Book Reviews


In this invaluable book, Stanley M. Burgess, professor of religious studies at Southwest Missouri State University, repackages the 1988 edition of the Dictionary of Pentecostal and Charismatic Movements, which he edited with Gary B. McGee and associate editor Patrick H. Alexander.

The present volume is divided into three segments. The first part presents a global survey of the movements, highlighting the origins and expansion of the Pentecostal-Charismatic movement in specific countries and regions. The demographic data for selected countries are mainly culled from the 2001 edition of the World Christian Encyclopedia. It is noteworthy that not every individual country is covered or given comprehensive coverage. Part 2 provides global statistics on the movement, focusing on patterns of growth. This final part contains a collection of topical and biographical entries that essentially depend on the first edition, with modified articles and few new ones. For example, Grant Wacker’s article “Bibliography and Historiography” has been rewritten with A. Cerillo, Jr., under the new heading “Bibliography and Historiography in the United States.”

The current volume surpasses some of the spatial and temporal limitations of the previous edition. Some information on Pentecostal-type renewals before the twentieth century has been provided, as well as more coverage of movements outside the United States and western Europe. To that extent, the current work is useful for both ecclesiastical and scholarly investigation of the history, ethos, and development of the worldwide Pentecostal-Charismatic movement.

The status of the movement in Africa and some non-Western countries, however, should have received more attention, with better-informed articles. One problem with the work is that African or other non-Western scholars resident in the West can easily provide up-to-date information from the countries of their origin, whereas in fact good research requires much personal contact “on the ground.”

Entries in the topical and biographical sections are still heavily tilted in favor of the North American scene. And with very few exceptions, the contributors came from the West, particularly North America. For example, on Africa (my regional focus in this review), part 1 has four regional surveys and seventeen country articles. Of the four regional surveys, Central and East Africa were written by D. J. Garrard (United Kingdom), and J. Booze (United States) handled North Africa (with the Middle East). The only African author was J. K. Olupona (originally from Nigeria), who wrote the article on West Africa. Of the seventeen country articles, Africa, D. J. Garrard performed the herculean task of writing sixteen! I. Hexham and K. Poewe-Hexham (Canada) wrote the one on South Africa.

Not too surprisingly, the Central and East Africa surveys are very sketchy, with some major omissions. For example, John Pilkington’s Pentecostal renewal of the late nineteenth century and the East African Revival received virtually no coverage either in the regional surveys or in the country articles. The West Africa survey is very good but limits its scope to Nigeria and Ghana, focusing only on the “prophetic independent churches” and the “Pentecostal-Charismatic churches.”

The piece on South Africa, unlike most of the country articles, is excellent, covering all the essential details one would expect in an article of this nature.

There are only three topical entries on Africa, and they lack regional, continental, and ecclesiastical breadth. Conspicuously missing from the biographical entries is the late Archbishop Benson Idahosa, a high-profile international evangelist, church planter, and educator whom Olupona refers to as “the most successful pentecostal preacher in Africa” (p. 16).

Topics missing that should have been included are Nigeria’s fastest-growing church, the multi-million-member Redeemed Christian Church of God, founded in 1952 by Josiah Olufemi Akinyosoye; David Oyedepo’s purpose-driven Winners’ Chapel, Lagos, Nigeria (believed to have the largest auditorium in the world); Matthew Ashimolowo (a converted Muslim), pastor of the United Kingdom’s largest congregation, the Kingsway International Christian Centre, London; Sunday Adelaja’s 20,000-member Word of Faith Bible Church, Kiev (said to be Ukraine’s largest congregation); and Ghana’s largest Protestant church, the Church of Pentecost. Many similarly notable items were omitted.

Some corrections are needed in the country statistics. For example, the numerical strength (from official sources) of the Church of Pentecost, Ghana, as of 2001 was over 800,000 members. If we should add the figures for other denominations like the Assemblies of God, Christ Apostolic Church, and the Apostolic Church, the figure would obviously be much higher. It is therefore highly unlikely that the figure of 858,549 (p. 111) given for the total number of Pentecostals in Ghana is accurate.

Current demographic trends show a shift in the center of gravity of Christianity from the Western world to the non-Western World, particularly Africa, Latin America, and parts of Asia and the Pacific. We need to improve our statistics for Pentecostalism in these areas if we are to present a true and fair view of the development and impact of these movements. Indeed, much work is still needed to document, preserve, and clarify the identity and heritage of some of the churches here. And in this regard, Pentecostal scholars in the non-Western world, particularly Africa, would have to play a leading role.

This dictionary is a confident, self-assured presentation of the movement that has so much transformed the face of Christianity around the globe. It will indeed help to increase the self-awareness of those within the tradition and will also introduce the broader religious community to the life, faith, and thought of Pentecostalism in its varied forms.

—E. Kingsley Larbi

E. Kingsley Larbi, Visiting Scholar at Fuller Theological Seminary, Pasadena, California, is the founding vice chancellor of Central University College, Accra, Ghana, and Executive Director of the Centre for Pentecostal and Charismatic Studies, Accra.
Missionary Approaches and Linguistics in Mainland China and Taiwan.


The contents of this scholarly work come from the papers and discussions presented at the Sixth International Conference on Church Activities in Qing and Early Republican China, convened in 1998 and sponsored by the K.U. Leuven Verbiest Foundation in Louvain. The eleven chapters—three on Taiwan and eight on mainland China—embrace a variety of issues relating to the spread of Christianity in the seventeenth century in these two countries: language, theology, methodology, economics, matrimony, indigenous leadership, and newly collected research materials. The editor and authors, largely from a Roman Catholic background, focus on the story of Catholic Christianity, although one chapter deals exclusively with early Dutch Reformed Christianity in Taiwan.

The editor observes (p. 6) that, in contrast with the past, several of these authors utilize missiological and theological perspectives to deal with their subjects. A good example is Gianni Criveller, who analyzes how the Jesuit missionary Giulio Aleni used the concepts of mystery and faith in presenting the plan of salvation to his Chinese listeners. Likewise, Jean-Paul Wiest compares the missionary style of the first Jesuits in China with the later French Jesuits in Zhendan. Whereas Ricci and his early colleagues believed that “the success of Christianity in China depended on the missionaries becoming Chinese with the Chinese . . . the Jesuits in Zhendan believed in the benefits of French civilization and Christian faith for China . . . [and] were not interested in fitting themselves in the Chinese society” (p. 58).

A unique contribution is the story of Luo Wenzao, the first Catholic Chinese bishop, who served as apostolic administrator of Nanjing in the 1670s. Ann Heylen gives a comprehensive treatment of Dutch language policy and early Formosan literacy during the period 1624–62, pointing out how developing a writing system for indigenous languages is “an instrument of power.”

This book is an excellent contribution to the study of the Christian faith in China and Taiwan.

—Ralph R. Covell
Michael Goheen’s doctoral dissertation, published here, represents a major contribution to the emerging scholarship surrounding Lesslie Newbigin’s formidable impact on the church in the latter half of the twentieth century.

Following an introduction, the book unfolds in three parts. The first is historical, detailing what Goheen sees as “major ecclesiological shifts” in Newbigin’s life. The two chapters here are “From a Christendom to a Missionary Ecclesiology (1909–1959)” and “From a Christocentric to a Trinitarian Ecclesiology (1959–1998).” In the end Goheen concludes that the latter shift was incomplete because Newbigin’s fundamental Christocentrism remained in unresolved tension with his “trinitarian basis” for mission. (Goheen’s case for such discontinuous “paradigm shifts” will not be convincing to everyone, given the ample counter-evidence—even within the book.)


Part 3, “The Nature and Relevance of Newbigin’s Missionary Ecclesiology,” summarizes Goheen’s evaluation in interaction with two current discussions: that in the World Council of Churches regarding the church’s relationship to the world, and that in the Gospel and Our Culture Network (North America) regarding the “missional church.”

Goheen is at his best in part 2, especially when tracing some particular facet of Newbigin’s missiology. Of special importance are two themes. First, Newbigin believes that the mission of the church plays out most fundamentally and routinely in the daily life and work of Christian believers. Goheen’s ear for that emphasis makes a profound contribution to the pursuit of what it means for the church to be missional. Second, Goheen in one section (pp. 147–53) provides a stunning reflection on the ways Newbigin saw and told the significance of the atonement. All subsequent work on this theme in Newbigin’s theology will have to begin here.

Goheen’s critiques of Newbigin fall mostly in the category of what Newbigin failed to develop in his theological writings. His theology is variously said to be weak, inadequate, underdeveloped, obscured, inconsistent, and unresolved (regarding some tension or other). Such judgments, more asserted than argued, seem to presume an agreed frame of reference as to the standard for testing theological adequacy or strength. What is not clearly enough stated or argued, but becomes evident by the end, is that the assumed standard against which Newbigin is measured is the neo-Calvinist theological vision in which Goheen himself is located.

George R. Hunsberger

Ministry at the Margins: Strategy and Spirituality for Mission.


Anthony Gittins, professor of Catholic missiology at the Catholic Theological Union, Chicago, has published a study of the critical dynamics that make the missionary task possible and fruitful. While the orientation of this work, including the illustrative dilemmas and issues, is toward a Roman Catholic constituency, the defining principles are pertinent to Christians of all traditions. Furthermore, while his focus is toward those called to overseas missionary service, this work could be helpful to all Christians who seek to relate with integrity and grace to their neighbors—in short, to all who in the name of Jesus are committed to outreach and inclusion.

Four themes run throughout the work. First, Gittins ably stresses the place that language has in human affairs, highlighting how language gives meaning and is thus the key to intelligibility and culture. Second, he emphasizes that mission depends on a fundamental hospitality and positive regard for the other, for the missionary task depends on finding a common ground of understanding.

Third, Gittins also emphasizes that an awareness of our mutuality is critical to all human relations, particularly to the missionary vocation. Mutuality involves listening and speaking, but also giving and receiving, and other acts of reciprocity. Fourth, he highlights the inner dynamics of heart and mind that make it possible to engage with another. Gittins is essentially calling for the cultivation of a spirit of humility and meekness as the defining inner orientation of one who would be a missionary. This is the truly missionary spirit of Jesus and enables us to be both servants and learners.

This book serves well as a basic introduction to the missionary calling, an introductory text for either seminary or college courses that seek to cultivate these virtues in students. It also might be ideal reading for those anticipating a short-term mission assignment.

Gordon T. Smith

Mission for the Twenty-First Century.


On the 125th anniversary of the Society of the Divine Word (S.V.D.), members from around the world gathered to reflect on the theme “Mission in the Twenty-First Century.” This book’s contents come from the symposium. Editors Bevans and Schroeder are S.V.D. missiologists.

Two surprises awaited this reviewer. Surprise one: the pluralism in these essays. On one end Jacob Kavunkal (S.V.D. India) claims—backed by citations from Amos
and John—that "God’s salvation reaches all peoples through their own religions" (p. 165). At the other end is Jozef Cardinal Tomko, prefect of the Congregation for the Evangelization of Peoples in Rome, maintaining the "unequivocal biblical" affirmation that "Christ is the only Savior of all . . . there is salvation in no one else, for there is no other name" (pp. 27–28).

Surprise two: “forgiveness of sins” gets mentioned only once. Not even in the essay from the guest Protestant do we ever hear that the Divine Word for mission might be, “Good cheer! Your sins are forgiven.”

Most often the Divine Word lifted up in these essays is “God’s reign.” Yet what is God’s reign if not God’s “new regime” in the Friend of Sinners, a.k.a. forgiveness? The notion of God’s reign, with its focus on humankind’s numerous “horizontal” problems, tends to bypass humanity’s conflict with God, the root problem of sin.

Both of these surprises signal a new wrestling mat in missiology: biblical hermeneutics, including the issue of the canon within the canon. Jesus’ enigmatic Nazareth sermon (Luke 4) is today’s canon, almost a shibboleth, for “reign of God” missiology. Yet Jesus’ own Great Commission in Luke, specifying what that reign actually is (“repentance and the forgiveness of sins is to be proclaimed in his name to all nations,” 24:47), gets short shrift.

It is a strange hermeneutics that hypes the one and ignores the other. At least for Luke’s own canon, mission proposals that sidestep Christ’s mission mandate of repentance and forgiveness need reworking. It is finally all about the Divine Word!

—Edward H. Schroeder

Edward H. Schroeder, now retired from forty years of teaching theology, has in recent years served as a Global Mission Volunteer for the Evangelical Lutheran Church in America.


God’s Global Mosaic belongs to the growing number of books introducing Christians in the United States to the growth and vitality of Christianity around the world. Chandler’s goal is to help Christians in the West (the “we” in his subtitle) better appreciate that “today’s Christianity is a multicultural global movement that is polycentric and largely non-Western” (p. 15).

Chandler is not a professional missiologist writing for the academy but a mission practitioner who wants U.S. Christians to catch a glimpse of what God is doing in other parts of the world. His experience gives him a voice that is at the same time authoritative and accessible. An American evangelical “missionary kid” who grew up in Senegal, Chandler has worked for the International Bible Society and the Society for Promoting Christian Knowledge in London, where he was ordained priest in the Church of England. He is currently president and CEO of Partners International, a global ministry based in Spokane, Washington, that works in partnership with Christians in the least evangelized regions of the world to support them in their witness. The author’s commitment to fostering global Christian partnership thus comes through in the book.

Chapters are organized around six geographic regions of the world. In each
the author offers a unifying theme or metaphor for the Christian experience in the region under consideration, for example, perseverance (Middle East), celebration in the face of persecution (Latin America), and Jesus as teacher/guru (India).

The more sophisticated reader might find these themes to be rather simplistic and overdrawn, yet the author’s extensive use of both biblical passages and personal stories makes the book accessible to a wide audience.

The book is endorsed by a veritable Who’s Who of evangelical church leaders, primarily from England and the United States. Evangelical Christians in the West will find the book to be a good introduction to the mosaic of global Christianity today.

—Ian T. Douglas

Ian T. Douglas, Professor of Mission and World Christianity at the Episcopal Divinity School, Cambridge, Massachusetts, has served as a missionary in Haiti and is currently Convener of the Episcopal Seminaries’ Consultation on Mission and a member of the Inter-Anglican Standing Commission on Mission and Evangelism.


By Lorry Sweerts and Koen De Ridder. Louvain: Louvain Univ. Press, 2002, Pp. 188. €16.15.

When the Belgian missionary-artist Mon Van Genechten, C.I.C.M., arrived in Inner Mongolia in 1930, he sought to implement the Vatican’s recently promulgated “principle of adaptation” to indigenous cultures by pioneering, in his own words, a “true Chinese Christian Art . . . without any Western symbolism in it” (p. 39). In local churches he painted murals so that their walls “would become . . . the Bible,” which would “allow the poor and the illiterate to see . . . what they cannot read in books” (p. 74). He also fashioned catechetical woodcuts to supplant the traditional door gods on converts’ homes.

In 1938 Van Genechten was assigned to Beijing’s Catholic University to paint, draw, and etch Christian themes in scholastic Taoist and Buddhist styles so as to convince the literati that the “foreign God . . . has lived among” the Chinese (p. 47). While under Japanese house arrest in 1942–45 and following his return to Belgium in 1946, the missionary continued to perfect his evangelistic art, which he increasingly imbued with sociopolitical commentary.

The authors conclude that, whether employing popular or elite styles, Van Genechten was one of the few Catholic missionaries for whom Christian art was no longer “inculturated ‘from above’ . . . [but] was a genuine creative process, rooted in historical experience” (p. 10). His masterpiece in this regard is Suffering China (1943), in which a Chinese-appearing Christ identifies with the downtrodden Chinese and Mongols accompanying him to Calvary. The authors do not analyze the “historical forces” (Japanese occupation? the rise of Communism?) behind this startling folk-inspired painting. Nor do they assess Van Genechten’s impact on his fellow Chinese artists or those of today who, like He Qi of Nanjing Theological Seminary, are depicting the Gospel in the compelling folk motifs so close to Van Genechten’s heart.

Enhancing the analysis of Van Genechten’s artistic development are a bibliography, a catalog of his works (some of which are reproduced in color), a list of his exhibitions, and a sampling of his photographs and sketches of the suffering people in a turbulent China for whom he felt much compassion.

—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.

Hallowed Halls: Protestant Colleges in Old China.


This large, beautiful volume, with many color photographs, tells the stories of what has happened to thirteen colleges and universities in China that were founded by Protestant Christian bodies in North America and Great Britain during the half century between 1887 and 1937. The focus of the book is on the campuses and...
architecture of these Protestant colleges of old China. The thirteen schools—Yenching, Shantung, Ginling, Nanking, Huachung, West China Union, Soochow, St. John's, Shanghai, Hangchow, Hwa Nan, Fukien, and Lingnan—include four medical schools and the first school of dentistry in China. They led the way in education for women and pioneered in agricultural education.

After 1949 all the schools were nationalized, and some changed their names. All of them continue today and are among the best colleges and universities in China. For instance, in the early 1950s the Yenching University campus was amalgamated into what is today Peking University, which many consider to be the premier academic institution in the nation.

Photographs of the original campuses, taken from the United Board for Christian Higher Education in Asia archives, located in the library of Yale Divinity School, are placed alongside photographs of the campuses today, together with historical and descriptive text by Martha Smalley. The modified Chinese architecture of many of the original buildings at Yenching and other schools reflects a “desire to preserve the best in Chinese culture” (p. 13).

In 1980, we are told, “the government of China invited the United Board to return to China to assist with the development of higher education.” Since then “the United Board has supported projects at more than one hundred Chinese universities, with the primary emphasis on faculty training and the development of libraries”; by the year 2000 it had committed over $15 million to the effort (p. 13).

These campuses and buildings symbolize the ongoing legacy of Protestant efforts on behalf of modern education in China.

—Gerald H. Anderson

Gerald H. Anderson, a Senior Contributing Editor, is Director Emeritus of the Overseas Ministries Study Center, New Haven, Connecticut.

Christianity: A Short Global History.


Global Christianity has dramatically emerged as a hugely non-Western phenomenon, rendering problematic the almost exclusive emphasis on the Western phase of its history in the standard curriculum. In response, new survey courses have arisen, producing a demand for monographs detailing a history of global Christianity. Frederick Norris's volume is a valuable and timely addition to this body of literature.

The book is divided into eight chapters, spanning from the emergence of the Christian faith as an obscure movement all the way to its present post-Western Christendom phase. It is a decidedly historical work, meticulously researched and richly detailed. What gives the work special significance, however, is the author's unique approach. Each chapter is framed by three interrelated questions:

What kinds of relationships have Christians had with other people of other faiths? How have Christians functioned within various cultures? And Have Christians over the centuries developed a recognizable core of practices and beliefs?

This framework enables the author to probe indigenous responses to the Christian faith, demonstrate how Christians living in pluralistic settings have listened attentively to other faiths, highlight the immensely variegated nature of Christian practice and beliefs.
worldwide, and illustrate how persecution and suffering (rather than privilege and comfort) have been the more defining characteristics of the daily lives of Christians throughout its history. Studious treatment of the historical development of Christianity in Asia, the Far East, and Africa summarily discredits the still widespread assumption that Christianity is a Western religion.

The constraints imposed by this book’s compactness means that some major issues, characters, or events receive inadequate coverage. In places the narrative appears hurried and disjointed—perhaps a small price to pay for brevity, but still mildly disconcerting. Yet, concise, highly readable, replete with insightful analyses of Christianity’s interaction with other cultures, and loaded with interesting biographical details, a better introductory text for teaching the history of global Christianity will be hard to find.

—Jehu J. Hanciles

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

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Mercy Amba Oduyoye, from Ghana, is one of the outstanding African women theologians. A former Deputy General Secretary of the World Council of Churches, Mercy is well known internationally as a speaker and writer.

**Authentic Chinese Christianity:**

Preludes to Its Development

(Nineteenth and Twentieth Centuries).

Edited by Ku Wei-ying and Koen De Riddere.


Like its predecessors in the Louvain Chinese Studies series, of which this volume is the ninth, Authentic Chinese Christianity explores the legacy of Roman Catholic involvement in China, mainly that of missionary societies in the Low Countries. The present volume, however, which deals with the nineteenth and twentieth centuries, is more ecumenical in scope, and readers will find that several contributors have taken Protestant endeavors into serious account. As in many other conference volumes that opt for inclusivity instead of coherence, this one struggles to hold itself together under a very inadequate title (the implications of “authenticity” are nowhere addressed), even though all the contributions are of interest and (in a few cases) of real use to scholars in mission studies.

To get to the core of the book—the essays by J. G. Lutz (a profile of the often faceless and nameless Chinese Protestant evangelists who mediated the Gospel to the masses), J.-P. Wiest (a sociopolitical study of the early influx into Christianity of Hakka Chinese), and R. G. Tiedemann (whose analysis of conversion processes in the Qing Dynasty challenges some deeply entrenched assumptions)—one must break through the thick crust of several essays on such widely divergent subjects as missionary perceptions of Japanese colonialism (S. Sommers), the Chinese Christian diaspora of Southeast Asia (K. Steenbrink), the dictionaries compiled by Taiwan missionaries (A. Heylen), and an essay on the impact of missionaries on relations between Belgium and China (K. De Ridder). These may not be the book’s best essays, but De Riddere’s makes a spirited defense of the importance of transemipirical insight into the transformative power of the Gospel to offset the shortcomings of empirically based mission studies. The “message of faith,” he claims, “always tips the scale” (p. 55). One wonders, however, how any scale could possibly balance such different types of evidential weight.

—Richard Fox Young

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The Next Christendom: The Coming of Global Christianity.


The thesis of this book is that “we are currently living through one of the transforming moments in the history of religion worldwide” (p. 1). Philip Jenkins, professor of history and religious studies at Pennsylvania State University, assembles much of the familiar documentation, ranging from Walbert Bühmann to David Barrett to Andrew Walls, to demonstrate the southward shift of the center of gravity in global Christianity. “The era of Western Christianity has passed within our lifetimes,” he says, “and the day of Southern Christianity is dawning” (p. 3).

And yet, Western secular commentators have paid little serious attention to these trends, and Jenkins points to well-known Christian journals and authors who still neglect what is happening in this “browning” of world Christianity.

Jenkins predicts that by the year 2050 only about one-fifth of the world’s three billion Christians will be non-Hispanic Caucasian; the rest will be concentrated in the Southern Hemisphere. This “new Christian world of the South could find unity in common religious beliefs” and develop “a powerful Christian identity in culture and politics” (p. 11). According to Jenkins, such movement could lead to a new Christendom in the South. The bulk of the book describes the historical process that has brought us to this stage.

At the same time, a similar development is taking place among Muslims in adjacent areas of Africa and Asia, and within some countries alongside Christians. This trend could lead in turn to a new Christian-Muslim conflict in the competition for power and control, as is seen already in Nigeria, Indonesia, the Sudan, and the Philippines. A worst-case scenario of the future, Jenkins warns, “would include a wave of religious conflicts reminiscent of the Middle Ages, a new age of Christian crusades and Muslim jihads. Imagine the world of the thirteenth century armed with nuclear warheads and anthrax” (p. 13).

Well written and well documented, the book presents a compelling—if sobering—picture of global trends for Christians to ponder.

—Gerald H. Anderson

Gerald H. Anderson, a Senior Contributing Editor, is Director Emeritus of the Overseas Ministries Study Center, New Haven, Connecticut.

Christians, Cultural Interactions, and India’s Religious Traditions.


The essays in this collection document aspects of the interactions of Christianity in India’s modern history and indicate a considerable give-and-take between Christian faith and local cultures. The lead article, by Indira Viswanathan Peterson, is an exposition of Vedanayaka Sastri of Tanjore that refutes the charge that Christianity is an alien transplant. Richard Fox Young portrays Hinduism’s discovery of Christianity and subsequent interactions. Avril A. Powell examines three protagonists, the evangelical William Muir versus two articulate modernist Islamic spokesmen, Saiyid Ahmad and Amir ‘Ali, among which the Muslims emerge the victors.

John C. B. Webster explicates the role of indigenous workers as cultural mediators in the emergence of the Punjabi

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church. Peter B. Andersen reinterprets religious life among the Santals as an ongoing response to social and religious challenges. Bengt G. Karlsson shows that change of behavior (morality and lifestyle), as well as new beliefs, are part of the process of entering the new Christian dharm (way of life). Rather than destroying culture, Christian conversion brought direction, meaning, and cultural affirmation.

Other essays offer insights into the struggle for Christian indigeneity. Gerald Studdert-Kennedy illustrates the confusion of Christianity with colonialism in the case of High Church Anglo-Catholicism. By way of contrast, Susan Billington Harper introduces the cultural innovations of Bishop V. S. Azariah at Dornakal, where Hindu and other traditions were incorporated in new indigenous forms of Christian liturgy, architecture, and life. Michael Bergunder evaluates the political backgrounds and cultural implications of new Bible translations and concludes that there is no valid theological reason for rejecting the new "pure Tamil" translation. Edited by Judith M. Brown, Beit Professor of Commonwealth History at the University of Oxford, and Robert Eric Frykenberg, professor emeritus of history and South Asian studies at the University of Wisconsin-Madison, the essays in this collection are essential reading for anyone serious about knowing the place of Christianity in the history and development of India.

—Roger E. Hedlund

Roger E. Hedlund, a member of CBInternational, is Director of the Dictionary of South Asian Christianity project at the Mulpore Institute for Indigenous Studies in Chennai, India, and author and compiler of numerous works.

Flickering Shadows: Cinema and Identity in Colonial Zimbabwe


In the 1930s British colonial authorities in Africa began an experiment in producing movies specifically for Africans. The logic behind this undertaking involved the racist (and somewhat contradictory) beliefs that Africans were not able to properly understand Western films and that their propensity for mimetic imitation would lead to violence and sexual misdemeanors. While enthusiasm for such "films for Africans" generally declined after the Second World War, in central Africa and particularly in Zimbabwe, they continued to be made right up until the eve of Zimbabwean independence in 1980.

James Burns's fascinating book analyzes the history and ideology of this undertaking in great detail. The government agencies commissioning the films seem to have had two major purposes: the first was to educate (or, more accurately, indoctrinate) colonial subjects in modernizing techniques such as new agricultural methods; the second—and more disturbing—was to produce political propaganda, particularly in support of the highly unpopular Central African Federation of the Rhodesias and Nyasaland in the 1950s.

While the book makes no pretense to be about religion, Christianity, or missionaries, it is interesting to note how often these subjects surface. Often missionaries were among the most enthusiastic of movie projectionists—both on their mission stations and, for example, in the mines of southern Africa. In undertaking this task, they were (perhaps unwittingly) drawn into an area of moral ambiguity, where propaganda, whether political or religious, was never far removed from the silver screen.

One of the oft-repeated European fallacies about African film audiences was that "they often laughed in the wrong places." In the light both of the careful research of this book and of my own more limited experience, it might be argued that they were in fact laughing in the right places: undertaking a sort of reader-centered hermeneutics, interpreting the films in the light of their own experience. The same might well be said of African interpretations of Christianity.

—Jack Thompson

Jack Thompson, Senior Lecturer in the History of World Christianity, University of Edinburgh, served as a missionary in Malawi between 1970 and 1983.

Mission or Submission? Moravian and Catholic Missionaries in the Dutch Caribbean During the Nineteenth Century


Lampe compares the missiological practices of two missions in the slave societies of nineteenth-century Dutch West Indies—German Moravians in Suriname and Dutch Catholics in Curacao. He concludes that they shared an important feature, namely, a theology of native submission or suppression. Although these two traditions operated on different missiological impulses, governed by different theologies of mission, Lampe argues forcefully that the political implications of this theology of submission clearly shaped the operations of each mission.

Lampe's thesis is that Christian mission in this period in the Dutch West Indies followed a colonial policy of suppression that deliberately delayed emancipation. He refers to a "close connection between the postponement of emancipation, colonial education and mission schools" (p. 188) that was fostered deliberately by the Dutch colonial administration. This policy enabled the Dutch to resist British antislavery pressure until as late as July 1, 1863, thirty years after British abolition. This conclusion is opposite to the one Stiv Jakobsson reaches in his Am I Not a Man and a Brother? (Uppsala, 1972), where he argues that activist Christian missionaries in the British West Indies accelerated the final abolition of slavery there in 1833. In the Dutch West Indies, Lampe argues, the experience was the reverse.

With excellent archival sources and useful appendices, this book is a welcome contribution to comparative understanding of the impact of Christian mission in nineteenth-century West Indies. It provides fresh insights not only into Dutch colonial policy in the West Indies but also into the response of Protestant and Catholic communities pursuing Christian mission amid the complexities of two West Indian slave societies.

—Las Newman

Las Newman, a Jamaican, is a Ph.D. student at the Oxford Centre for Mission Studies, Oxford, U.K., specializing in the nineteenth-century mission history of the West Indies.
January 20–24, 2003
Culture, Values, and Worldview: Anthropology for Mission Practice.
Dr. Darrell L. Whiteman, Asbury Seminary, Wilmore, Kentucky, shows how one's worldview and theology of culture affect cross-cultural mission. Cosponsored by the Franciscan Mission Resource Center and Mission Society for United Methodists. Eight sessions. $125

January 27–31
Ethnicity as Gift and Barrier: Human Identity and Christian Mission. Dr. Tite Tiéno, Trinity Evangelical Divinity School, Deerfield, Illinois, works from first-hand experience in Africa to identify the "tribal" issues faced by the global church in mission. Cosponsored by Mennonite Central Committee and Wycliffe Bible Translators. Eight sessions. $125

February 24–28

March 3–7
Beyond Decisions: Church Growth Through Disciple-Making. Dr. Darrell L. Guder, OMSC Senior Mission Scholar and Professor of Missional and Ecumenical Theology, Princeton Seminary, deals with the challenges of mission outreach at home. Cosponsored by Moravian Church Board of World Mission. Eight sessions. $125

March 10–14
Christian Witness in the Hindu World. Dr. Roger Heuland, director of the Dictionary of South Asian Christianity project, and former professor at Union Biblical Seminary and Serampore College, India, establishes the principles of effective witness in one of the world's most challenging social and religious contexts. Eight sessions. $125

March 17–21

March 24–28

March 31–April 3

April 4–5
Rites of Passage for Servants of the Kingdom. Intensive, two-day seminar led by Dr. Young Lee Hertig, United Theological Seminary, helps participants discover healthy self-awareness in life stages, covering career, family, and personal development. Special focus on the Korean missionary community. Cosponsored by United Methodist General Board of Global Ministries. $85

April 8–11
Key Issues for Missions in the New Millennium. Dr. Gerald H. Anderson, Director Emeritus of OMSC, explores major issues facing the missionary community. Cosponsored by Mennonite Mission Network and Mission Society for United Methodists. Four morning sessions. $90

April 21–25
Christian Witness in Latin America. Dr. Sidney Rooy, Professor Emeritus, Instituto Superior Evangélico de Estudios Teológicos, Buenos Aires, examines the strengths and weaknesses of the church's witness in Latin America. Cosponsored by Christ for the City International and Latin America Mission. Eight sessions. $125

April 28–May 2
Cross-Cultural Evangelism: How Muslims, Buddhists, and Hindus Come to Christ. Combining first-person stories and a lifetime of research, Dr. Miriam Adeney, Seattle Pacific University, and Regent College, British Columbia, shares guidelines for more effective evangelism. Cosponsored by InterVarsity Missions/Urban. Eight sessions. $125

May 5–9
Leadership, Fund-Raising, and Donor Development for Missions. Rob Martin, Director, First Fruit, Inc., Newport Beach, California, outlines steps for building the support base, including foundation funding, for mission. Eight sessions. $125

May 19–23
Urban Renewal and Ministry. Robert Limbic, President, Partners in Urban Transformation and Visiting Professor of Urban Mission, Eastern College, Philadelphia, shows how to connect spiritual formation in the local church with empowerment of the urban poor. Cosponsored by the Lutheran Church–Missouri Synod, held at the Center for U.S. Missions, Concordia University, Irvine, California. Eight sessions. $125

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