**Book Reviews**

**Historical Atlas of Islam.** Rev. and exp. ed.


The name of Freeman-Grenville will be familiar to students of calendars and historical atlases, and particularly of the standard Islamic-Western calendar. First published in 1991, the book under review is a revised and expanded version. It is lavishly illustrated, and the text is clear. The regional sections are well laid out and easy to follow, and the chronological historical information, while economical, is accurate. For readers interested in political, dynastic, and contemporary developments, the book will be a welcome aid.

There is, however, little discussion of religious or theological subjects. Also, the tone can sometimes be defensive and apologetic. For example, the book concludes with a reflection on the terrorist attacks of September 2001, repeating the well-worn chestnut that the terrorists are not representative of Islam, that the religion should not be judged by the actions of a few misguided extremists, and that fears of a clash of civilizations are exaggerated. But these assertions circumvent the issue. Perhaps a historical atlas should not venture into such matters, but once it does, it has the burden of offering an analysis, not just rehearsing denials and repeating assurances.

Political correctness that has publishers scrambling to put out works on the subject also explains much of the book’s highly wrought, tetchy treatment of the world of Islam. With sand in its eyes, the West abandons any notion of Christian innocence and persists with the view that Islam is a great religion of peace and love and so is not implicated in the actions of the terrorists or in anything that conflicts with its truth claims. The interests of Realpolitik might justify such statements, but the impression they create is that Islam’s sublime truths and noble precepts have survived unscathed the 9/11 murderous attacks that were blindly undertaken in its name, and that impression tacitly hands a blanket immunity to the cause against the infidels. Once you declare Islam’s innocence and, by implication, the fallibility of other religions, and especially Christianity, you sound a note that resonates not just with extremists but also with the masses of Muslims who, even though they might demur at bin Laden’s violent conduct, nevertheless share his view of an innocent religion that has been tainted by infidel contact, and certainly wronged by infidel repudiation. It is a short step from there to calling for jihad, a Muslim “crusade,” to subdue the enemy and to uphold the truth. It forces the question: Can you appease the appetite for Islam’s innocence and at the same time dismantle the cause it inflames?

The conclusion seems warranted that any religion, not just Islam, is implicated in the behavior and actions of its defenders, extremists or otherwise, for only so can religion’s sublime and moral power be harnessed to douse the flames of fanaticism it fans in the breasts of zealots. It is in the spirit of that historical complicity that the medieval Crusades have been promoted as a symbol of Western perfidy and invoked as such to denounce President Bush’s inadvertent but fleeting remark on a crusade in his call for a war on terrorism. The book makes reference to that comment, and to the seven Crusades that occurred between 1095 and 1291.

The Crusades—modeled, it turns out, on the idea of jihad, as the book itself makes clear (p. 83)—were strictly about repossessing of the Holy Land in the delusory cause of returning Christianity to its origins. Even in his wildest fantasy, President Bush is not dreaming about holding a victory Christmas rally in Bethlehem. Appropriately, there is not the slightest suggestion anywhere of repeating the Christian forfeiture of its birthplace by divesting Muslims of their holy possessions in Mecca and Medina, even though fifteen of the nineteen terrorist hijackers were Saudi citizens. That fact makes talk of the war on terrorism as a Crusade a willful distortion. Nevertheless, the recurring remorse that the West expresses over the Crusades reveals a deep-seated guilt complex, and each effort at restitutionary justice and apology seems only to expand the West’s culpability and increase its peril. It is a case where, even if you perform a routine of repentance in the sand dunes that a guilt complex whips up, it will be said that you have wronged the dust. This continued misunderstanding calls for urgent and honest debate and discussion, not repeated evasion.

An important feature of the book is the extent to which it highlights how the world of Islam and that of the West have intersected at various crucial points of their different histories and politics. It does not require much acumen to appreciate that that kind of encounter is destined to continue into the foreseeable future. In the circumstances, it behooves us all on both sides not only to be informed about each other, as this book so well allows, but also to engage in honest dialogue and in unflinching self-criticism.

—Lamin Sanneh

*Lamin Sanneh is Professor of World Christianity and of History at Yale University. He spent many years in the Middle East and in West Africa working with churches, with Christian institutions, and with Muslims on interfaith dialogue. He has written and published extensively on the subject.*

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We live in a fragmented and divided world, as indicated by the implosion of many nation-states, the increased focus on ethnicity, and the rise of micronationalism and statelessness. Author James Minahan, a freelance writer and independent researcher who is currently based in Barcelona, Spain, previously published *Nations Without States: A Historical Dictionary of Contemporary National Movements* (Greenwood Press, 1996), adding to the rapidly expanding study of ethnicity and nationalism. Scholars have increasingly seen ethnicity as a central issue, socially and politically, in all areas of the world.
Encyclopedia of the Stateless Nations, an updated and expanded companion to Minahan’s 1996 work, is a helpful and indispensable tool for the study of nationalism and ethnicity. It includes reference to 350 distinct groups.

In the preface the author explains that “stateless nations” are simply those groups that “identify themselves as separate nations,” since “there is no universally accepted definition of nation,” “country,” or “state.” He looks specifically for three factors: “self-identity” of the group, “the display of the outward trappings of national consciousness (particularly the adoption of a flag),” and “the formation of a specifically nationalist organization.” Insisting on these specific criteria unfortunately excludes groups with a national consciousness that lack either a flag or an established organization. Such exclusion diminishes somewhat the claim that this work is the “definitive volume of twenty-first-century nationalism” (p. xii).

Minahan’s work does not meet all the expectations of every reader, which is certainly understandable, given the subject matter. The author has nevertheless made a major contribution to the study of ethnicity and statelessness. Every continent is represented in this useful reference work. Few individual researchers can afford the four volumes, but libraries, especially those of institutions with courses on ethnicity, should not be without them.

—Tite Tienou

Tite Tiénoù, a contributing editor, is Senior Vice President of Education/Academic Dean and Professor of Theology of Mission at Trinity Evangelical Divinity School in Deerfield, Illinois. He served with the Christian and Missionary Alliance in theological education in Côte d’Ivoire from 1993 to 1997.

Ecumenical Missiology: Contemporary Trends, Issues, and Themes.


This volume is like a prism that disperses sunlight into a brilliant spectrum of colors. The prism is “ecumenical missiology, defined as the “variety of theological responses” to the “changing order of world economies and politics,” as well as “challenges emerging from the ecumenical movement” (p. vii). The major part of this book came from the International Consultation on Mission and Ecumenics, held at United Theological College, Bangalore, in 1998. Jointly sponsored by the WCC and the college, it inaugurated UTC’s Department of Mission and Ecumenics.

Twelve substantive essays cover the emergence, development, and challenges, as well as major issues and themes, of ecumenical missiology (seven by Asian Christian scholars, three by Western theologians teaching in India, and two by ecumenical mission leaders). Impressive synthesis of scholarship appears in chapters on the encounter between faith and science (S. Henry), mission in the ecumenical movement (L. Pachuau), mission in Asian ecumenical thought (K. Miyamoto), and missiology in theological education (L. Ramambason).

More vibrant colors emerge in three creative essays pushing the frontiers of Asian missiology. In one, Professor Mundadan, the doyen of Indian church historians, both summarizes Western and Indian Christian historiography and calls for a more critical analysis of the encounter “between the heart of Christianity and the
authentic and multifaceted soul of India” (p. 22).

In another, Antony Kalliath, after tracing milestones in the inculturation of Christianity in India, presents creative developments from Christian yoga and ashrams, to pilgrimages and poetry. He finds the greatest future promise in the struggles of the oppressed, in their mass culture, and a religiosity centered in a Dalit Christ.

In a third, Wesley Ariarajah argues that “the Christian mission in the context of Asian religions and cultures has been a dismal failure” (p. 191). He describes a mission that threatens, breaks up community, and does not connect with Asian religious life. He calls for affirmation that the riches of Asian spiritual heritage can become the locus and bearer of an incarnate Gospel.

Finally, a bonus in this volume is Jacques Matthey’s analysis of the WCC’s most recent statement on mission (1999), with the full text as an appendix.

—Norman E. Thomas

Norman E. Thomas, Vera B. Blinn Professor Emeritus of World Christianity at United Theological Seminary in Dayton, Ohio, served for fifteen years in ecumenical mission appointments in Zimbabwe and Zambia.

The Asian Synod: Texts and Commentaries.

Compiled and edited by Peter C. Phan.


This work is an excellent collection of documents from the 1998 Special Assembly of the (Catholic) Synod of Bishops for Asia. It is quite complete in its coverage of both documents and issues, and very enlightening about the state of contemporary Asian Catholicism.

The volume includes all the important official texts, responses, and debates, plus theological commentaries, from all the different phases of the synod. The problems discussed center on the most controversial issue of how to claim and present Jesus Christ as the only Savior of all humanity in a continent where Christianity is a tiny minority and where the related issues emerge in the triple dialogue with the poor, with indigenous cultures (inculturation), and with non-Christian religions. The problems also include internal church issues such as the relation between local churches and Rome; formation of priests, religious, and seminarians; pastoral care for the family, youth, migrants, and tourists; social and political issues such as social justice, human rights, ecology, the debt crisis, and globalization; and many more.

The collection provides a wonderful window into the agonies and hopes of Asian Catholicism recently come of age as it struggles to free itself from Western domination and explore its own model of Christology and spirituality and its own way of being church.

As a lay, Korean-American theologian, I would have liked to see discussions of the appropriateness of one special synod covering the whole of Asia, with its staggering heterogeneity, lay and women’s perspectives, clericalism as a pervasive culture of the Asian church that cripples lay initiative, and the problem of transition from premodern feudal culture to (post)modern secular culture, a problem central to most issues in Asia.

Still, Peter C. Phan, the first Asian-American president of the Catholic Theological Society of America, must be congratulated for having produced a well-introduced and well-edited volume with informative coverage of contemporary Asian Catholicism as a whole.

—Anselm Kyongsuk Min

Anselm Kyongsuk Min is Professor of Religion, Claremont Graduate University, Claremont, California.

Vanua: Towards a Fijian Theology of Place.


Since Western missionaries failed to bring the whole Gospel to the Pacific, the task remains for indigenous Christians to develop a biblical theology of land and community. Ilaitea Tuwere’s theological reflection demonstrates what has been missing in mission. He uses culture, history, geography, and the Bible to imagine what a Christian community in a particular place might be like.

Tuwere has served as secretary-general and president of the Methodist Church in Fiji and has served on the Executive Committee of the World Council of Churches. His theological reflection is firmly planted in Fijian land and water,
yet it reflects global Christian concerns. Tuwere's development of a local theology can be transformed from place to place.

Tuwere begins with the Fijian founding myths about societal order and relations. Ancestral and chiefly rank is based on respect. When respect breaks down, the land suffers, as we see in the Old Testament. The basic word for land, 

va

tua, also means community, which is inseparable from land. During colonial and postcolonial times, land was separated from the people, which has done violence to community, identity, and livelihood (p. 56).

In Fiji the missionaries assisted in forging the local trinity of 

va

tua, government, and church. Yet even the missionaries immediately built fences whenever they acquired land. Throughout the Pacific Islands, the gift of God often became the possession of the church. What the people understood as relationship, the missionaries and others defined as property.

This is a finely nuanced, orthodox piece of theological work. Tuwere's reflection begins with the Trinity and is anchored in the life and resurrection of Christ. The "face," mana (power), and "ear" of the land are recast as the image of God, the new mana in Christ, and the importance of hearing the voice of the people. Let there be more indigenous theologies of place!

—Michael A. Rynkiewich


Sharing the GOOD News

"This engaging book helps westerners understand just how western they really are, in most cases, in their educational and pedagogical assumptions. The authors show that learning styles and kinds of intelligence may look quite different in non-western cultures, posing unforeseen challenges for would-be teachers. Very useful for anyone engaged in transcultural ministry, whether at home or abroad."

—Howard A. Snyder, Asbury Theological Seminary

"Drawing on decades of research and experience, the authors identify sources of bewilderment for both teachers and learners, then suggest a wealth of practical techniques with which to meet the challenges. Here is a 'must read' book for all cross-cultural instructors, whether novices or seasoned practitioners."

—Patricia M. Davis, Summer Institute of Linguistics, Dallas

"For more than three decades, Arthur Glasser touched the lives of thousands of students with his exceptional scholarship on the theology of mission. Now his insights are available to the world through this volume. No other work provides such a thorough biblical foundation for God's mission of redeeming a lost and broken world."

—Sherwood Lingenfelter, author of Ministering Cross-Culturally

"A superb book. It relates God's mission to God's people for God's kingdom in God's world, as found in God's Word. Evangelical missiology at its best!"

—Gerald H. Anderson, director emeritus, Overseas Ministries Study Center

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urbanization, youth and sports, and many other topics of interest. The reader is therefore offered a comprehensive and informative account of twentieth-century Africa.

Unfortunately, the volume suffers from the prejudices of the secularized African academic. The five articles on religion are disappointing. While the impact of Christianity and Islam on Africa is discussed, the authors do not do justice to the local and global impact of Africa on these religions or to the growing sociopolitical role of Christianity in Africa today. Where renewal and reform are concerned, too much attention is paid to mid-century movements of independence, and too little to the successful inculturation of the mainstream. There is a heavy emphasis on the shortcomings of missionaries, with little credit given them for their contribution to cultural, intellectual, and social history. Moreover, the work of African and African-American missionaries is overlooked, as is the growing recruitment of missionaries from Africa. Another article asserts that dance is incompatible with the Christian moral ethic, ignoring, however, both the ancient dance traditions of the Ethiopic rite and the contemporary experience of what has come to be called the dancing church.

—Aylward Shorter, M.Afr.

Aylward Shorter, M.Afr., Principal Emeritus of Tangaza College in the Catholic University of Eastern Africa, Nairobi, Kenya, is the author of a number of books in the fields of social anthropology, ethnohistory, and mission theology.

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**Women and the White Man’s God: Gender and Race in the Canadian Mission Field.**


Myra Rutherdale has produced a well-researched and readable book on the role and work of Anglican women missionaries in northern British Columbia, the Yukon, and Canada’s Arctic from 1860 to 1940. She has read widely and has used the records of 132 English and Canadian women, which gives the reader a helpful insight into the women’s daily life, experiences, and motivation for mission work.

The author details how in the early nineteenth century missionary work was considered men’s work but highlights how Victorian domesticity and maternalism were not always limiting ideologies for women. The “angel in the house” syndrome and the idea of women’s moral superiority could extend their influence at times and be used as strategies in mission service. The success and involvement of missionary wives made it increasingly possible for single women to go as missionaries. In an intriguing chapter Rutherdale considers how the missionaries saw and treated the natives as inferior and “other.” She also notes, however, that as women’s ministry became more socially intimate, their preconceived ideas began to change, and they recognized some of the good things in native culture.

Gender relations between the missionaries were fluid. Men had to cook and help at childbirth, while women shared in the outdoor demands of mission work, often in a cruel and savage climate. Christianity, motherhood, and morality were all linked in the worldview of the women—even for singles, who were portrayed as mothers to the aboriginal peoples.

Perhaps the most interesting part of the book is Rutherdale’s reflection on the effects of the interaction between the native culture and the missionaries themselves. “Missionaries did not simply impose one world on another” but were changed by this interaction; “they were no longer the same people” (p. 74). May this be what we all aim for in mission.

—Cathy Ross

Cathy Ross, Director of the School of Global Mission at the Bible College of New Zealand, is a former CMS mission partner in Congo and is currently completing a doctorate on the role of CMS missionary wives in New Zealand in the nineteenth century.

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**The Quality of Heroic Living, of High Endeavour and Adventure: Anglican Mission, Women, and Education in Palestine, 1888–1948.**


Inger Marie Okkenhaug’s *Quality of Heroic Living* is a welcome addition to the history of British missions and Palestinian history. Delving deep into the archival sources of the Anglican mission bodies active in the Holy Land, particularly that of the Jerusalem and the East Mission, Okkenhaug argues that the goal of the Anglican Mission in Palestine during the Mandate period was to act as an intermediary among Palestine’s pluralistic society, all the while using education as a modernizing force. Although a variety of Anglican missions had operated in Palestine before World War I as active proselytizing bodies, the Mandate government stressed a nonproselytizing policy, and the church followed suit.

Teachers at schools such as Haifa’s English High School and the Jerusalem Girls’ College were thus faced with the task of educating a multicultural student body outside of the tradition of earlier British missions in the region. Instructors embraced the government’s policy of developing an inclusive, pluralistic Palestinian national identity and, Okkenhaug argues, maintained that goal even when the government and the majority of the population found it untenable. Moreover, British female educators took up the responsibility of educating young, elite Arab and Jewish girls to become “modern women,” capable of becoming full participants in their societies as adults. In this pursuit they struggled to replicate themselves—educated, modern, and of a certain class—in the next generation of Palestinian women.

Although the overall influence of these institutions should not be overstated, Okkenhaug’s book is a fascinating look at the lifestyle, goals, accomplishments, and failures of a select, influential mission in one of the world’s most sacred places, at a crucial moment in modern history.

—Nancy L. Stockdale

Nancy L. Stockdale is Assistant Professor of Middle Eastern History at the University of Central Florida, Orlando.

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**The Dignity of Difference: How to Avoid the Clash of Civilizations.**


From a geopolitical, economic perspective, Jonathan Sacks, chief rabbi of the United Hebrew Congregation of Britain, takes up
Sack's lucid analysis of globalization in its many forms. For globalization to realize its humanizing potential and to reverse its actual dehumanizing and exploitative effects, it must be based on and controlled by ethical values. Primary among such values is respect for, and even embrace of, others who are different from us.

Here enters the crucial role of the religions. They are essential for delivering and energizing the ethical foundations without which globalization becomes a zero-sum game of few winners and many losers. To fulfill this role, however, each religion must affirm, embrace, and learn from the value of other religions. The challenge facing all religious people today is to follow the principle that "the more passionately we feel our religious commitments, the more space we must make for those not like us." (p. xi).

Sacks does not discuss the theological impediments to making space for those not like us—the doctrinal claims, made by most religions, to have the only or the fullest or the final truth meant to absorb, not affirm, differences. Sacks does not offer much help in determining how religious people are to grapple with such theological questions. His brilliant service is in showing us that we must.

—Paul F. Knitter

Paul F. Knitter, Professor Emeritus at Xavier University, Cincinnati, and Coeditor of the Orbis Books series "Faith Meets Faith," also serves on the Board of Directors of CRISP AZ (Cristianos por la Paz en El Salvador) and the Interreligious Peace Council.

Send the Light: Lottie Moon’s Letters and Other Writings.


Perhaps no missionary from any denomination is more widely known than Charlotte "Lottie" Diggs Moon. While others have undertaken the task of penning her biography, Keith Harper has chosen to edit her writings—no small chore, for Lottie was a prolific writer.

Born in Virginia on December 12, 1840, Lottie was an exceptionally bright woman. She was educated in Virginia and taught school in Kentucky and Georgia before sailing to China in 1873. After thirty-nine years of work as a Baptist missionary, she died on Christmas Eve in the harbor of Kobe, Japan, on her way home, having served her God ministering and ultimately dying in service to the people she loved.

From the archives of the International Mission Board of the Southern Baptist Convention and the Southern Baptist Theological Seminary, Harper opens personal letters written to mission board leaders and family members and friends. Through them the reader receives a glimpse of her daily life in Shantung (Shandong) Province, engaging in evangelistic efforts she called "country work" and teaching children and young people in her schools.

The greater part of the book contains letters written to Henry Allen Tupper and R. J. Willingham, corresponding secretaries of the Southern Baptist Foreign Mission Society.
Mission Board. Whether reporting on the need for more missionaries or the problems facing her colleagues, the letters reflect Lottie’s respect and personal regard especially for Tupper, but they all reveal the committed, courageous work of this saint.

The book’s segment devoted to Lottie’s articles in the board’s Foreign Mission Journal challenge the reader today as much as those long ago. Walking or traveling by chairs carried by coolies, she endured discomfort, questionable food, and fatigue as she took the Gospel to the villages in the country. In her later years she established schools for children.

Even the reader well acquainted with the details of Lottie’s life will find this volume instructive and inspiring resource.

—Dellanna West O’Brien

Dellanna West O’Brien, ten years a missionary in Indonesia and executive director of the Woman’s Missionary Union of the Southern Baptist Convention, 1989-99, is coauthor of Choosing a Future for U. S. Missions (MARC, 1996) and author of Beyond Belief (New Hope, 2000).

Holy Saints and Fiery Preachers: The Anthropology of Protestantism in Mexico and Central America.


The eleven contributors to Holy Saints and Fiery Preachers offer a wealth of ethnographic, statistical, and historical evidence on Protestant conversion among the indigenous populations of Guatemala and Mexico that should be required reading for the many political scientists, historians, and sociologists who study the topic. Unfortunately, some of the important insights to be gleaned from other disciplines do not sufficiently inform the analyses contained in this book.

In the concluding chapter, Alan R. Sandstrom observes that anthropologists are uniquely suited to study the complexities of conversion because of their methodological focus on long-term participant observation. Crucial insights arising from these case studies include (1) the need to understand the diversity of religious adherence from which individuals convert (folk Catholicism, modern Catholicism, and indigenous religions); (2) the role of economic upheaval, the market economy, and population structure in conversion; (3) affinities between Pentecostalism and indigenous traditions, including divine healing, structures of power and race, religious beliefs, and continuities in traditional religious practice after conversion; and (4) the role of kin networks, gender, local civil-religious hierarchies, and questions of Mestizo versus Indian identity in understanding conversion.

These critical contributions would be enhanced if the theoretical perspectives of other disciplines on questions of conversion in Latin America were also fully integrated into this book. Specifically, the case studies included in the book would have benefited from including insights from Anthony Gill (1999) on institutional religious competition and legal restrictions on proselytizing, David Smilde (2000) on the role of “meaning networks” in conversion, Cecilia Mariz (1992) on the role of poverty in conversion, and my own work (2001) on the “pentecostalization” of multiple religious traditions in the region. In sum, this is an excellent study of conversion that does not fully live up to the editors’ ambitious interdisciplinary goals.

—Timothy J. Steigenga

Timothy J. Steigenga is Assistant Professor of Political Science and Latin American Studies, Wilkes Honors College, Florida Atlantic University, Boca Raton, Florida.
Imperial Fault Lines: Christianity and Colonial Power in India, 1818–1940.


The subtitle is misleading. The author really tells of encounters in Punjab, not all of India. In the Punjab, there had been no Christians before the advent of British imperial rule in the 1840s. As British and American missionaries spread out from Delhi and established institutions in close cooperation with Indians, preconceived notions broke down. Since two-thirds of the missionaries were women, dilemmas over gender as well as race brought conflicts. Commitments to universal Christian claims clashed with local realities and imperial privileges. Efforts to build multiracial institutions on principles of equality were contradicted by the benefits of social hierarchy within the imperial system. Encounters with Indians, therefore, could be extremely complex, mingling affection and intimacy with affront and betrayal. Compelled to respond to circumstances not of their own making, missionaries had to compromise and to negotiate—with Indian Christians, officials, local critics, and non-Christian patients, students, and staff at the influential hospitals, schools, and colleges they had founded. Upper-class, university educated, and ordained clergy wanting to influence Hindu and Muslim gentry found themselves striving for the rights of the oppressed and stigmatized, landless laborers and “untouchables,” in the villages ruled over by that gentry.

With the rise of nationalist movements, moreover, missionaries had to struggle with inner conflicts over their own attempts to generate new forms of indigenous Christianity that might outlive imperial rule and their own entanglements within that same imperial system. While many of them sympathized with nationalist aspirations, these dilemmas were never fully resolved.

Insightful analysis, at the outset, of fashionable “master narratives” of religion and empire, such as Saidian and providentialist views of imperialism and orientalism, with their “hegemonic” and “normative” claims and their presumptive assigning of marginality to missionaries, informs this otherwise straightforward and superbly crafted work of historical scholarship.

—Robert Eric Frykenberg

Robert Eric Frykenberg, Professor Emeritus of History and South Asian Studies, University of Wisconsin–Madison, has written about the political, social, and cultural history of India, especially South India, since the eighteenth century. He has published After History and Belief: The Foundations of Historical Understanding (Eerdmans, 1996) and is coeditor of the Studies in the History of Christian Missions series (Eerdmans and Routledge/Curzon).

“Mission Is a Must”: Intercultural Theology and the Mission of the Church.


This volume, edited by two professors from the University of Nijmegen, is a Festschrift for the Dutch missionary/missiologist Rogier van Rossum, who was professor of missionology at the Universities of Heerlen and Nijmegen from 1966 until 1998. The title alludes to a 1978 article by van Rossum that played on a then-current slogan in Holland for the necessity of drinking milk: “Just like the drinking of milk . . . , mission is necessary not only for the health of the church, but also for the health of human existence” (p. 3). Unfortunately, van Rossum’s work is not widely available in English. It is faith-filled, creative, and forward-looking.

The book serves to honor van Rossum in several ways. First, it makes much of his thought accessible to readers of English. “Taking as a theme van Rossum’s conviction that “dialogue is mission” (and not the reverse!) [p. 1], the volume explores the theme from historical, theological, and practical perspectives. Second, it introduces readers to the wealth of Dutch missionology. Except for names like Donders, Jongeneel, Steenbrink, Amaladoss, and Camps, other contributors will most likely be unfamiliar to those outside Holland. Third, the collection contains some extremely interesting, even provocative, essays. Mario Coolsen, for example, emphasizes the priority of appreciating culture and native religions to explicit proclamation (p. 95); Michael Amaladoss notes that “the problem with inclusivism is that it does not recognize the other as other and different” (p. 105). Pim Valkenberg suggests that Jacques Dupuis’ theology of religions is ultimately unacceptable to Vatican authorities because it implies a new autonomy of local churches (pp. 155–58); Jan Jongeneel emphasizes the “primordial challenge” of Jesus’ lordship to the world’s peoples (p. 179).

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Despite a fair number of errors in English grammar and spelling, the book is beautifully presented. It will be a fine addition to any missiological library.

—Stephen B. Bevans, S.V.D.

Stephen B. Bevans, S.V.D., a contributing editor, is a priest in the Society of the Divine Word. He was a missionary in the Philippines from 1972 to 1981 and is currently Louis J. Luzbek, S.V.D., Professor of Mission and Cultural Catholic Theological Union, Chicago.

Mission and Spirituality: Creative Ways of Being Church.


This little book contains the papers presented at the biennial conference of the British and Irish Association for Mission Studies, held at the University of Cardiff in June 2001.

David Hay's essay "The Spirituality of the Unchurched," a survey of social scientific research in which he and colleagues have been engaged, suggests that the Holy Spirit is at work outside the church in more ways than we have been in the habit of thinking. Saunders Davies wrote "Mission and Spirituality for Life," a celebration of the Welsh experience of God's mission by Christ's Spirit through the ages as expressed by their poets. In "Activism as Mission Spirituality" Brian Stanley discusses the life and ministry of William Carey.

One of the most interesting essays is by Pete Ward, a lecturer in youth ministry, entitled "Liquid Church" (taking his cue from Z. Bauman's Liquid Modernity [2000]), a plea for the option of a vision of church as connection and community that moves outside of the more rigid structures and routines of the traditional congregation. Laurenti Magesa (from Tanzania) shares his thoughts on creative ways of being the church in East Africa, while Michael Crowley reflects on critical lessons about being the church in mission in Latin America.

Esther de Waal writes on the influence of Celtic and Benedictine traditions in the recent experiences of the church in South Africa. John Burgess muses on the reinvention of Celtic spirituality in the 1980s and 1990s as a tool for mission in the twenty-first century. Craig Gardiner, drawing on contemporary theological and missiological reflection, and especially on Bonhoeffer, seeks to renew the church through a recovery of mission, spirituality, and a new monasticism.

A select bibliography appears at the end of the volume.

—W. Ward Gasque

W. Ward Gasque is President of the Pacific Association for Theological Studies and Executive Director of the Center for Innovation in Theological Education, Seattle.

Roman Catholics and Shi’i Muslims: Prayer, Passion, and Politics.


In Roman Catholics and Shi’i Muslims, which provides a comprehensive review of the similarities between Catholicism and Shi’ite Islam, James Bill and John Williams explore a domain that has often suggested itself to Christian students of Islam but has lacked specific study until now. Moreover, the list of topics suggests how comprehensive a treatment it is: "We seek to wrestle with issues such as the relationship between God and humanity; the continuum between life and death; the dialectic between war and peace; the gap between rich and poor; the significance of religious ceremony and drama; the place of saints, martyrs, and confessors; the role of the inner [batin] as opposed to the outer [zahir] reality of humankind; the role of redemptive suffering; the relationship between religion and politics; and the similarities and differences in legal systems" (p. 4). The book not only accomplishes all these things but does so with grace and dispatch. As one might predict from a competent comparative study, we learn a great deal about both traditions by studying the authors’ balance sheet of similarities and differences.

This study takes us well beyond the obvious similarities to explore the ways in which these traditions differ, but doing so in a way that allows us to learn from them. It proves all the more valuable, since most introductory presentations of Islam treat Shi’ism as a sectarian movement. Since many of the differences involve patterns of historical development, the authors present a telescoped but accurate historical sketch of each tradition. Here again, one may learn as much about one’s own tradition as about the other, as the authors together bring both theological and political competence to the discussion.

—David B. Burrell, C.S.C.

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That the World May Know

Sept. 8–12, 2003
How to Develop Mission and Church Archives.
Ms. Martha Lund Smalley, Yale Divinity School Research Services Librarian, helps missionaries and church leaders identify, organize, and preserve essential records. Co-sponsored by the Episcopal Church Archives. Eight sessions. $125

Sept. 15–19
The Internet and Mission: Getting Started.
In a hands-on workshop, Dr. A. Scott Moreau, Wheaton College Graduate School, shows how to get the most out of the World Wide Web for mission research. Eight sessions. $125

Sept. 23–26
Economic Issues in Mission. Dr. Jonathan J. Bonk, OMSC Executive Director and author of Missions and Money: Affluence as a Western Missionary Problem, explores the dynamics of the gospel message in contexts of economic disparity. Co-sponsored by Christian Reformed World Missions, Mennonite Central Committee, and Moravian Church World Mission. Four morning sessions. $90

Sept. 29–Oct. 3
Nurturing and Educating Transcultural Kids. Dr. David C. Pollock and Ms. Janet Blomberg of Interaction help you help your children meet the challenges they face as third-culture persons. Co-sponsored by Presbyterian Church (USA) Worldwide Ministries and SIM U.S.A. Eight sessions. $125

Oct. 13–17

Oct. 20–24
The City, for God's Sake! Dr. Roger S. Greenway, Calvin Seminary, Grand Rapids, Michigan, and an OMSC Senior Mission Scholar in Residence, addresses how churches can reach diverse populations and meet the varied needs of urban ministry worldwide. Co-sponsored by Maryknoll Mission Institute. Eight sessions. $125

Oct. 27–31
Doing Oral History: Helping Christians Tell Their Own Story. Dr. Jean-Paul Wiest, director of the Maryknoll history project, shares skills and techniques for documenting church and mission history. Eight sessions. $125

Nov. 10–14
Conversion in Christian History. Professor Andrew F. Walls, Edinburgh University, explores how people in different ages, places, and cultures have come to faith in Christ. Co-sponsored by American Baptist International Ministries, the Episcopal Church/Mission Personnel, Greenfield Hill Congregational Church (Fairfield, Conn.), and Park Street Church (Boston). Eight sessions. $125