

1. Record Nr.	UNINA9910456393903321
Autore	Brinkman M. E. <1950-, >
Titolo	The non-western Jesus : Jesus as bodhisattva, Avatara, Guru, prophet, ancestor or healer? // Martien E. Brinkman ; translated by Henry and Lucy Jansen
Pubbl/distr/stampa	Abingdon, Oxon : , : Routledge, , 2014
ISBN	1-315-71093-5 1-322-50981-6 1-317-49043-6 1-84553-726-2
Descrizione fisica	1 online resource (351 p.)
Collana	Cross cultural theologies
Altri autori (Persone)	JansenHenry JansenLucy
Disciplina	232.09
Soggetti	Electronic books.
Lingua di pubblicazione	Inglese
Formato	Materiale a stampa
Livello bibliografico	Monografia
Note generali	First published in Dutch as De niet-Westerse Jezus: Jezus als bodhisattva, avatara, goeroe, profeet, voorouder of genezer? by Uitgeverij Meinema 2007. This edition first published in English 2009 by Equinox Publishing Limited, an imprint of Acument.
Nota di bibliografia	Includes bibliographical references (p. [263]-322) and indexes.
Nota di contenuto	Where is Jesus at home? -- The cultural embedding of the Gospel -- Must Jesus always remain Greek? -- The remembered Jesus -- Who decides? -- Something new about Jesus? -- Double transformation -- Methodology -- No transmission without solidarity -- Inculturation : between confirmation and denial -- How do they help us? -- The Asian religious context -- Sources of Asian theology -- The Bible and other Asian holy books (Samartha) -- From Israel to Asia : a theological leap (song) -- Overwhelming poverty as a theological source (pieris) -- The unique nature of Asian theology -- The critical Asian principle -- Asian theology in the whole of world Christianity -- The interwovenness of the divine and the human -- The Chinese Jesus -- The Chinese context -- The image of Jesus among the first Christians in China -- Mediation in Confucianism -- Mediation in Taoism -- Mediation in Chinese Buddhism -- The current theological state of affairs in China -- Jesus as Bodhisattva -- Jesus in a Buddhist context -- A historical

comparison -- A contemporary comparison -- An external mediator of salvation? -- The freedom of the Bodhisattvas and of Jesus -- How personal is the relationship? -- The nature of the mediation -- Double transformation -- The Japanese and Korean Jesus -- The Japanese Jesus -- The attitude of Japanese Christians towards the state -- The Kakure Christians -- A Jesus for the Japanese -- The pain of God -- Endo's Japanese theology -- In dialogue with Buddhism -- The Korean Jesus -- The Confucian veneration of ancestors -- The shamanistic veneration of ancestors -- Theological implications -- Minjung theology -- Yin and Yang -- Karl Barth and Asian theology -- The Indian Jesus -- Historical encounters -- The Thomas Christians in India -- Hindu voices on Jesus -- The di-unity of Jesus and God -- Examples of reflection on Jesus -- Raimundo Panikkar's cosmotheandricism -- Stanley Samartha's unbound Christ -- Jesus as Avatara and Guru -- Jesus as Avatara -- Jesus as Guru -- The Indonesian Jesus -- The Indonesian religious context -- The political-cultural context -- Tawhid and Jesus divine sonship -- Indonesian images of Jesus -- Two approaches -- The dialogue approach -- The contextual approach -- Contextual theology as interreligious dialogue -- Further Indonesian interpretations of Jesus -- The Agama Jawa -- A Javaanse crucifix -- Yesus Sang Guru -- Jesus as the Javanese prophet -- The African Jesus -- The African religious context -- Missions in Africa -- Characteristics of African theology -- The relationship with the Supreme God -- The new African theology -- The cross and suffering in Africa -- African images of Jesus -- Jesus as ancestor -- Jesus as healer -- Methodical conclusions -- Too western -- Double transformation as liminality -- The nature of the mediation -- Substantial conclusions -- Jesus as Bodhisattva -- Jesus as Avatara -- Jesus as Guru -- Jesus as Prophet -- Jesus as Ancestor -- Jesus as Healer -- Was Jesus already in Asia and Africa before the missionaries came?

---

## Sommario/riassunto

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.

---