

SUMMARIES – JOURNAL OF MISSION THEOLOGY 15/2012

MARKETTA ANTOLA

Process Theology as a Link between East and West

Process theology is an idea derived from process philosophy, as developed by Whitehead and Hartshorne. Essentially, process theology is the idea that everything real is temporal, and God is panentheistic force guiding the world to its goal. In this study I will demonstrate the relatedness of process theology and eastern thinking, represented through the writings of Bishop K. H. Ting.

PUREVDORJ JAMSRAN CHINGGIS

The Mongolian Church: the Past Twenty Years

After Socialism collapsed in 1991, one of the biggest movements that happened in the Mongolian society was Christianity. At the end of 1991 there were around 20 Christians in Mongolia; today Christian congregation figures show a strength of about 100,000 people and around 600 Christian congregations. This article discusses the past twenty years of the Mongolian Church, focusing on the beginnings of the church (1991–1995), its growth and transition (1996–2005) and the period of maturity characterised by the emergence of national leaders (2006–present). The key factors that impacted the growth and development of Christianity in Mongolia included satisfying people's intellectual needs, humanitarian work in the period of severe economic recession, as well as education and counselling offered by the church.

RICHARD CROFT

Muslim Background Believers in Bangladesh:

The Mainline Church Scene with these New 'Church' Members from Muslim Backgrounds

This article aims to discuss the missiological challenges related to Muslim Background Believers in general and especially in the context of Bangladesh. It gives a brief historical background to Bangladesh and to trends in missiology. It discusses post-colonial theology, the Emergent Church and the Insider Movement methodology. It further draws upon Jørgensen's published qualitative survey research on Jesus *Imanders* in Bangladesh, as well as the writer's own experiences of working with MBBs in Bangladesh. Especially key doctrinal aspects to the MBB worldview are discussed. There had been for decades little written openly about the MBB phenomenon because of the fear of persecution of these new believers, but in recent years there has been an open discussion because it is part of modern trends affecting the global Church. This article further utilizes some of these recent articles, both those for Insider Movement methodology and those against it. The article concludes a cautious support for this trend in theology.

PEKKA YRJÄNÄ HILTUNEN

Christian Meditation?

Meditation has always been part of Christianity. The aim of the Christian meditation is to take the word of God into the meditator's heart. The focus of the meditation could be an object, or meditation could be objectless. One has always a preconceived idea, what there is to be expected within the meditation. Even if there is no tangible object for the concentration, one has certain presuppositions, which direct the meditation experience. The Christian tradition is the frame work of the Christian meditation. Martin Luther has introduced the catechism meditation. One thinks through the 10 commandments, the creed and the Lord's Prayer. To reach the experience of unity is the aim for many meditation techniques, Christian and non-Christian as well. To experience the unity with any part or totality of the created cosmos is not yet an ultimate Christian aim for the meditation.

PAULOS HUANG

Chinese Christianity and Theology

Christianity has been in China over 1000 years, which includes good, bad and worse periods. Right now we are living in an interesting moment, since Christianity is spreading very quickly, and the prevailing atmosphere seems very promising and the future looks bright. I have thought through and analyzed the possible challenges and opportunities that the development of the Chinese Christianity might face. I am especially of the opinion that through the development of the theological basis, Chinese Christianity is going to be able to stay along with the changing world and to be able to offer help to the development of the Chinese church and society. In the end, I mention the project of translating Dr. Martin Luther's House and Church Postills into Chinese as an example of a concrete attempt to serve the Chinese Christianity and theology.

A. G. AUGUSTINE JEYAKUMAR

Missiological Challenges: An Indian Perspective

The present context demands the Christian mission to address the new paradigms emerging out of the changes in India. To carry out the mission works more effectively, the very understanding of mission has to be re-defined and it has to see how effectively the subaltern communities become partners in God's mission. Poverty, gender justice, HIV & AIDS, degradation of the earth, infertility and surrogacy, caste system, religious fundamentalism and struggles of the sexual minorities challenge the Church to engage the marginalised as agents of transformation with others to fulfil the saving and life-giving mission of the Church.

RAIMO KUISMANEN

Zen and the Art of Praying: The Interaction between Religions according to William Johnston

One type of Christian meditation linked with prayer, the Christian Zen, questions religious commitment and differences concerning worldviews. What kind of relationship is possible between religions? Jesuit William Johnston's (1925–2010) answer to this question is based on the idea that religions should benefit from such kinds of elements of other religions which will, on the one hand, deepen their own experiences as well as their content of faith and, on the other hand, lead humanity towards its final destiny which is God. According to Johnston, it is possible to find some common features between religions especially in the area of mystic experience. Mutual intercourse and openness between religions will also deepen the Christian life of prayer.

MIKKO MALKAVAARA

Dalit Theology in the 2000s

The formation of Indian contextual Dalit theology began in the 1980s. It detached itself from its seedbed, the Third world liberation theology, by changing the Marxist analysis to caste criticism and emphasizing the identity of the casteless Dalits of B. R. Ambedkar. The second generation Dalit theologians formed a new wave which poses new critical questions to Dalit theology. They demand for more radical and more profiled theological thinking. Continuing discussion of Dalit theology's methodology concerns very much its biblical basis. The others recommend taking more distance from the Bible but the others criticize the first generation Dalit theologians of imitating too much the biblical motifs of the Latin American liberation theology which have caused dissonance into Dalit theology. Besides the Bible texts as sources of the Dalit theology the second generation suggests the own culture and folklore of the Dalits. The most important criticism is directed to the need of more practical and humane Dalit theology. It has received a lot of support from the Ecumenical movement.

JUKKA NORVANTO

Mongolia: The Theology and Practise of Media Mission

According to Hugh P. Kemp there were four major reasons for the rapid growth of Mongolia's church: An accessible, easily readable translation of the New Testament; co-operation among Christians, and between Christians and the government; a focus on church planting; an emphasis on leadership training. Furthermore, he stresses the importance of the Jesus film based on the Gospel of Luke. The first Christian TV station The Eagle TV was founded in 1994, and the first Christian Radio station WIND-FM in 2001. Radio WIND-FM has strived to change listeners' attitude towards Christianity, and promote Christians' active participation in fighting social injustice. In this way Radio WIND-FM has made it easier for churches to settle down in Mongolia.

JORMA PIHKALA

*Beginning of an Evangelical-Lutheran Community
in Shikoku, Japan*

The Finnish Lutheran Mission (FLM) began missionary work in Japan inside the Norwegian Lutheran Mission (NLM) in 1968. Because the FLM was divided to three different missions in 1973 NLM denounced its co-operation with the FLM. So the FLM started its own independent work in Shikoku island in Japan. 15 years later the work was incorporated into the West Japan Evangelical Lutheran Church. The article describes why and how the new work was started.

KRISTIINA RINTAKOSKI & ANU VASAMIES-HACKENBRUCH

The Church as a Defender of Human Rights in Nepal

The peace agreement signed in 2006 ended the ten-year-long civil war in Nepal that took the lives of 13 000 people. The country is still going through a transitional period, characterized by societal instability, the politicization of all sectors in society, general insecurity, and institutional inefficiency, including toothless judiciary. The peace process has put strong focus on human rights, and progress has occurred. However, challenges remain, including the implementation of human rights related law provisions, the impunity in human rights violations, and the lack of social equality within the society. Christian involvement in the human rights situation and social matters as agents of change in Nepal has far stretched roots. The Church, and the other Christian civic organizations, work for human rights both at national and community levels. Their aim is to increase societal equality and to ensure human rights to people from different backgrounds, regardless of ethnicity, caste, tradition, or gender.

MIKKO VASKO

Syrian Churches and Mongols in the 13th Century

In the 13th century major part of the so called Syrian Christians lived in the Mongol Empire. This article discusses how these Christians viewed the Mongols, what was their opinion of the Mongol Khans and their religious leanings. Primary sources convey the view, that the Syrian Christians had an extremely positive image of the Mongols. They believed that the Mongols were good kings who held Christianity in highest esteem of all the religions in their Empire. This view differs significantly from the view conveyed by primary sources written by members of other religious groups. In the article I also discuss the possible reasons for the Syrian Christians' positive image.

TIMO VASKO

*Global Trends in the Evangelical Missiology of
the World Evangelical Alliance and the Lausanne Movement*

This article illuminates main global trends in the evangelical missiology and evaluates the main points in numerous important missiological conferences organized by the World Evangelical Alliance (WEA) and the Lausanne Movement in many countries and continents during last 50 years. This article also gives interesting detailed information for advanced specialized studies. The historical conferences in this article are: Berlin 1966, Frankfurt 1970, Lausanne I 1974, Pattaya Consultation 1980, Lausanne II 1989 Manila, Lausanne Forum 2004 Pattaya, WEA-MC 2008 Pattaya, Lausanne III 2010 Cape Town, Manila II 2011 – MIMC 2011. This article also deals with the reception of the evangelical movement and the evangelical missiology in Finland.