The Council of Constantinople and the Nicene Creed,” *The Journal of Theological Studies* 16/62 (January, 1915): 205.

² Pier Franco Beatrice, “The Word “*Homoousios*” from Hellenism to Christianity,” *Church History* 71/2 (June, 2002): 243.

³ Sam George and Godfrey, “*Motus Dei* (The Move of God): A Theology and Missiology for a Moving World,” *Pharos Journal of Theology* 102 (2021): 1-2.

⁴ Sam George and Godfrey, “*Motus Dei* (The Move of God): A Theology and Missiology..., 6.

traditions. This understanding shows God's mission as continuous and evolving, aligning with the changing and mobile nature of human society.

According to Mani Chacko, four hermeneutical principles should be applied while interpreting any form of theologizing such as: holistic integration, theological imagination, liberative action and theological progression.⁵ Using these hermeneutical principles, the paper try to establish that the Nicene Creed is the *Motus Dei*, emphasizing the dynamic presence and active involvement of God in shaping interfaith relations and peace efforts. Nicene Creed, as a movement affirms the unity and love of God, and thus, encourages Christians to engage with people of different faiths as part of one divine family. This approach fosters an atmosphere of mutual respect, understanding, and cooperation, allowing for the exploration of shared values and common goals. Thus, Nicene principles as *Motus Dei* serves as a transformative framework that inspires collective action towards peace, compassion, and the well-being of all creation in our diverse and pluralistic societies.

2. Overview of the Religious Diversity in Asia

Asia is one of the most religiously diverse regions, including different faiths and spiritual traditions. Major world religions such as Hinduism, Buddhism, Islam, Christianity, and Sikhism have deep historical roots in Asia, alongside numerous indigenous beliefs like Shintoism in Japan, Taoism in China, and various tribal and animistic traditions.⁶ The spread and evolution of these religions have been shaped by migration, trade, colonialism, and missionary activities, resulting in a complex interplay of religious identities across the continent.⁷ But this diversity has also led to challenges, including interfaith tensions and conflicts.⁸ In this context, the application of Nicene principles as *Motus Dei*, provides an

⁵ 'Holistic integration' is bringing out liberative potentials from both the Old and the New Testaments by going beyond or skipping what is not necessary. 'Theological imagination' helps us to realize that a few texts alone will not exhaust the concern of the Bible about the subject of our study and therefore similar texts should be examined. 'Liberative action' helps us to explore the ways in which we can support the life in its fulness and 'theological progression' will enable us to review the existing ideologies and helps us to enter into the process of revision to be in line with the central message of the Bible. While Mani Chacko is emetising this framework for interpreting Bible, the presenter will use the same framework since Nicene Creed is the summary of the Bible. M. Mani Chacko, "Engaging with the Text of Violence in the Bible: A Hermeneutical Challenge," *Bangalore Theological Forum* LI/2 (December, 2019): 75-77.

⁶ David Chidester, "World Religions in the World," *Journal for the Study of Religion* 31/1 (2018): 41-53.

⁷ Christian Fuchs, *Communication and Capitalism* (London: University of Westminster Press, 2020), 267.

⁸ Zeev Maoz and Errol A. Henderson, *Scriptures, Shrines, Scapegoats, and World Politics: Religious Sources of Conflict and Cooperation in the Modern Era* (Ann Arbor: University of Michigan Press, 2020), 156-160.

opportunity to shape interfaith peace efforts in Asia, by emphasizing theological framework for addressing the complexities of Asia's religious milieus. This approach not only enriches cultural and spiritual development but also creates a transformative space for interfaith engagement.

2.1. Importance of Interfaith Peace Efforts in Asia

Interfaith peace efforts are crucial in Asia, where faiths like Hinduism, Islam, Buddhism, Christianity, and various interfaith coexist. In such a pluralistic environment, differences in beliefs and practices can sometimes lead to misunderstandings, tensions, and conflicts.⁹ To address these challenges, Nicene principles, as God's active movement in the world, provide a transformative framework for fostering peace and reconciliation. This is possible in wholehearted attempt to know about the other. John Hick believes that all world religions share 'a common ethical ideal' or 'a common soteriological structure.' This common ideal arises from the fact that all of them are animated by and in search of the same ultimate reality. Through a voluntary renunciation of ego-centeredness and self-giving, religious persons will live lives of acceptance, compassion and love for all humankind.¹⁰ These efforts reveal that different religious traditions, rooted in common values, can collaborate for the greater good, promoting social justice, unity, and the well-being of all communities.

2.2. Models of Interfaith Movements from the History

Throughout history, interfaith dialogue has taken various shape, signifying how people from different faiths have engaged with each other's beliefs and ideas. In ancient Greece, philosophers like Pythagoras and Plato interacted with Eastern traditions,¹¹ while Jewish scholars such as Philo of Alexandria blended Jewish theology with Greek philosophy.¹² In India, Ashoka, the Mauryan emperor and one of the greatest Mughal rulers, Emperor Akbar promoted the *Dhammamahamatra*, religious tolerance, encouraging peaceful exchanges

⁹ Diana L. Eck, "Prospects for Pluralism: Voice and Vision in the Study of Religion," *Journal of the American Academy of Religion* 75/4 (December, 2007): 758-760.

¹⁰ Paul F. Knitter, *No other Names? A Critical Survey of Christian Attitudes towards the World Religions* (Maryknoll: Orbis Books, 1985), 148-149.

¹¹ Harold W. Noonan, "The Possibility of Reincarnation," *Religious Studies* 26/4 (December, 1990): 483.

¹² D. T. Runia, "God and Man in Philo of Alexandria," *The Journal of Theological Studies* 39/1 (April, 1988): 48-50.

between Buddhists, Hindus, and other communities.¹³ In China, Buddhist and Daoist scholars engaged in debates on metaphysical concepts, enriching both traditions.¹⁴ Medieval Spain saw Muslims, Jews, and Christians collaborating in intellectual and theological pursuits,¹⁵ while in the Sassanian Empire, Zoroastrians, Christians, and Jews discussed topics like the nature of the soul.¹⁶ In India, Hinduism and Buddhism engaged in philosophical debates about life, enlightenment, and spirituality.¹⁷ These historical models of interfaith engagement highlight how diverse religious traditions can influence and enrich each other, promoting understanding and cooperation even amid significant differences. Uniqueness about the Nicene Creed is that, though established in AD 325, it continues to inspire generations it touched by representing as the movement of God, and serves as a theological foundation for building interfaith peace efforts, emphasizing unity, reconciliation, and respect for the dignity of all traditions.

3. Nicene Creed and its Relevance on Interfaith Dialogue

The Nicene Creed, formulated in 325 A.D. during the First Council of Nicaea, was a pivotal moment for the early church, convened by Roman Emperor Constantine I to address significant divisions regarding the nature of Jesus Christ and His relationship with God the Father.¹⁸ A major point of debate was the teaching of Arius, who claimed that Jesus was not fully divine but rather a created being.¹⁹ In response, the Nicene Creed affirmed that Jesus is “of the same substance” as the Father, thereby emphasizing His full divinity and establishing a foundation for Christian faith.²⁰ But, the relevance of the Nicene Creed extends beyond its historical context. Its teachings are vital for contemporary interfaith dialogue in Asia and beyond, since it also highlights unity under one God and the inherent dignity of all humans, the Creed fosters an environment of mutual respect among diverse faiths. Its declaration of God as Creator

¹³ Anurag Anil, “Negotiations and Coalitions under the Two ‘Greats’ of Indian History - Ashoka and Akbar: An Analysis of ‘Dhamma’ and ‘Sulh-I-Kul’,” *An essay Introduction to Diplomacy and International Negotiations*, https://www.academia.edu/36041592/Ashoka_and_Akbar_docx.

¹⁴ Stephen F. Teiser and Franciscus Verellen, “Buddhism, Daoism, and Chinese Religion,” *Cahiers d’Extrême-Asie* 20 (2011): 1-12.

¹⁵ Stephen Higa, “Muslims, Christians, and Jews in Medieval Spain,” *Medieval History* (2015): 1.

¹⁶ Albert de Jong, *Traditions of the Magi: Zoroastrianism in Greek and Latin Literature* (Leiden: Brill, 1997), 161.

¹⁷ Simone Raudino and Patricia Sohn, eds., *Beyond the Death of God: Religion in 21st Century International Politics* (Ann Arbor: University of Michigan Press, 2022), 301.

¹⁸ John Alfred Faulkner, “The First Great Christian Creed,” *The American Journal of Theology* 14/1 (January, 1910).; Don Thorsen, *What’s True about Christianity?: An Introduction to Christian Faith and Practice* (Claremont, Claremont Press, 2020), 46-47.

¹⁹ Hugh Pope, “The Council of Nicaea,” *Blackfriars* 6/64 (July, 1925): 380-381, 385.

²⁰ Jan-Olav Henriksen and Karl Olav Sandnes, “The Vulnerable Human and the Absent God,” *Kerygma Dogma* 64 (2018): 166.

emphasizes the shared value of all people, irrespective of their beliefs. The Creed's call for reconciliation and peace serves as a powerful motivator for overcoming divisions and conflicts, inspiring collaborative efforts for the common good. By integrating these Nicene principles as *Motus Dei*, we can shape effective interfaith peace initiatives that promote understanding and harmony in the diverse contexts.

3.1. Unity of the Triune God in the Nicene Creed

The Nicene Creed emphasizes that “in every form of the Trinity, creation involves,” serving as a vital foundation for understanding shared human dignity and promoting interfaith dialogue. According to Daniel Miller, “The Nicene Creed states that the Holy Spirit is ‘the Lord, the giver of life.’ In the same way that the Spirit gives life to the creation that is brought about from the Father through the Son, the Spirit gives life to Christian participation in the Son’s saving mission to the glory of the Father.”²¹ This belief underscores the existence of one divine source of life that connects all creation, highlighting that all people are created and sustained by the same God. By affirming this common origin, the Creed fosters a sense of shared humanity, encouraging respect and mutual understanding among different faiths. This unity calls believers to reflect that oneness in their interactions with others, actively seeking reconciliation and peace. In interfaith contexts, the principle of the Triune God’s unity provides a robust basis for dialogue and cooperation, as well as for recognizing the dignity and value of every individual, regardless of their religious background.

3.2. Affirmation of Creation in the Nicene Creed as the Shared Human Dignity

The Nicene Creed affirms God as the Creator of all things, highlighting the inherent dignity of every human being as part of His creation. According to Daniel Miller: “knowledge of the Trinity is for two reasons. First, it was necessary for the right idea of creation, and second, we may think rightly concerning the salvation of the human race, accomplished by the incarnate Son, and by the gift of the Holy Spirit.”²² Thus, the Trinity’s relationship is to the creation and with human persons and actively to reach out and embrace other persons, which is most fully

²¹ Daniel Miller, “The Doctrine of the Trinity and Christian Environmental Action,” *New Blackfriars* 94/1049 (January, 2013): 30.

²² Daniel Miller, “The Doctrine of the Trinity and Christian Environmental Action...”, 20.

expressed and accomplished within the Eucharist.²³ This belief asserts that all people, regardless of their background, culture, or faith, are made in the image of God, which bestows upon them intrinsic worth and value. By acknowledging this shared dignity, the Creed as the movement of God, fosters unity and mutual respect among diverse individuals and communities. In the context of interfaith dialogue, this understanding encourages collaboration, respect, and compassion, serving as a foundation for addressing social issues and promoting justice. It calls for the recognition of each person's unique purpose within God's creation, advocating for the protection of human rights and well-being across various faith traditions.

3.3. Understanding the Universal Church in the Nicene Creed as the Totality of Creation

In the Nicene Creed, the term “universal church,” expressed as “one holy catholic and apostolic Church,” should be understood not only as the global community of Christian believers but as the entire created order. This interpretation signifies an inclusive vision of God's redemptive mission for all creation. Such a de-colonized theology of the Nicene Creed is inclusive, open, mutually affirming and global and recognized ‘the other’ on equal terms socially, culturally and religiously.²⁴ It emphasizes that the church holds together the whole of creation, affirming that everything exists under the sovereignty of God.²⁵ Such an impression will indicate that the church is not confined to a specific group or institution but is inclusive of all humanity and the total creation. By defining the universal church as the “Totality of Creation,” the Nicene Creed underscores the unity and interconnectedness of all life, highlighting a refined vision in which every part of creation participates in the divine plan and purpose. This broader understanding recognizes the sacredness of all creation and calls for a commitment to harmony and stewardship of the world as an expression of faith.

4. The Way Forward: A New Model of Interfaith Relations

According to Walter Brueggemann, “The task of the prophetic ministry is to nurture, nourish, and evoke a consciousness and perception alternative to the consciousness and perception of

²³ Thomas Weinandy, “Zizioulas: The Trinity and Ecumenism,” *New Blackfriars* 83/979 (September, 2002): 410.

²⁴ John Corrie, “The Promise of Intercultural Mission,” *Transformation* 31/4 (October, 2014): 297.

²⁵ C. René Padilla, “The Mission of the Church in Light of the Kingdom of God,” *Transformation* 1/2 (1984): 16.

the dominant culture around us.”²⁶ In the same way, the Nicene Creed offers an alternative consciousness for interfaith dialogue by emphasizing the unity of the Triune God, affirming the dignity of all humanity through the act of creation, and presenting the universal church as encompassing the whole of creation. This focus on unity within diversity establishes a strong framework for fostering meaningful engagement and cooperation among different faith traditions, which I term *Bandhutva* Theology. The Creed affirms the shared human dignity and divine image in all people, offering a framework for approaching others with respect, friendship, and a commitment to peace. Thus, *Bandhutva* Theology emerges as an alternative consciousness for interfaith relations which is also an alternative to the *Varandha* theology proposed by George Zacharia. *Varandha* theology of George Zacharia emphasizes the importance of public talk in a fellowship in a home. But the problem with *Varandha* theology now is the condensed space of the *Varandhas* in the present-day context in India.

4.1. Towards a *Bandhutva* Theology

Bandhutva, derived from the Sanskrit term “*Bandhu*,” which means a family member, relative, or kinship, offers a relational approach to mission and interfaith dialogue. This model emphasizes community-centric engagement over individualistic conversion efforts. The Nicene Creed’s focus on the unity of God and creation, alongside its affirmation of creation as shared human dignity and the universal church as the totality of creation, aligns seamlessly with the principles of *Bandhutva*. This interpretation creates a meaningful framework for enriching interfaith cooperation. By recognizing all people as members of one divine family, this approach fosters solidarity and connection across religious boundaries, promoting collaboration and mutual understanding among diverse faith communities.

4.1.1. Nicene Creed: A Document for Relational Mission

Radhakrishnan thinks that religions can play a crucial role in the peace process, but only after they transform their historicity into universality.²⁷ *Bandhutva* Theology, emerges from the Nicene Creed as movement of God, underscores the significance of nurturing relationships as

²⁶ Walter Brueggemann, *The Prophetic Imagination* (Minneapolis: Fortress Press, 2018), 3.; see also Lisa P. Stephenson, “Prophetically Political, Politically Prophetic: William Cavanaugh’s ‘Theopolitical Imagination’ as an Example of Walter Brueggemann’s ‘Prophetic Imagination’,” *Journal of Church and State* 53/4 (2011): 570.

²⁷ S. Radhakrishnan, “Religion and World Unity,” *Hibbert Journal* (1950-1951): 218-225.

universal community connections, prioritizing inclusivity over exclusivity or division. The Nicene Creed emphasizes the unity of God and all creation, advocating for a mission approach that values and respects the diverse religious and cultural backgrounds of individuals. In this perspective, Christian mission transcends the goal of converting people from their existing faith traditions; instead, it focuses on fostering meaningful connections that honour different beliefs. This means that every religion should focus on its substance and overcome those features which impede the peace process,²⁸ thus it is relational. This relational approach promotes peace by inculcating trust and empathy among various communities. Thus, Nicene Creed as *Bandhutva* theology becomes a movement and encourages dialogue among different faiths, centered on efforts to achieve shared objectives such as social justice and the protection of human dignity, rather than on the pursuit of religious conversion.

4.1.2. Nicene Creed Affirms Cultural Identity and Goodness of Creation

God's love did not begin with the creation of humanity, but has always been a part of who God is.²⁹ Therefore, as the movement of God, the Nicene Creed asserts that all of creation is fundamentally good because it reflects the nature of God and thus, fall in line with the Indian philosophy of *Vasudhaiva Kutumbakam*, which translates to "the cosmos as one family."³⁰ *Bandhutva* Theology reinforces the notion that conversion should not necessitate a rejection of one's cultural heritage. Instead, it advocates for the integration of Christian faith with the richness of local cultures, illustrating how faith can enhance and uplift cultural traditions rather than demoralizing them, because it is matter of the family. This approach goes along with Asian values of inclusivity and reverence for nature, fostering cooperation among different faiths by emphasizing shared moral values such as compassion, justice, and stewardship of the earth. Thus, Nicene Creed recognizes religious diversity as an asset rather than an obstacle, and its sprout *Bandhutva* Theology highlights that embracing the Christian faith can deepen one's connection to their heritage within the broader context of God's creation.

4.1.3. Nicene Creed Validates Social Justice as the Core Mission Principle

²⁸ Monika Kirloskar-Steinbach, "Toleration in Modern Liberal Discourse with Special Reference to Radhakrishnan's Tolerant Hinduism," *Journal of Indian Philosophy* 30/4 (August, 2002): 393.

²⁹ Don Thorsen, *What's True about Christianity?: An Introduction to Christian Faith and Practice...*, 49.

³⁰ B. A. Hatcher, "'The Cosmos is One Family' (*vasudhaiva kutumbakam*): Problematic Mantra of Hindu Humanism," *Contributions to Indian Sociology* 28/1 (1994): 149-162.

Since it is the movement of God, Nicene Creed as *Bandhutva* Theology, places a strong emphasis on social justice and equality across various faith traditions. While it focuses on the incarnation of Christ, as God becoming human (man), Nicene Creed never affirm Jesus incarnated as a Jew or Christian, but as human. Thus, incarnation of Jesus is not for Jews or Christians, but for the entire humanity and creation. This aligns with the Indian concept of *Sarva Dharma Sama Bhava*, which suggests that all religions ultimately lead to the same truth. This perspective reinforces the notion that Christian mission should collaborate with other faiths to address pressing social issues such as caste discrimination, poverty, and inequality. Rather than prioritizing the imposition of one faith over another, Nicene Creed as *Bandhutva* Theology emphasizes such a social empowerment and the upliftment of marginalized communities. Thus, Nicene Creed advocates for a mission based on justice, fairness, and dignity for all, reflecting the belief that every human being holds equal value in the eyes of God.

5. Practical Expressions of Nicene Creed Principles as *Motus Dei*

The principles derived from the Nicene Creed regarding unity, relationality, shared human dignity, cultural identity, social justice and the broader understanding of the universal church as a tool for conflict resolution can be seen in practical models within India, particularly in the contexts of the CSI Church Kalasapadu and the CSI Cathedral Medak. Both churches exemplify the Creed's teachings as a movement of God, through their inclusive practices and commitment to interfaith dialogue. At the CSI Church Kalasapadu, the celebration of the anniversary fosters a spirit of collaboration among diverse communities, highlighting the shared dignity of all people and the importance of mutual respect. The CSI Cathedral Medak serves as a vital space for fostering relationships across faiths, emphasizing reconciliation and cooperation in the spirit of the Triune God's unity. These churches embody the Nicene Creed's call to recognize the sacredness of all creation and to actively engage in efforts that promote justice, peace, and harmony, thus bringing the theological principles of the Creed into a movement within their communities rather than limiting it as a rite.

5.1. CSI Cathedral Medak

Medak Cathedral, in Telangana is the largest Church in Telangana and the Cathedral of the Diocese of Medak of the Church of South India since 1947. It was built by Charles Walker

Posnett, a British Wesleyan Methodists Missionary and was consecrated on 25 December 1924.³¹ Every Sunday, the church organizes an ‘Intercultural Worship’ service exclusively for non-Christians,³² during which the Nicene Creed is recited. All through the year people of different faiths visit the Church and as they do in a Temples or a Dargahs, offer their hair as sacrificial offering to God. People from different part of the country visit the Church and giving offerings.³³ The uniqueness about the Cathedral is that the ‘people of other faiths’ visit from their own familiar surroundings as a *Tirthayatra* (pilgrimage) and perform the symbols of faith of their personal religion as part of fulfilling vows and perform rituals to cope with the contingency of their everyday life. This includes pilgrimage on foot, shaving of their head, dress like a *sanyasi*, observe fasting, taking holy dip, and so on. All these shrines help the pilgrims to experience the Ultimate Reality³⁴ and provide mental and spiritual satisfaction and so people remain in their own faith but experience a higher form of spirituality in the host shrine.

5.2. CSI Church Kalasapadu

The CSI Church Kalasapadu, dedicated in December 1887, is often referred to as the ‘Church for All’ or ‘*Punya Kshetram*’ (Holy Temple). It is one of the church in the Nandyal Dioceses of the Church of South India, built by the support of SPG missionaries during challenging times, such as the cholera epidemic in 19th century Andhra Pradesh. The church celebrates its anniversary on December 2nd and 3rd, attracting a diverse group of visitors from various faiths who come together to celebrate life.³⁵ The festivities highlight the involvement of different communities, such as the *Kummari* people providing pottery, the *Dobi* community making clothes for the temple, the *Nai Brahmins* playing music, the *Budesab* family handling repairs, and the Reddy family feeding attendees. Thus, these two days can see the replica of India in Kalasapadu.³⁶ The festival is marked by an openness to ‘Appropriation of Faiths,’ where

³¹ Interview with B. Subrahmanyam Abel, Manager Emeritus, Medak Cathedral, Medak.

³² K. Zacchaeus, “Significance of Rituals Practiced by Hindus in CSI Medak Cathedral in Andhra Pradesh,” (BD Thesis, The United Theological College, Bangalore, 2001), 21-24.

³³ Interview with Godala Niranjana and Solomon Raj, Presbyters, CSI Medak Diocese.

³⁴ Each religion in the world acknowledges an Ultimate Reality or Supreme Reality that is eternal and unchanging. There are three fundamental ways in which it is defined: as a personal being (a personal and loving God), as an impersonal being (as origin and target of all personal beings) or as an eternal truth or principle that governs the universe. If the world religions are only part of a global and unique spirituality, these three perspectives should be consistent with all the religions.

³⁵ Murahari Gandhi, “History of Kalasapadu Church and its theology of Eucharistic celebration,” (Unpublished BD Thesis, UTC, Bangalore, 2017), 2.

³⁶ Interview with Chinnu Praveen, Member, CSI Church Kalasapadu, Kalasapadu.

individuals from Hindu backgrounds engage in rituals, including the ceremonial breaking of coconuts and head shaving.³⁷ The speciality is that after reciting the Nicene Creed as part of Holy Communion worship, the Holy Eucharist is served to everyone regardless of their faith. This inclusivity fosters a sense of shared community and healing, as the pilgrims believe that through the Eucharistic meal, they connect with God and each other,³⁸ embodying the concept of the church as a place where the movement of God is experienced and that embraces interfaith sacramentality. The foundation is the Nicene Creed.

6. Challenges and Opportunities

When we look the Nicene Creed from the perspective of interfaith dialogue, it faces both challenges and opportunities in our diverse and multi-faith world. One major challenge is that its core beliefs, such as the divinity of Jesus Christ and the Trinity, may sometimes be seen as exclusive. This can make people of other faiths feel excluded or misunderstood, leading to divisions and tensions between different communities. Another challenge is that it also may find that the Creed's teachings clash with their local customs, values, and traditions. This can make it difficult to blend these Christian beliefs smoothly into their everyday lives or cultural practices, creating a struggle for those who want to balance their faith with their cultural identity. However, the Nicene Creed also offers considerable opportunities for Christians to engage constructively with people from various religious backgrounds. It advocates for unity, respect, and dialogue, emphasizing that all individuals are created in the image of God and thus deserving of dignity. This universal message creates opportunities to collaborate with other faith communities on pressing social issues such as discrimination, gender inequality, and injustice. Moreover, the Creed's focus on God's love for all creation fosters a shared responsibility for environmental stewardship, paving the way for interfaith initiatives aimed at caring for the earth. Thus, while the challenges of maintaining theological integrity and fostering meaningful interfaith engagement persist, the Nicene Creed provides a strong foundation for Christians to promote peace, compassion, and unity across diverse cultures and communities, because it is a movement.

³⁷ Interview with Chinnu Praveen, Member, CSI Church Kalasapadu, Kalasapadu.

³⁸ Interview with Murahari Gandhi, Presbyter, CSI Nandyal Dioceses, Nandyal.

7. Conclusion

As *Bandhutva* Theology, Nicene Creed proposes a model for interfaith relations by providing principles of unity, reconciliation, and love with India's values of kinship and interconnectedness. This approach emphasizes building genuine relationships over conversion efforts, promoting social justice, and fostering mutual respect among different faith traditions. By integrating the concept of *Bandhutva*, with the theological foundation of the Nicene Creed, this model offers a transformative and relevant framework for interfaith engagement in Asia, contributing to the collective well-being and peaceful coexistence of diverse communities. The *Motus Dei* framework, highlights God's active presence in the world and *Bandhutva* Theology encourages Christians to engage with people of other faiths as equals, recognizing their shared dignity and humanity. Ultimately, Nicene Creed as *Bandhutva* Theology calls for a mission that goes beyond proclamation, focusing on peaceful coexistence and the development of just and inclusive communities. Thus, the Nicene Creed challenges us to reflect on what issues we cannot solve through open dialogue and collaboration, and the answer is simple: there are none.