

Editorial

As we commemorate 500 years of Reformation many Christian theology disciplines and institutions have been reflecting on the gains or losses realised thus far in relation to the contemporary world we live in. There seems to be consensus in the reflections carried out by these disciplines and institutions that Reformation was not just a moment in history. It is rather a movement which is ongoing and which fosters an ethos to be engraved in theology. It inculcates a reflexive culture, which should continue to ask what sound Christian dogma stands for and whether the church and its ministries including mission have kept in step with this dogma.

Mission, as the cutting edge of the Christian movement, must never cease to reflect on recent and current issues facing the church and theology today. Thus, contemporary issues such as theological methodologies, contributions of indigenous people to the expansion of ecclesia, church in Africa, historical sequel of multi-faceted injustice such as slave trade, and calls to the church to consider ecological dimension of mission, are important topics of Missiological reflections. Contributors of this edition have in a certain sense gone back to history and still wrestle with how to continue to participate to *missio Dei* in our contemporary world.

David Thang Moe explores themes and methodologies in Pauline missiology for a contemporary world. Thang Moe does not merely reflect Paul's missiology and missionary methodologies as the kind of theory and practice to the extent that his missionary methodologies flow from his missiological theories, rather to the extent that his missiology and methodologies are "missionary theology".

Chirinda N. Felicidade and Baloyi G. Tlharihani reflect on the formation of the Igreja Presbiterian de Moçambique. They provide a historical perspective regarding the missionary work of Mhalamhala, the first evangelist consecrated and sent as a missionary to Mozambique. Their contribution attempts to correct historical record of the Presbyterian Church of Mocambique in which Swiss missionaries have ignored Mhalamhala's contributions through evangelisation in the area of Delagoa Bay (Maputo).

In his contribution Hans Moscicke survey the supernatural worldview of Scripture and its mythological narratives concerning the spiritual realm in relation to African Traditional Religion. He contends for a responsible retrieval of these scriptural phenomena, which can help theologians reconcile the spirit world of African Traditional Religion within a biblically informed African theology, thereby yielding new pathways for the inculturation of Christianity in the African context.

Saneta Maiko attempts to discuss the historical implications of John Wesley's mission passion throughout the time of slavery and specifically the role that Chris-

tianity played in that endeavour. This paper offers a critical review discussing the origins of slavery, its operations and specifically the role played by Rev. John Wesley in influencing the abolition of slave trade and the initiation of subsequent mission endeavours in the slave plantations.

While Phemelo Marumo and Sarel van der Merwe reflects on the preservation of the earth. They articulate how leiturgia and discipleship could serve to care for the earth and how as an essential part of true discipleship, glorifying God is in accordance with the *missio Dei*. In relation to West Africa, Nche, Achunike, Okoli and Diara discuss the culpability and liturgical indifference of the church towards the challenge of climate change in Nigeria. Their study highlight the ecological dimension of Christian mission by challenging the church to rise to the ecological need of the time by practically intervening in the process of mitigation and adaptation to the impacts of climate change in Nigeria.

Overall, contributions of this edition add or call us to keep doing theology / missiology in dialogue with contemporary contextual issues – to keep on Reforming.

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