

## Asian Christian Theologies A Research Guide To Authors Movements Sources Southeast Asia

Reconstructions of Jesus occurred in Asia long before the Western search for the historical Jesus began in earnest. This enterprise sprang up in seventh-century China and seventeenth-century India, encouraged by the patronage and openness of the Chinese and Indian imperial courts. While the Western quest was largely a Protestant preoccupation, in Asia the search was marked by its diversity: participants included Hindus, Jains, Muslims, Catholics, and members of the Church of the East. During the age of European colonialism, Jesus was first seen by many Asians as a tribal god of the farangis, or white Europeans. But as his story circulated, Asians remade Jesus, at times appreciatively and at other times critically. R. S. Sugirtharajah demonstrates how Buddhist and Taoist thought, combined with Christian insights, led to the creation of the Chinese Jesus Sutras of late antiquity, and explains the importance of a biography of Jesus composed in the sixteenth-century court of the Mughal emperor Akbar. He also brings to the fore the reconstructions of Jesus during the Chinese Taiping revolution, the Korean Minjung uprising, and the Indian and Sri Lankan anti-colonial movements. In *Jesus in Asia*, Sugirtharajah situates the historical Jesus beyond the narrow confines of the West and offers an eye-opening new chapter in the story of global Christianity.

"Provides a critical reassessment of the study of world Christianity that connects historical developments to current debates and new trajectories"--

The South Asian Christian diaspora is largely invisible in the literature about religion and migration. This is the first comprehensive study of South Asian Christians living in Europe and North America, presenting the main features of these diasporas, their community histories and their religious practices. The South Asian Christian diaspora is pluralistic both in terms of religious adherence, cultural tradition and geographical areas of origin. This book gives justice to such pluralism and presents a multiplicity of cultures and traditions typical of the South Asian Christian diaspora. Issues such as the institutionalization of the religious traditions in new countries, identity, the paradox of belonging both to a minority immigrant group and a majority religion, the social functions of rituals, attitudes to language, generational transfer, and marriage and family life, are all discussed. Taking the analysis of worldwide Christianity to a deeper level of detail, this volume focuses on Christianity in East and Southeast Asia, covering every country and offering both reliable demographic information and original interpretative essays by indigenous scholars and practitioners. It maps patterns of growth and decline, assesses major traditions and movements, analyses key themes, and examines current trends. As a comprehensive account of the presence of Christianity in every country in East and Southeast Asia, this volume is set to become a standard work of reference in its field.

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This book evaluates the common criticism that Christianity in Asia is westernized. Since the 1980s, Asian evangelical theologians and missiologists argue that the intrusion of Western theology is responsible for the Western and, hence, alien expressions of Christianity in Asia. Yet, in Singapore, the number of Christians has increased over the last few decades. Empirical evidence demonstrates that younger Chinese Singaporeans convert from Buddhism or Taoism to Christianity partly because they perceive it as a "rational" religion over Buddhism or Taoism, which are viewed as "irrational" or "superstitious." Not only do many converts favor Christianity as a rational religion, but they do not regard Christianity as a Western religion at the point of their conversion. What accounts for those recent developments? This study explores the processes of modernization and globalization as important factors, impacting religious change in Singapore. Personal, contextual, and structural elements actually influence one's religion of choice. In facilitating effective mission, one must qualify the use of the categories, "Asian" and "Western," because religious and cultural boundaries overlap. What matters most in missiology is discerning how the gospel of Jesus Christ engages the self-understanding and lived realities of ethnic and religious others in diverse cultural settings.

A comprehensive history of Christianity in the century when it truly became a global religion.

It has been widely recognized that Christianity is the fastest growing religion in one of the last communist-run countries of the world: the People's Republic of China. Yet it would be a mistake to describe Chinese Christianity as merely a clandestine faith or, as hoped by the Communist Party of China, a privatized religion. Alexander Chow argues that Christians in mainland China have been constructing a more intentional public theology to engage the Chinese state and society, since the end of the Cultural Revolution (1966-76). Chinese Public Theology recalls the events which have led to this transformation and examines the developments of Christianity across three generations of Chinese intellectuals from the state-sanctioned Protestant church, the secular academy, and the growing urban renaissance in Calvinism. Moreover, Chow shows how each of these generations have provided different theological responses to the same sociopolitical moments of the last three decades. This study illustrates how a growing understanding of Chinese public theology has been developed through a subconscious intermingling of Christian and Confucian understandings of public intellectualism. These factors result in a contextually-unique understanding of public theology, but also one which is faced by contextual limitations as well. With this in mind, Chow draws from the Eastern Orthodox doctrine of theosis and the Chinese traditional teaching of the unity of Heaven and humanity (Tian ren heyi) to offer a way forward in the construction of a Chinese public theology.

In response to challenges from the emerging world, this book brings together essays that discuss and exemplify various related approaches to academic faith integration and explore how Christian faith should underpin, scaffold, and frame our understanding of

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academic disciplines, leading to practical implications for work or action in modern society and culture. Written by Christian scholars and practitioners from diverse backgrounds including the USA, the UK, Australia, China, Hong Kong, South Korea, and the Philippines, the contributions here all contribute a global perspective while addressing some specific issue or case in the context of Asia. They represent ingenious endeavors that illustrate the workings of a faith-integrated approach in domains as wide as higher education, business, science, psychology and counseling, politics, environment, media, social services, leadership, research, and technology. This volume will inform and inspire the reader into cross-cultural and inter-disciplinary studies particularly of religion, education, culture, society, and worldview.

Asian American Christianity is one of the fastest-growing forms of American Christianity, and it has already proven to be one of the richest and most innovative movements in North American religion. With a deep understanding of their roots in classic Christianity as well as the diversity of Asian culture, these theological voices have contributed some of the freshest and most provocative work of recent decades. This volume brings together women who are searching for authentic Christian dialogue in a world of hybridity and changing context, and it represents one of the most significant areas of growth and vitality in contemporary Christianity.

Asian Christian Theology provides a survey of contextually reflective, robustly evangelical theology for students to engage with the core doctrines of Christianity and their outworking in different cultures across Asia. The contributors of the chapters come from all corners of Asia to systematically examine traditional doctrinal themes and contemporary concerns for the Asian church. Ideal for use as a companion textbook in Asian seminaries and institutions, this book will also provide excellent further reading for those outside of Asia seeking global theological perspectives, and for those in contexts of significant Asian diaspora. Many excellent books surveying theology exist, but this book is a major step forward for students and scholars seeking to understand the dynamic environment of evangelical theology in Asia.

An overview of the main trends and contributions to Christian thought of Third World theologies.

This examination of the development of Asian American theologies in North America includes the immigrant experience of Asians from the mid-nineteenth century until the present, the nature of Asian American Christianity, and the themes that appear across traditions and denominations. Tan highlights the contributions of key Asian American theologians and scripture scholars and describes the more distinctive theologies that have developed among the diverse groups of Asian Americans, including Catholics, mainline Protestants, Evangelicals, and Pentecostals. A challenging final chapter presents four areas in which Asian American theologians can work together in the future.

The religious landscape of South Asia is complex and fascinating. While existing literature tends to focus on the majority religions of Hinduism and Buddhism, much less attention is given to Jainism, Sikhism, Islam or Christianity. While not neglecting the majority traditions, this valuable resource also explores the important role which the minority traditions play in the religious life of the subcontinent, covering popular as well as elite expressions of religious faith. By examining the realities of religious life, and the ways in which the traditions are practised on the ground, this book provides an

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illuminating introduction to religion in South Asia.

The Oxford Handbook of Catholic Theology provides a one-volume introduction to all the major aspects of Catholic theology. Part One considers the nature of theological thinking, and the major topics of Catholic teaching, including the Triune God, the Creation, and the mission of the Incarnate Word. It also covers the character of the Christian sacramental life and the major themes of Catholic moral teaching. The treatments in the first part of the Handbook offer personal syntheses of Catholic teaching, but each offers an account in accord with Catholic theology as it is expressed in the Second Vatican Council and authoritative documentation. Part Two focuses on the historical development of Catholic Theology. An initial section offers essays on some of Catholic theology's most important sources between 200 and 1870, and the final section of the collection considers all the main movements and developments in Catholic theology across the world since 1870. This comprehensive volume features fifty-six original contributions by some of the best-known names in current Catholic theology from the Americas, Europe, Asia, and Africa. The chapters are written in an engaging and easily comprehensible style functioning both as a scholarly reference and as a survey of the field. There are no comparable studies available in one volume and the book will be an indispensable reference for students of Catholic theology at all levels and in all contexts.

Over the past few decades there has been a growing awareness of the need for contextual theologies throughout Asia. But how genuinely contextual are these? Based on the premise that theology and mission are inseparable, the author applies four missiological criteria to representative examples of Protestant Asian writings to assess their adequacy or otherwise as contextual theologies. These are relevance to sociopolitical challenges, enhancing evangelism and pastoral care, inculturation, and faithfulness to the Christian tradition. The study reveals certain discernible trends in Asian ecumenical and conservative theologies respectively, and also distinctive strengths and weaknesses. But the greatest problem with most of these theologies appears to be that, at heart, they have been domesticated by western dualism and Enlightenment thought. Authentic Asian Christian theologies will only emerge with the dual recovery of confidence in both gospel and culture within Asian Christianity. In this new edition, the author has further shared his personal journey that brought him to this conclusion. I can hardly find the words to praise sufficiently this new edition of *Mangoes or Bananas?*, a book I have long considered one of the most important theological works of the past quarter-century. This edition preserves the wealth of its predecessor and adds an autobiographical dimension that brings into relief both the theological options Hwa Yung has followed and why. That testimony adds depth to a book that everyone interested in world Christianity and mission must read. Hwa Yung helps us grasp what occurs when Asian Christians recover the transcendent depths of their cultures and open themselves to the light that the Gospel sheds on living Christianity authentically as Asians. William R Burrows, Managing Editor Emeritus, Orbis Books; Research Professor of Missiology, New York Theological Seminary Ever since this book first appeared, its impact on the

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world of contextual theology has been significant and sustained, to the point that the expression 'mangoes or bananas' is now a theological household term for authentic Asian theology. This book has successfully established the urgency of true Asian theology which is faithful to the scriptures but born of Asian experiences, and so relevant to the mission of Asian church. It also provides a foundational matrix with which each Asian local setting can construct its own local theology. In this expanded edition, Hwa adds a personal dimension to the task of theologisation, by positioning his turbulent life experience (as a refugee/immigrant in a new socio-cultural and religious context) as an integral part of doing theology. This is a courageous act of vulnerability, and exactly how Asian or any theology is to be formulated. Thus this book is not just for Asians, but for anyone who struggles to make the Christian message authentic to its roots whilst being closely relevant to the changing social and cultural landscapes. A must-read for all. Wonsuk Ma, Director, Oxford Centre for Mission Studies Hwa Yung was the Bishop of the Methodist Church in Malaysia from 2004-2012.

Before that he had served as Principal of Malaysia Theological Seminary, and later as Director, Centre for the Study of Christianity in Asia at Trinity Theological College, Singapore. Over the years he has been closely associated with the Oxford Centre for Mission Studies and the Lausanne Movement. He continues an active preaching and teaching ministry both in and outside Malaysia

For a millennium and a half in China, Christianity has been perceived as a foreign religion for a foreign people. This volume investigates various historical attempts to articulate a Chinese Christianity, comparing the roles that Western and Latin forms of Christian theology have played with the potential role of Eastern Orthodox theology.

The centre of gravity of contemporary Christianity has shifted to the southern hemisphere where, with the exception of Latin America, almost all Christians are minorities in their home countries. Christians in Asia live amongst Muslim, Hindu, Buddhist, Shamanist or Taoist majorities and this context shapes the local Christian theology. The same is true in Africa where traditional religions and beliefs influence African Christians. Central to this change in both Africa and Asia is the creation of a new Jesus, one who accretes local beliefs and concerns and who, in that process, is transformed. 'The Non-Western Jesus' reveals how a new theology - with its own images and concepts - is coming into being. A wide range of embodiments of Jesus is examined: Jesus as 'Avatara' and 'Guru' in the Indian context; as 'Bodhisattva' in the Buddhist context; and Jesus within Asian, Chinese, Japanese, Korean, African and Indonesian religious contexts.

Asian Christian Theologies: Asia region, 7th-20th centuries ; South Asia ; Austral AsiaOrbis Books

Synthesizing the thinking of the most prominent scholars, professor Edmund Chia discusses practically everything that should be known about Christianity's encounter with other religions in this comprehensive book. Topics include: the invention of the idea of World Religions and World Christianity the Bible and the

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church's attitude toward other faiths Vatican II, Asian Christianity, and interfaith dialogue the what, why, when, and how of dialogue the global ecumenical movement theologies of religious pluralism cross-textual hermeneutics comparative theology interfaith worship religious syncretism multiple religious belonging interfaith learning in seminaries.

An historical and biographical dictionary of Christianity in China, Japan, Korea, Indonesia, South East Asia, India, Pakistan and the Middle East.

This book provides a comprehensive exploration of Asian Christianity and Theology, with emphasis on how it has developed in different parts of the continent and in the different eras, especially since the end of colonialism in Asia. Asian Theology refers to a unique way of theological reflection characterized by specific methodologies that evolved in postcolonial Asia. Premised on the thinking of Asian Church leaders and scholars, its focus is on the dialogue with the many cultures (inculturation), many religions (interreligious dialogue), and many poor (integral liberation) of Asia. The book looks at each of these ministries in detail, foregrounding Asian biblical hermeneutics, Christianity's engagement with Hinduism, Confucianism, and Islam, Asian Women's Theology, and the rise of Pentecostalism. The volume is valuable reading for scholars of religious studies, theology, world Christianity, Asian religions, and Asian studies.

Pieris confronts two of the most urgent and complex questions facing Christians today - so many poor people and so many religions. He believes that the approaches of the Christian Churches to these questions will determine whether Christianity will continue to have any relevance for Asia or not.

Explorations in Asian Christianity Ecumenism in Asia The cruciform nature of Christianity A missiology of place The Christian view of time Global migration Explorations in Asian Christianity

The history of Christianity in Asia is little dealt with either by Church historians or by historians of religion. It is generally unknown, even amongst theologians, that there was a long history of Christianity in Persia, India, Central Asia and China before the appearance on the scene of the first missionaries from the West. A systematic history of the Christian Church in Asia before 1500 is needed. Drawing on material hitherto unknown in the English speaking world, this is a timely and important book because there is a heightened interest today in the early forms of Asian Christianity. The Church in Asia today seeks to find forms of religious expression that are in harmony with Asian culture as was the case in the earlier period. The book covers the period up to 1500 CE. The geographical areas dealt with are Palestine, Syria, Mesopotamia, Persia, India, Central and South East Asia, China and Japan. The book takes into account the outward development of the Church in these areas as well as the inner, theological issues.

In this exciting volume, Peniel Rajkumar has assembled the work of nearly twenty prominent Asian theologians, making their writings accessible to the introductory-level student. The result is an ideal introduction to the wealth of Asian theologies and the major questions they raise. It is ecumenical in scope with emphasis on the contemporary concerns within Asian theology and some attention to the development of these theologies. Regional and subject specialists capture the ongoing conversation,

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incorporating new emphases and trends, thus making the book a fresh introduction to Christian theology in Asia.

This book explores issues of cultural tension that affect Muslim and Christian interaction within the Central Asian context. It looks at the ways that Christians have interacted with Central Asian Muslims in the past, and discusses what might need to be done to improve Muslim-Christian relations in the region in the present and future. Since the time that Nestorian Christian missionaries traveled eastward from Asia Minor along the Silk Road, and Islamic cultures came to the region in the 7th century, Christians and Muslims have shared a unique relationship in a fascinating cultural milieu. Under the reigns of various conquerors, Czars, Soviets and modern nationalist strong-men, the ever changing political and economic situation of these former Soviet Republics has dramatically affected the ways that Muslims and Christians have practiced their faith. Today, as Muslims and Christians work to stabilize their interactions, they face new challenges because of the activities of Protestant Christian and Islamist missionaries who are flooding into Central Asia as never before. The book corrects common misunderstandings of Central Asia as a cultural backwater, and is a valuable introduction to Muslim and Christian interactions in one of the most quickly changing regions of the globe. It will appeal to readers interested in Muslim-Christian interaction, and for researchers in the field of World Religions, Central Asian Studies and Intercultural Studies.

A dynamic chapter of church history is now being written in Asia. But the theological inflections at its heart are not well understood by outsiders. The published voices of elite academic theologians have drowned out the cadences of Christian faith as it is spoken, lived and prayed in the homes and churches of Tokyo or Shanghai or Madras. Now, in *Grassroots Asian Theology*, Simon Chan examines Asian Christianity at its daily, sustaining level. There he uncovers a vibrant theology that is authentically Asian and truly engaging. More than a mere survey, *Grassroots Asian Theology* makes a serious and constructive contribution to Asian theology. Organizing his discussion under leading themes of Christian theology, Chan looks at how Christians have grappled with their living faith in the context of Asian cultures and societies. Then, drawing on the church's broader tradition, he points the way forward. Chan not only probes and informs, he leads and challenges readers across cultures to receive, live and communicate an authentic Christian faith. This is a significant book for both outsiders and insiders to Asian Christianity, as well as those interested in the broader horizons of global theology. Chan reminds us that authentic theologies are grounded in particular peoples, places and cultures.

As Asia is the cradle of many religions, the New Testament writings should be interpreted by accepting its pluriform religious and ideological aspects. The existence of multiple Christian denominations also demands balanced interpretation. This book demonstrates inclusive biblical claims within multireligious and multid denominational contexts.

V.1. Asia region 7th-20th centuries; South Asia; Austral Asia; v.2. Southeast Asia; v.3. Northeast Asia.

The nature and story of the Christian church is immensely important to theology students and scholars alike. Written by an international team of distinguished scholars, this comprehensive book introduces students to the fundamental historical, systematic, moral and ecclesiological aspects of the study of the church, as well as serving as a resource for scholars engaging in

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ecclesiological debates on a wide variety of issues. It divides into six parts: the church in its historical context the different denominational traditions global perspectives methods and debates in ecclesiology key concepts and themes ecclesiology and other disciplines: social sciences, philosophy, literature and film. Authoritative, accessible and easily navigable, this book is indispensable for everyone interested in the nature and history of the Christian Church. A dynamic chapter of church history is now being written in Asia. But the theological inflections at its heart are not well understood by outsiders. Simon Chan explores Asian Christianity at its grassroots, sustaining level and finds a vibrant, implicit theology that is authentically Asian. More than a survey, this is a serious and constructive contribution to Asian theology.

Over the past few decades awareness has been growing of the need for contextual theologies throughout Asia. But how genuinely contextual are these? Based on the premise that theology and mission are inseparable, the author applies four missiological criteria to representative examples of Protestant Asian writings to assess their adequacy as contextual theologies. These are relevance to sociopolitical challenges, enhancing evangelism and pastoral care, inculturation, and faithfulness to the Christian tradition. The study reveals certain discernible trends in Asian ecumenical and conservative theologies, as well as distinctive strengths and weaknesses. But the greatest problem with most of these theologies appears to be that, at heart, they have been domesticated by Western dualism and Enlightenment thought. Authentic Asian Christian theologies will only emerge with the dual recovery of confidence in both gospel and culture within Asian Christianity. In this new edition, the author has further shared his personal journey that brought him to this conclusion.

The majority of the world's Christians now live outside Europe and North America, and global Christianity is becoming increasingly diverse. Interest in the history and theology of churches in non-Western contexts is growing rapidly as 'old world' churches face this new reality. This book focuses on how Asian Christian theologies have been shaped by the interaction of Christian communities with the societies around them and how they relate to the specific historical contexts from which they have emerged. The distinctiveness of Asian Christianity is shown to be the outcome of dealing with various historical challenges. Questions addressed include:

- How does Asian Christianity relate to local socio-cultural, religious and political environments?
- What is distinctive about the historical development of Asian theologies?
- How have Asian theologies contributed to contemporary theological discussions within world Christianity?

This Handbook explores the world of Asian Christianity and its manifold expressions, including worship, theology, spirituality, inter-religious relations, interventions in society, and mission.

The volume's contributors' deconstruct many of the widespread misconceptions and interpretations of Christianity in Asia. The essays analyze how the spread of Christianity in Asia is linked with the socio-political and cultural processes of colonization, decolonization, modernization, democratization, identity construction of social groups, and various social movements. With a particular focus on inter-religious encounters and the theological and spiritual paradigms emerging in the continent, the volume provides alternative frames for understanding the phenomenon of conversion and shows how the scriptures of other religious traditions are used in the practice of Christianity in Asia. The Oxford Handbook of Christianity in Asia draws insightful conclusions on the historical, contemporary, and future trajectory of its subject by combining the contributions of scholars in a wide variety of disciplines, including theology, sociology, history, political science, and cultural studies.

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