

## EDITORIAL

We are pleased to present the third issue of *QUEST*. Thanks to all who submitted their work, and congratulations to those whose articles made it through the rigorous peer-review process. These works indeed concisely reveal the way religious studies and theology are currently being done in Asia as well as globally. Let me explain.

In recent decades praxis has been given primacy, and boundary-crossing has emerged as a research approach, both now respected scholarly ways of thinking about religion and theology. Most of us welcome this, not only because these ways comprise a trend, but more importantly, because the practical reality scholars are seeking to theorize about and transform is becoming so complex that adopting such methods seems inevitable. It is no exaggeration to say that most current forms of theology (and religious studies) are both practical and boundary-crossing.

The six papers published here are all written with the practical intention of working for the transformation of the human world. Ram Rasad Aryal argues for the role of spirituality in the identity reconstruction of people living with HIV; Alona Ureta Guevarra's work examines the way Japanese religions provide a venue for the liberation of suppressed histories; Hadjie Cresencio Sadjie's research is about grassroots Asian theologies that have liberation as their driving force; Yun Zhou explains the anti-Western attitude of many Japanese Christians from a perspective that stresses their own historical experience; Md. Abu Sayem's article focuses on the way Bangladeshi Muslims deal with the environment, using Islamic environmental teachings as a guiding source; Rishikesh Pandey's paper examines the ways the Newar communities of Kathmandu Valley are struggling to maintain their cultural and religious legacy in light of modernization, changing governmental policies, and shifts in global systems. In sum, reading these works we catch sight of how religions are transforming and have been transformed by practical reality on different levels in a number of Asian countries. Thinking is doing; theory and praxis are *de facto* bound up with each other.

Second, there are interesting crossings in a number of the papers. Guevarra's work is an intriguing crossing between *literary criticism* (novel analysis) and *religious studies*; Sadjie, a *Filipino* now teaching in the *Netherlands*, explores the work of a *Singaporean* theologian—an Assemblies of God pastor—on the tension between *Asian liberation* and *Asian Pentecostal/Charismatic* movements in the *Filipino* context; Zhou, a *Chinese* now living in *Australia*, takes a historical approach to the antagonism towards *Western powers* that was widespread among *Japanese* Christians during World War II. When I read these works, I find it captivating to see how such hyphenated locations have shaped the authors' "crossings."

We do hope you enjoy reading the articles in this issue. Let me repeat: *QUEST* welcomes submissions—research papers and book reviews—that span the full spectrum of religious, cultural, theological, and interdisciplinary studies on the cultures and religions of Asia. We hope to receive your manuscripts in 2019.

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