



# ACTA MISSIOLOGIAE

*Journal for reflection on  
missiological issues  
and mission practice in Central  
and Eastern Europe*

**VOLUME 10 2022**

..... HIGHLIGHT .....

Benedict Vesa:  
"Online/Offline"  
Missionary Paradigm  
..... 5 .....

Tim Noble:  
From the De-Facing to the  
Re-Facing of Mission?  
..... 29 .....

Martine Audéoud:  
Reflections on Mission  
Online-Offline  
..... 41 .....

Roman Soloviy:  
Faith and Fear in Fragments  
..... 93 .....

Taylor Denyer:  
Isolation, Connection,  
and the Worldwide Web  
..... 115 .....

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Journal for reflection on missiological  
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Volume 10 2022

ISSN 2060-1204

*Acta Missiologiae* is an interdenominational, peer-reviewed, missiological journal dedicated to the scholarly study and reflection on Christian witness in Central and Eastern Europe, with an interconfessional, international, and interdisciplinary focus and Orthodox, Roman Catholic, mainline Protestant, Pentecostal and Evangelical perspectives.

*Acta Missiologiae* exists to provide a platform for engaging missiological issues and mission practice in Central and Eastern Europe and assists missiologists and church leaders to keep up-to-date in their missiological thinking through articles, book reviews, and other materials. Thus, it can serve as a resource for students and teachers of missiology.

*Acta Missiologiae* is published annually by the Central and Eastern European Association for Mission Studies (CEEAMS).

Manuscripts and editorial correspondence should be addressed to Acta Missiologiae, at [acta\\_missiologiae@ceeams.org](mailto:acta_missiologiae@ceeams.org)

*Subscriptions:*

Central and Eastern European Association for Mission Studies  
Csiki hegyek utca 5.V/20, 1118 Budapest, Hungary  
Subscription e-mail: [subscriptions@ceeams.org](mailto:subscriptions@ceeams.org)  
New subscriptions and back issues can be ordered at <http://acta.ceeams.org/index.php/acta/subscriptions/>

*Subscription rates:*

The institutional subscription price of the print edition of Volume 9 (2021) is 25 euro.  
The price of individual subscriptions is 15 euro.  
For Central and Eastern Europeans, the reduced price is 10 euro.  
All prices are inclusive of VAT, shipping & handling.

*Instructions for Authors:*

Please visit the Acta Missiologiae website page at: <http://acta.ceeams.org/index.php/acta/Instructions/>

Printed by Hubert & Co. BUchPartner, Göttingen, Germany.

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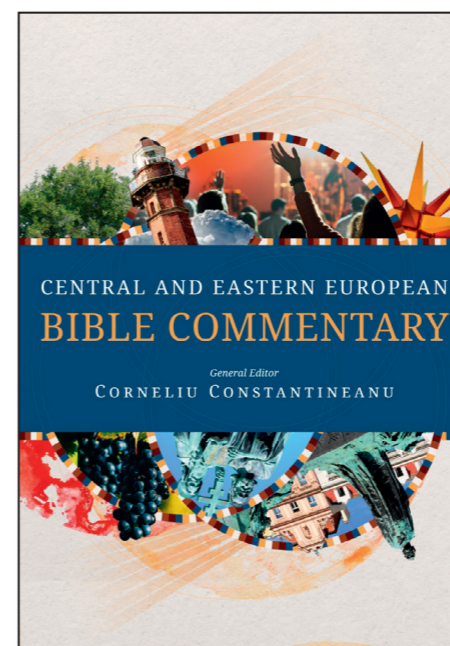
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ISBN: 9781783688227 | Hardback | 1,696 Pages

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The Central and Eastern European Bible Commentary is a groundbreaking, multi-year work and the first full-Bible commentary to come out of Central and Eastern Europe. The aim of this resource is to provide a contemporary, contextually relevant, one-volume commentary written exclusively by biblical scholars from the region. Over 100 articles as part of contextual theological applications of biblical teaching address issues pertaining to our life as Christians in the twenty-first century. Rooted in scholarship, while also written in clear and accessible language, this commentary will appeal to Christians everywhere. It is intended to help pastors, preachers, teachers and lay leaders to interpret and apply biblical truths in the rapidly-changing contexts of their lives and faith communities.

The Central and Eastern European Association for Mission Studies (CEEAMS) is an international and interdenominational platform for reflection on missiological issues and practice established in 2002 as an informal network and facilitates a variety of initiatives in missiology in the region.

In 2015 CEEAMS became a legal entity as an Association under Hungarian law with missiologists from ten countries (Bulgaria, Czech Republic, Germany, Hungary, Kirgizstan, Moldavia, Romania, Russia, the United Kingdom, and Ukraine) serving as founding members. CEEAMS members are affiliated with various church traditions, such as Methodist, Pentecostal, Orthodox, Evangelical, Baptist, Reformed, Lutheran, and Roman Catholic. Through its members, the Association functions as a network organization, actively stimulating the study of missiology, initiating research projects and knowledge dissemination on the praxis of mission in Central and Eastern Europe. CEEAMS is directly linked to the International Association of Mission Studies (IAMS, [www.missionstudies.org](http://www.missionstudies.org)).

Application for individual or institutional membership of CEEAMS can be made at: <http://ceeams.org/membership/>.

## TABLE OF CONTENTS

Editorial.....	1
DOROTTYA NAGY	
<b>PEER REVIEWED ARTICLES</b>	
“Online/Offline” Missionary Paradigm: The Challenge of Redefining the Profile of the ‘Contemporary Church’ in Reference to the Romanian Reality.....	5
BENEDICT VESA	
New Technologies and Theology of Creation: <i>Imago Dei</i> in Relation to Recent Development of Artificial Intelligence and New Questions for Contemporary Missiology.....	17
FRANTIŠEK ŠTĚCH	
From the De-Facing to the Re-Facing of Mission.....	29
TIM NOBLE	
Reflections on Mission Online-Offline: Divergence, Ambivalence, Renewal, and Innovation in Missional Education .....	41
MARTINE AUDÉOUD	
Let’s Admit It, Digital Church is the New Normal: Use of Digital Tools in a Small Town Church .....	59
KRISTINA ECE	
Human Being, the Image of God in the World of Artificial Intelligence.....	71
IULIA EREJDI	
From Hostility to Hospitality: Biblical Theology of Hospitality in Hostile Contexts and its Implications for the Church in Eastern Europe During the Ukrainian-Russian War .....	77
HINDREK TAAVET TAIMLA	
<b>NON-PEER REVIEWED TEXTS</b>	
Faith and Fear in Fragments: A Year of Russian Aggression against Ukraine through the Eyes of a Ukrainian Theologian.....	93
ROMAN SOLOVIY	
A Missionary’s Personal Reflections on How Russian Christians are Responding to the War .....	103
Liberating Mission from Colonialism.....	109
RAVINDER SALOOJA	
Isolation, Connection, and the Worldwide Web.....	115
TAYLOR DENYER	
Book Reviews.....	119
Biographical Notes.....	126

**Bradley Nassif and Tim Grass eds., *Orthodoxy and Evangelicalism: Contemporary Issues in Global Perspective*.**

Basel: MDPI, 2021. Pp. 237. \$69.40 (Hardcover).

In the last decades, an attractive dialogue between Orthodox and Evangelicals has been initiated. Moreover, since 2013 different consultations were organized by LOI (The Lausanne-Orthodox Initiative), which brought together Evangelical and Orthodox theologians and practitioners from across the world with a focus on mission and dialogue. In the same vein, many articles and studies were published to present not only the differences between the two traditions, but also the common teaching points.

The present volume, *Orthodox and Evangelicalism: Contemporary Issues in Global Perspective*, edited by the well-known theologians Bradley Nassif and Tim Grass, represent nothing more than the articles published in a special issue under the auspices of the journal *Religions*. The articles were submitted between April and September 2021, being published separately. Then all 17 articles were published in one volume for wider reception. This is the first appreciation of this volume. In this way, interested theologians will have much easier access to the content of the articles.

Regarding the table of contents, we can critically note that the content did not respect the order in which these articles were originally published. This means that the editors had their own view of the order of these articles. From our perspective, the first article, “Abandoning Penal Substitution: A Patristic Inspiration for Contemporary Protestant Understanding of the Atonement,” written by Sergey Koryakin, could be followed by the article “Rediscovering a Biblical and Early Patristic View of Atonement through Orthodox–Evangelical Dialogue,” of Petro Kovaliv, since both have atonement theology at their center.

It is also worth noting that four Romanian theologians authored three of the articles. Although they contain different topics, the Romanian cultural context is still noticeable. In fact, the tone of the Romanian Orthodox authors Cristian Sonea (“Ecumenical Convergences: Romanian Evangelicals Exploring Orthodoxy”) and Daniel Buda (“Orthodoxy and Evangelicalism: An Overview of Their Relationship from the Perspective of Moral Values”) is a positive one, while the article of the other two theologians, Dănuț Jemna and Dănuț Mănăstireanu (“When the Gap between Academic Theology and the Church Makes Possible the Orthodox–Evangelical Dialogue”), is more critical and analytical. Certainly, the article written by George Hancock-Stefan (and Sara Grace Stefan), a former member of the Orthodox Church of Romania, is also critical of the relations between the Orthodox and Evangelicals in Eastern Europe. The title of the article is suggestive: “From the Ivory Tower to the Grass Roots: Ending Orthodox Oppression of Evangelicals, and Beginning Grassroots Fellowship.”

Regarding the Ukrainian and Russian situation, the authors and articles are worth noting: Alexander Negrov and Alexander Malov, “Eco-Theology and Environmental Leadership in Orthodox and Evangelical Perspectives in Russia and Ukraine”; and Konstantin S. Divisenko, Alexei E. Belov and Olga V. Divisenko, “Spiritual Well-Being of Russian Orthodox and Evangelical Christians: Denominational Features.”

From another point of view, we find in the volume several topics that concern Orthodox and Evangelical spirituality, as follows: Mae Elise Cannon and Kevin Vollrath, “Spiritual Synchronicity: Icon Veneration in Evangelical and Orthodox Religious Practices in the 21st Cen-

ture”; John Binns, “Monasticism – Then and Now”; Maxym Lysack, “Charismatic Reformer, Mystic or Father? The Reception of Symeon the New Theologian by Pentecostal/Charismatic Theologians”; and Panagiotis Kantartzis, “Mariology, Anthropology, Synergy and Grace: Why Is Luther So Far Apart from Cabasilas?”

Before the last article, authored by Geoffrey Ready, “Renewing the Narrative of the Age to Come: The Kingdom of God in NT Wright and John Zizioulas,” an excellent analysis of the eschatological view of biblical and patristic theology, we should mention other two articles: Edward Rommen, “Remnant and the New Dark Age,” and Tsung-I Hwang, “A Tentative Proposal to Use Orthodox Theological Relational Selfhood as an Alternative for Confucian-Influenced Chinese Evangelicals.”

In conclusion, for all who are involved in ecumenical dialogue, this volume should be read carefully. Although it contains many common positions, it also critically presents certain differences that we must take into account when we want to bring the two traditions closer together. In this sense, we congratulate both the editors of the volume and, especially, the authors who had the courage to present their point of view regarding the proposed general topic, the dialogue between Orthodoxy and Evangelicalism.

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**Willie James Jennings. *After Whiteness: An Education in Belonging.***

Theological Education between the Times, Volume 1, Ted A. Smith, series editor.  
Grand Rapids, MI: Eerdmans, 2020. Pp. 165. \$20.99.

This evocative and challenging book by a well-known African-American theologian integrates incisive analysis of theological education practices with creative theological reflection and a lived spirituality. The author reflects critically (and self-critically) on his years of experience in theological education in the USA, including twenty-two years as academic dean. He uses poetry and stories of personal experiences with students and colleagues to great effect as he develops the key threads of his transformative vision on theological education. Those threads can be identified as: a) to develop a pedagogy in which the hermeneutical starting point (and goal) is belonging, gathering, communion, intimacy, entanglement, eroticism, dense life together or “the crowd;” b) to realise and admit that we always work (only) in fragments and inhabit fragments, while we work to open up sites where we enter the struggle to rethink “our people” – together with others who must rethink “their people” – as we build people towards each other; c) to acknowledge and analyse the troubled and distorted theological formation created in (and by) colonialism, which shapes everyone towards the norm of white self-sufficient masculinity and expresses itself in possession, control and mastery; d) to imagine private and public forms of resistance to that distorted formation in ways that create community, shape healing forms of assimilation and build institutions towards life, to escape from the “plantation logic” in which it has been captured due to the lingering logic of slavery.