Book Reviews

A Dictionary of Asian Christianity.

Edited by Scott W. Sunquist, with associate editors David Wu Chu Sing and John Chew

A Dictionary of Asian Christianity (DAC) is a major publication event, not only for Asian Christians but also for the whole Christian and non-Christian world. The editors, contributors, and patrons of DAC must be congratulated for undertaking such an important enterprise. This is an ecumenical venture and the first major dictionary on Asian Christianity. With 1,260 entries by nearly 500 scholars, it will be of immense help to anyone interested in Asian Christianity.

Excellent articles are to be found on colonialism, contextualization, the Holy Spirit Study Centre in Hong Kong, interreligious dialogue, the padroado, the Paris Foreign Mission Society, Pentecostalism in Asia, and United Theological College in Bangalore, to name only a few. In general, the regional articles, including those on China, Japan, and the Philippines, are comprehensive and informative. The DAC is strong on biographical material. Most entries have useful bibliographic notes.

As may be expected in such a large volume, covering twenty centuries of Christian history in diverse regions, religions, cultures, languages, political systems, and colonial backgrounds—and with limited archival resources—the dictionary has its weaknesses. The contributions appear to be weighted in favor of the Far East countries, resulting in South Asia being underrepresented. Sectional editorial boards were mandated to assure balance, but it seems to this reviewer that they fell significantly short in some cases. There is no overview article on India, and there is little about the development of Christianity in India from 1500 to 2000; yet articles are devoted to early Christianity in India, to the churches of North East India, and to Indian interpretations of Christ. Of forty-six contributors from India, only three are Roman Catholic, even though the Catholic Church in India is by far the largest Christian group in the country.

Some entries give a one-sided and incomplete picture. The entry on the Salesians is a typical example. It covers mostly the Philippines, which has only about 300 members, while the 2,500-member Salesians of India are passed over in silence. Large Catholic orders such as the Congregation of the Mother of Carmel, Franciscan Clarist Sisters, and Adoration Sisters of the Blessed Sacrament, each numbering between 3,000 to 6,000 members in India, are not mentioned, while much smaller groups are included.

With perhaps half or more of the dictionary's articles devoted to biography, one wonders why no recognition is given to such outstanding figures as Duraiswami Simon Amalorpavadass, Bede Griffiths, and Raimundo Panikkar. Constant Lievens, S.J., one of Asia’s greatest evangelists, is credited with the conversion of more than 70,000 Adivasis of the Chotanagpur area within a five-year period at the close of the nineteenth century. Yet he receives no mention.

Notwithstanding the limitations, the DAC is a great work. The language is crisp and readable. Against the odds of finding good contributors, keeping time limits, and difficulties of communication, it is a wonder that the volume was completed. The quality of the production is excellent, and Eerdmans is to be congratulated for bringing out such a handsome volume.

—Sebastian Karotemprel, S.D.B.

Sebastian Karotemprel, S.D.B., a contributing editor, is Professor of Missiology at the Pontifical Urban University, Rome, Visiting Professor of Missiology at Sacred Heart Theological College, Shillong, India, and a member of the International Theological Commission, Rome.

Preparation and Fulfilment: A History and Study of Fulfilment Theology in Modern British Thought in the Indian Context.


Paul M. Hedges, currently teaching in China, studied the pivotal period from the mid-nineteenth to the early twentieth century, when non-Western religions first became widely known in the Western world. He has looked at the responses of many people to this new knowledge, including English theologians, scholars of the newly established departments of religious studies at British universities, and missionaries in India. The concept of fulfillment was widely proposed as the key to understanding how the Christian message relates to non-Western religions, especially Hinduism and Buddhism. As “lower” religions are fulfilled by “higher” religions, so Christianity as the “highest” religion fulfills the religious expectations in the hearts of all human beings (p. 28).

After introductory materials, the author deals with the birth and growth of fulfillment theology. He discusses a variety of persons and conferences from Frederick D. Maurice to the World Missionary Conference at Edinburgh (1910) and John N. Farquhar, culminating in the analysis of Farquhar’s Crown of Hinduism (1913), which proclaimed, “The religion of Christ is the spiritual crown of the Rigveda” (p. 300).

In the final chapter, the criticisms of fulfillment theology by Alfred G. Hogg and Hendrik Kraemer are discussed, and conclusions are drawn. Questioning whether classical fulfillment theology is still a viable paradigm, Hedges opts for a notion of fulfillment that is far from that of Farquhar, his predecessors, or his immediate successors, pointing instead to today’s globalization, which requires dialogue and adaptation. According to Hedges, “Elements of one tradition may be useful, . . . adding depth and meaning to the religious life. In this way each religion may be said to find its fulfillment in every other tradition” (p. 395).

Although this study has some repetitions (e.g., the same quotation from William Temple appears on pp. 53–54 and 380), overall it is well done. The historical research is stronger than the systematic analysis. Hedges correctly points to the link between fulfillment theology, on the one hand, and, on the other, logos theology
and the concept of religions as "schoolmasters" to bring people to Christ (see Gal. 3:24). He could have clarified, however, the different roots of these concepts. Whereas logos theology is primarily rooted in creation and fulfillment theology in history, the concept of religions as schoolmasters is a pedagogical idea developed in the eighteenth century by Enlightenment philosophers such as Gotthold E. Lessing.

Hedges's study has an excellent bibliography but unfortunately lacks an index.

—Jan A. B. Jongeneel

Christian Missions and the Enlightenment.


In an excellent chapter introducing the eight essays of this volume—all originally delivered at conferences sponsored by the North Atlantic Missiology Project—Brian Stanley argues that missionaries of the eighteenth and nineteenth centuries stand in a more complicated relationship to the Enlightenment than is often alleged. If the modern missionary movement was a child of the Enlightenment, it was sometimes a rebellious one, and the strength of this volume is that its authors resist the prevailing tendency to "explain" the missionary movement as a simple by-product of the era's intellectual ferment.

For example, Andrew F. Walls maintains that missions theory in the period derived less from Enlightenment thinking than from a Christendom mindset that antedated it. Chapters by Jane Samson and Brian Stanley suggest that a belief in the equal depravity of all peoples sometimes tempered the cultural pretentiousness missionaries inherited from their time.

The great importance of the Scottish Enlightenment, which domesticated the Aufklärung's anti-Christian elements, figures prominently in several essays. A particularly fine chapter by Ian Douglas Maxwell explores the Scottish debates on missions between 1750 and 1835. Another by Natasha Erlank contends that the "civilizing" consensus that emerged from those debates dimmed Scottish enthusiasm for missions among the Xhosa (considered less "civilized" than the Indians) until they received the imprimatur of that doyen of educational missions, Alexander Duff.

Though Walls's essay locates the origins of the modern missionary movement in pre-Carey continental developments, the book's focus remains decidedly British. This collection of essays is not about missions during the Enlightenment, nor even about British missions of the period (Johannes van den Berg's Constrained by Jesus' Love still remains the standard on that topic). It is rather an engaging if somewhat piecemeal examination of the influence of the Enlightenment, important but not determinative, on subsequent missionary efforts.

—Chad Mullet Bauman

Chad Mullet Bauman is a doctoral candidate at Princeton Theological Seminary, Princeton, New Jersey, studying in the program of Mission, Ecumenics, and the History of Religions.

The Dialectical Development of Doctrine

A Methodological Proposal

by

Charles Dickinson


If Christianity—including Christian faith and theology—is to avoid becoming totally out of touch with the world—a museum piece at best, a force of baleful reaction at worst—it must constantly update itself by constant interaction, dialogue, dialectic with all the important intellectual currents, movements, disciplines of today. In the process, it must not lose its soul, or else it becomes useless. But, as Friedrich Schleiermacher said, it must open its windows to the world, lest it become irrelevant or even harmful.

Historians and theologians have traced the development of Christian doctrine, and even offered theories to explain it. On the other hand, various observers of the church in the world—perhaps most notoriously Max Weber—have interpreted how Christianity and the world have, for better or for worse, reacted upon one another. But going beyond such works, The Dialectical Development of Doctrine combines the two themes by proposing a necessary two-way dialectic between theology and the world, a dialectic absolutely essential to the healthy growth and development of both our faith and our understanding of the world, as well as of the culture which we continue to create and will bequeath to our children.
Global Missiology in the Twenty-First Century: The Iguassu Dialogue.


In this attractively presented documentation of the World Evangelical Fellowship Iguassu Dialogue in Brazil in October 1999, William Taylor and some thirty-five contributors have produced a landmark compilation of global evangelical missiological reflection. As at Lausanne in 1974, Latin American evangelicalism has injected dimensions of the heritage that have been at risk. The influence of Samuel Escobar and the stimulus of the late Orlando Costas are apparent.

Iguassu may have been a painful experience for some participants, but its very willingness to consider hard questions helped the event rise above a simple restatement of familiar themes. Here there are credible signs that people have been willing to acknowledge that the future of evangelicalism requires taking on board the viewpoints and experience of an international constituency.

It is seldom easy to keep, or even bring, "thinkers" and "doers" together, yet the Iguassu Dialogue placed a high value on being "reflective practitioners." What this conveys about process and attitude is as significant as what is said in the Iguassu Affirmation. The regional surveys suggest that if the authors were given a template, they did not feel constrained to follow it in order to say what they believed important. The general lack of defensiveness is remarkable. The conference also set itself to listen to voices from other parts of the Christian tradition, including Celtic spirituality, Nestorians, Moravians, Copts, and Jesuits. The photos and biographies give a sense of context through the personalities and stories that lie behind the papers. The bibliographies are valuable.

We are already seeing WEF move with greater confidence since Iguassu, but the faith and openness recorded here is a gift to the church at large.

John Roxborough

John Roxborough is a Presbyterian minister and lay training coordinator, Presbyterian School of Ministry, Knox College, Dunedin, New Zealand. He taught previously at the Bible College of New Zealand in Auckland, and at Seminari Teologi Malaysia in Kuala Lumpur.


The consequential place of Christianity in modern Africa and the significance of African Christianity in the history of Christianity are issues that have been the focus of much scholarly attention for over three decades. Here, one of Africa's leading church historians presents a fascinating and perceptive study of some of the most perplexing challenges that have confronted the African church in the recent past and the nature of the churches' responses.

The study is divided into two parts. The first focuses on the disjuncture between poverty and power in the African Christian experience—the salient question being why widespread poverty and suffering persist in the face of powerful Christian forms. Important points of discussion include the emergence of a distinctive African vision despite Western missionary control, the myriad challenges confronting the church as a result of the massive failure of the state in the postcolonial period, the failure of various Western-inspired solutions, the links between poverty and environmental abuse, and the need for solutions or development models that are rooted in Africa's "predominantly religious and ecologically-sensitive" worldview (p. 64).

The second part analyzes the responses of both mainline churches and proliferating Pentecostal groups, with a primary focus on the political challenge. Not until the mid-1980s, the author suggests, did the mainline churches (outside South Africa) find a political voice, after decades of seeming powerlessness because of dependence on Western traditions and collusion with a rapacious state. By far the most effective response, he argues, has come from the "modern" Pentecostal movement, which emerged in the 1970s (though with antecedents dating to the late nineteenth century). The significance of this movement as an agent of change and empowerment in the face of considerable crises is linked to its deep roots in the African primal worldview (foreign influences notwithstanding) and earnest preoccupation with spiritual power/warfare, victorious living, and a "holiness ethic." The discussion is sharply defined by the author's conviction that "only a spiritually-alive, prophetic church will be a tool of hope amidst the political stagnation which has befallen Africa" (p. 102).

Jehu J. Hanciles, a Sierra Leonean, is Associate Professor of Mission History and Globalization at the School of World Mission, Fuller Theological Seminary, Pasadena, California.

Footprints of God: A Narrative Theology of Mission.


What looks at first like a contrived title for a "narrative of theology" turns out to be a refreshingly accurate account of this book's dynamic contents. The reader is taken on a voyage of discovery with twenty-five of Charles Van Engen's doctoral students from around the world seeking answers to basic questions such as What is missiology? And What is theology of mission? As they explore biblical, cultural, and personal stories, they are surprised to find themselves tracing the "footprints of God."

There is a natural flow to their journey. First following Jesus Christ as the motivation, means, and goal "of the way." Then viewing the relational aspect, the context of real persons living real lives "in the way." Finally, getting the direction in focus, "on the way" to the kingdom of God.

Each "hiker" maps out his or her own path on the faith pilgrimage. A Bengali from India struggles with proclaiming Christ in a pluralistic setting; an American missionary seeks to understand what conversion, "the moment of knowing," means to the Aymara people of Bolivia. Others wrestle with the strange connection there seems to be between kingdom growth and suffering. How to explain it? A Dutch missionary finds help from
Rediscovering the Celts: The True Witness from Western Shores.


A remarkable quest is underway—to recover the vision, life, and power of the “Celtic” Christianity that began with Patrick’s fifth-century apostolic movement to the Irish, spread to Scotland, England, and continental Europe, reached the “barbarian peoples,” re-Christianized Europe, preserved Greco-Roman learning, and thereby “saved civilization.” This quest has produced a wave of new books about Celtic Christianity. Fortunately, readers can skip more than half the books! Some authors look into the Celtic pool and see their own reflection; others produce only retread material.

The books most worth reading fall into four categories. The ancient sources are now available in good English translations, from Patrick’s Confessio to Bede’s Ecclesiastical History of the English People. Some books, like those of Esther DeWaal, focus specifically on Celtic Christian spirituality. Other books, like those of Ian Bradley, introduce Celtic Christianity as a whole. Finally, books like John Finney’s Recovering the Past, Douglas Dale’s Light to the Isles, and my own Celtic Way of Evangelism focus on the Celtic movement’s distinct approaches to mission and evangelization.

Martin Robinson, director of mission and theology for the British and Foreign Bible Society, has produced in his Rediscovering the Celts a work positioned between the third and fourth categories. The book addresses many issues in the ongoing discussion about what Celtic Christianity was; indeed, the author presupposes the reader’s familiarity with the Synod at Whitby, the controversy around Pelagius, and much else.

The book also presents many specific insights about Celtic mission, including insights not found in the work of previous writers. Robinson shows, for instance, how the Celtic mission penetrated Europe’s countryside, which the older, Roman, urban-based church had never accomplished (p. 43). His mission-related insights on Scripture, imagination, spiritual power, Trinity, community, nature, primal religions, and a dozen other topics make Rediscovering the Celts a useful text.

—George G. Hunter III

George G. Hunter III, former dean of Asbury Theological Seminary’s E. Stanley Jones School of World Missions and Evangelism, is the Distinguished Professor of Church Growth and Evangelism at Asbury.


The World Missionary Conference at Edinburgh in 1910 "drew attention to the appalling standard of training that was given to the majority of missionary candidates. It called for the situation to be remedied and made suggestions regarding both the nature and the content of that training." (p. 70).

Harley proceeds from that point to consider how the provision of training changed over the next seventy years. He surveys briefly the changing discussion of missionary training by both the international missionary bodies and international conferences of the period and analyzes the provision made in Britain itself by the Conference of British Missionary Societies and the missionary training institutions, of which there were twelve by 1980. At the heart of the study are four colleges: Mount Hermon Missionary Training College, established in 1911; Ridgeland Bible College (1919); All Nations Bible College (1923); and All Nations Christian College, formed from a merger of the three in 1971. All were "evangelical, interdenominational colleges," "had close associations with the Keswick Convention and were influenced by its teaching," and "had strong links with faith missions," many of whose candidates they trained (p. 18). Detailed comparisons are systematically made between the "doctrinal basis and character," the training programs, and the nature and selection of the students attracted to the different colleges.

Harley's general picture is of conservative, isolated institutions, hostile to the ecumenism of the International Missionary Council and World Council of Churches, unimaginative and slow to change in their approaches to theology and the tasks of Christian mission. This was a position that changed markedly after 1962 under the leadership of David Morris and the merger that he masterminded. A doctoral dissertation presented at the University of Utrecht, this is a dense but informative study, based on a wide range of archival and oral sources.

—Andrew Porter

Andrew Porter, Rhodes Professor of Imperial History at King's College, London, where he has taught since 1971, recently edited and contributed to The Oxford History of the British Empire, Vol. 3, The Nineteenth Century (Oxford, 1999).

Gender or Giftedness—a Study on the Role of Women.

By Marilyn B. (Lynn) Smith. Manila: World Evangelical Fellowship Commission on Women's Concerns, 2000. $10 plus shipping (available from WEF, Wheaton, Ill.).

This thorough study of women's roles in Christian ministry is remarkable for several reasons. First, it has been produced by the Women's Commission of a conservative Christian body that unequivocally states its belief in "the Holy Scriptures as originally given by God,
divinely inspired, infallible, entirely trustworthy; and the supreme authority in all matters of faith and conduct.” Second, the author presents her study objectively, irrationally, and biblically. Third, while rejecting radical feminism, the author goes beyond traditional limits on women using their spiritual gifts. Fourth, the author and her commission members come from twenty nations, some of which are dominated by the most intolerant male attitudes (religious, cultural, and social) imaginable, attitudes that continue to be reflected in many evangelical churches.

Coming from a global, multicultural, evangelical background, Gender or Giftedness demands our attention. In place of the emotional rhetoric one might expect in discussions of this topic, the author presents an objective study of the historical background of the debate and a scholarly examination of the key Scriptures cited by scholars on both sides. Her thesis reflects extensive research, documentation, and integrity. Smith has held positions of responsibility in the Evangelical Fellowship of Canada, WEF’s Commission on Women’s Concerns, and Tyndale Seminary (Toronto).

This volume is enhanced by study questions at the end of each chapter.

Regardless of one’s views on the role of women in ministry, the reader will benefit by reviewing the basic questions Smith and her commission raise: “Does gender determine ministry or does ministry flow out of call and giftedness? On what basis do we make this decision?”

—W. Harold Fuller

W. Harold Fuller, a Canadian, served for twenty-six years in Nigeria with the Society for International Ministries (SIM) and served for many years as vice chairman of the World Evangelical Fellowship.

AFRICA SPIRITUALITY: FORMS, MEANINGS, AND EXPRESSIONS


This book is volume 3 in a proposed twenty-five-volume “World Spirituality” series. Under a board of forty-three editors and advisers, the series is meant to provide “an encyclopedic history of the religious quest.” Olupona’s random assortment of twenty essays by twenty-one contributors, though lacking neither profundity nor interest, simply does not exhaust the stated topic. As the contributor of “Art and Spirituality” noted incidentally, “unfortunate omissions and unreliable generalizations are inevitable” (p. 251).

The editor’s introduction attempts to integrate the disparate contributions and identifies the volume’s initiator as Charles Long, outstanding African-American historian of religions, who provides the foreword. The essays are divided into four parts: cosmologies and sacred knowledge (chaps. 1–4); authority, agencies, and performance (chaps. 5–11); Africans’ encounter with other religions (chaps. 12–17); and African spirituality in the Americas (chaps. 18–20). The chapters are of uneven length (between 7 and 34 pages), each concluding with a bibliography of up to 53 titles. While this volume might stand alone, its significance is best seen when used within the series.

—Clyde Curry Smith

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Seventieth birthday. As director of the Vatican Mission Library and the library of the Urban Pontifical University, as editor of Bibliographia Missionaria, and as a professor, researcher, and author, Henkel has given years of valuable service to the worldwide church and missiological scholarship.

The title of this collaborative volume is drawn from the fourth chapter of Redemptoris missio, while its theme focuses on the chapter's main section, entitled "The Parameters of the Church's Mission Ad Gentes" (par. 37), that is, the territorial, social, and cultural contexts. Part 1, by far the longest of the book's three parts, moves from one region to another in describing various factors of the territorial context from a variety of perspectives. The articles of part 2 describe aspects of the social context, such as a sociolinguistic analysis of the term "inculturation" and mission in the context of globalization. The study in part 3, dealing with the cultural context, considers the worlds of communication and scientific research. As a way of "closing the circle," these final articles return to the heart of the work of Willi Henkel in discussing the role of the university, the library, and Bibliographia Missionaria for evangelization and missiology.

The thirty-six authors, most of whom are associated with the renowned Urban and Gregorian Pontifical Universities, have written in Italian (22), English (7), Spanish (3), German (2), and French (2). One minor defect of such a collection is that the outlines of the individual articles in the general index are not presented evenly. However, in the end this Festschrift is perhaps the first serious in-depth study of a central aspect not only of the fourth chapter but of the entire document of Redemptoris missio.

—Roger Schroeder, S.V.D.

Roger Schroeder, S.V.D., is Assistant Professor in the Cross-Cultural Ministries Department and Director of the Master of Divinity Program at Catholic Theological Union in Chicago. He worked as a missionary in Papua New Guinea for six years.

The Continuing Conversion of the Church.


This book is the fifth in the Gospel in Our Culture Series, dedicated to fostering a "missional encounter of the gospel with North American culture." Darrell L. Guder, newly appointed professor of mission at Princeton Theological Seminary (previously professor of evangelism and church growth at Columbia Theological Seminary) and currently secretary-treasurer of the American Society of Missiology, has been a key participant in the Gospel and Our Culture Network, editing Missional Church: A Vision for the

STUDY WITH THESE SENIOR MISSION SCHOLARS

FALL 2002

Dr. Peter Kuzmic is Professor of World Missions and European Studies at Gordon-Conwell Seminary, South Hamilton, Massachusetts, and President of Evangelical Seminary, Osijek, Croatia. He is an authority on Christian response to Marxism and on ministry in post-Communist contexts.

Dr. Christopher Wright is International Ministry Director of Langham Partnership, London, a network of ministries associated with John Stott. He was assistant professor of Old Testament, Union Biblical Seminary, Pune, India, and Principal, All Nations Christian College, Hertfordshire, U.K.

SPRING 2003

Dr. Darrell L. Guder is Professor of Missional and Ecumenical Theology at Princeton Theological Seminary, New Jersey, and author of The Continuing Conversion of the Church. He was Professor of Evangelism and Church Growth, Columbia Theological Seminary, Georgia.

Dr. Aylward Shorter, M.Afr., a U.K. citizen and since 1961, a member of the Missionaries of Africa, is Principal of Tangaza College, Catholic University of East Africa, Nairobi. He is known for his pioneering work among the Kimbuta of Tanzania and for his writings on African culture and the church in East Africa.

In addition to providing leadership in OMSC's Study Program, the Senior Mission Scholars are available to OMSC residents for counsel regarding their own mission research interests.

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Sendind of the Church in North America. The Continuing Conversion of the Church continues Guder’s commitment to the evangelization of the West and the renewal of the church in North America.

The book is divided into three useful sections. Part 1 begins with a biblical and historical overview of the *missio Dei*. Part 2 considers the possibilities and challenges inherent in the working out of God’s mission. It stresses that the Gospel must continually be translated into contemporary cultural contexts so that the saving story of the triune God can be witnessed to in every age and place. Guder cautions, however, that the radical truth and challenges of the Gospel are typically compromised by human agency, resulting in a reductionism that hinders the church from witnessing to the fullness of God’s mission. The final part of the book is thus a practical investigation of how both local congregations and the wider church in the West can live beyond our reductionisms of the Gospel. Through the “continuing conversion of the church,” the body of Christ can be more faithful to the *missio Dei*.

This readable and very well-documented book is a vital resource for church leaders who seek to orient their faith communities to God’s mission. For widely read missiologists the book does not present a lot of new material. Rather, its contribution lies in challenging North American churches to go beyond their institutional captivity emphasizing personal and individual dimensions of salvation. In so doing, the book confronts the church anew with the “Gospel in our culture.”

—Ian T. Douglas

*Ian T. Douglas is Associate Professor of World Mission and Global Christianity at the Episcopal Divinity School in Cambridge, Massachusetts. He has previously served as a missionary in Haiti and on the world mission staff for the Episcopal Church, USA.*


On December 13, 1937, Japanese troops swept into Nanjing (Nanking), then China’s capital, and, during seven genocidal weeks, shot, bayoneted, and beheaded between 260,000 and 350,000 unarmed Chinese soldiers and civilians. They also raped an estimated 20,000–80,000 girls and women. Most of the twenty foreigners (including fourteen missionaries) who chose to remain in the city ministered to 250,000 Chinese sheltered within the tiny Nanjing Safety Zone organized by John H. D. Rabe, a German businessman and Nazi Party member. *Eyewitness to Massacre* contains letters and diary excerpts of ten American missionaries who staffed the Safety Zone: three pastors, two YMCA workers, three professors, a physician, and the acting president of Ginling Women’s College. The documents reveal the horrific dimensions of cruelty and chronicle the missionaries’ urgent efforts to protect and feed the living, treat the wounded, bury the dead, and intercede with Japanese authorities. These startling eyewitness accounts (supplemented by one missionary’s clandestine film footage) became the outside world’s information lifeline to the Japanese atrocities.

This important book was edited by Professor Zhang Kaiyuan, a noted

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April 2002
Japanese advance. He was assisted by Martha Lund Smalley of the Yale Divinity School Library, which houses the documents. Donald MacInnis’s foreword, Zhang’s introduction, missionary historian who himself had fled the continuing importance of mission archival research. It also complements other publications that, in the tradition of Iris Chang’s best-selling *Rape of Nanking: The Forgotten Holocaust of World War II* (1997), refute the Japanese government’s ongoing denials of the Nanjing cataclysm.

In the end, Zhang’s book goes beyond the historical account to explore the imperatives of faith. Its pages reveal the missionaries’ unique combination of courage and improvisation. Moreover, in between hastily written lines, these ten Christians contemplate the nature of evil and the meaning of mission. They conclude that the missionary is sent to love others, regardless of personal cost, and to help reconcile all of God’s children. —P. Richard Bohr

P. Richard Bohr is Professor of History and Director of Asian Studies at the College of Saint Benedict and Saint John’s University, St. Joseph and Collegeville, Minnesota.

Leslie Newbigin: A Theological Life.


Bishop Leslie Newbigin (1909–98) was one of the most important missiological and theological thinkers of the twentieth century. In his book Geoffrey Wainwright, Cushman Professor of Christian Theology at Duke University, honors Newbigin’s significant contribution by portraying him in patristic terms as a “father of the church.” This remarkable comparison is developed in a genre that Wainwright calls a theological life, by which he means both “a theological biography that concentrates on the theological thought of its subject” and “a way of doing theology that takes sanctified life and thought seriously as an intrinsic witness to the content and truth of the gospel” (vi).

Wainwright’s method is to distinguish ten roles in Newbigin’s life: confident believer, direct evangelist, ecumenical advocate, pastoral bishop, missionary strategist, religious interlocutor, social visionary, liturgical preacher, scriptural teacher, and Christian apologist. (I would have added one more—contextual thinker.) With a chapter devoted to each role, the author has selected books and articles by Newbigin, including some that are not widely known, to illustrate the designation. This approach reveals the rich diversity of Newbigin’s contribution to the church, while also capturing the inspiring character of Newbigin’s life and writings.

The problem in this approach is that when so many angles of vision are employed and so many books and articles given careful attention, it is difficult to provide sufficient historical context or critical analysis. It is also sometimes difficult to see the burning missionary impetus that stood at the center of Newbigin’s life and influenced every part. Nevertheless, Wainwright has given us an outstanding book that gives us a window into Newbigin’s greatness. Wainwright’s personal knowledge of Newbigin, his mastery of Newbigin’s thought, his own rich ecumenical experience and theological insight, and his clear and elegant writing style all enhance this fine work. —Michael Goheen

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Through the use of Scripture, apocryphal and Gnostic literature, and the writings of a few women (both classical Christian and “heretical” writings), Mary T. Malone “cobbles together” (her oft-used phrase) the story of the theoretical and practical effects of Christianity on women in the Western world in the first millennium after Christ. The book is divided into three parts: New Testament times (first century), approaching the “Golden Age” (2d–5th centuries), and introduction to the Dark Ages (6th–10th centuries). Selected bibliography highlights books that have become standard feminist methodological approaches to history and theology. Malone, who recently retired from St. Jerome University and the University of Waterloo, includes a short list of English translations of primary sources she has referenced in her effort to make women’s story “visible.” A five-page dateline
provides a chronological rendering of significant persons and events related to Christian women in the period.

Several themes emerge in this engaging and informative narrative. The dominant motif is the gradual diminution of women's story in Western Christian history and theology. A second theme illustrates women's "double bind," reflected in interpreting "flesh" as evil and tempting (p. 151), and the presentation of virginity for women as the ideal, but with marriage as the reality.

Chapter 9, "Women as Monastic Missionaries," is of special interest for mission studies. In the context of a Europe overrun by non-Christian tribes, and tempting overruled by non-Christian tribes, illustrates women's "double bind," of virginity for women as the ideal, but with marriage as the reality.

The final chapter provides a fascinating attempt to show the significance of the ancient Irish tradition for today. Here I found Hunter much less convincing. To be sure, he deftly deploys many contemporary analogies that relate to the Celtic tradition. But Hunter is well aware that Celtic Christianity is impossible without monasteries, a feature that one cannot imagine modern Protestants being prepared to retrieve. Moreover, it is unrealistic to think that one could have the Celtic way of evangelism without having Celtic Christians to carry it out. We simply do not have the kind of spiritual depth and theological consensus that was at the heart of the Celtic tradition.

—William Abraham

William Abraham, Perkins School of Theology, Southern Methodist University, Dallas, Texas, is the author of numerous books on the philosophy of religion, Scripture and tradition, evangelism, and church renewal.

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The Celtic Way of Evangelism: How Christianity Can Reach the West... Again.


George G. Hunter III has tapped into the current interest in all things Celtic to provide a splendid discussion of how we might draw on the resources of early Celtic Christianity in reevangelizing the West. Hunter has done his homework, even though he breaks no new ground in terms of original research. The bulk of the material is historical in orientation. We are given a nice tour of the situation as Patrick found it, including the new community and new life the Gospel brought, the wonderful phase of Irish missionary work, the Celtic way of communication, and the perspective that guided their evangelism as a whole. Hunter writes in a pleasing manner throughout. His ear and eye are clearly driven by a deep affection for the Celtic way of evangelism.

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