

Title: An Apologetics for Jürgen Moltmann's Theology of Suffering
in the Bhutanese Buddhist Context

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ABSTRACT

By comparing the concept of suffering in Mahayana Buddhism with the concept of suffering God by Jürgen Moltmann, the researcher argues that Jürgen Moltmann's theology of suffering God and the Cross provides most relevant answer to the question of human suffering. This research is in the Mahayana Buddhist context of Bhutan.

Mahayana Buddhist teachers like Dalai Lama, Thich Nath Hahn promotes interreligious harmony claim that Jesus is Bodhisattva. Jesus is considered as Bodhisattva because of His suffering on the Cross which enabled him to help others. It is believed so not because of Jesus' divine quality but for helping other as it is prime quality of a Bodhisattva. By critically exploring Mahayana belief about Bodhisattva, the researcher will explain how Bhutanese Buddhist seek faith in

Bodhisattva ideal, Four Noble Truths, the concept of Gross National Happiness (GNH), as an antidote to suffering.

Within the understanding of Moltmann's Trinitarian theology of the suffering God and the Cross, the researcher will argue that in the person and work of the Jesus Christ, God reveals not only who God is but also what God has done for the suffering of the world. The research agrees with Moltmann's claim that Crucified Christ is the way of God participating in the suffering of the world. God's suffering was not only consequence of God's loving kindness but also fulfillment of God's loving purpose for His creation.

In chapter four, the researcher compares Buddhist way of response to suffering and Moltmann's way of response to suffering. This Study then concludes with recommendations and discussions that is assumed to offer a substantive contribution to discussion about the way to end suffering. It is based on conviction that Jurgen Moltmann's theology of suffering God, Jesus' life, death and resurrection is not only the way to relate to human suffering but also for the redemption of the world from suffering.