**Atlas of Global Christianity.**


The *Atlas of Global Christianity* is being produced in conjunction with the centennial of the 1910 Edinburgh World Missions Conference. It self-consciously mirrors the *Statistical Atlas of Christian Missions*, produced for Edinburgh 1910. The change in name reflects the change in focus between these two impressive volumes. In 1910 the focus was on foreign missions, and the atlas documented the locations of Protestant mission stations around the world and the personnel at each station. This earlier atlas was primarily a planning tool for mission organizations and contained tables of statistics by mission organization and country, contact information of the mission organizations from each country, a series of maps, and a list of mission stations. These maps reveal the countries and provinces in which Protestant missions had established stations and the types of services the missions provided in each country; they were valuable for working out comity agreements or identifying regions where missionaries had not yet gone.

The 2010 atlas, however, focuses on world Christianity. Rather than showing mission stations, it displays the distributions of Christians (and of other religious traditions) by country, province, major city, and ethnolinguistic group. The data highlight the localities and people groups where few have converted, regardless of historical missionary prevalence. The maps alone are an astonishing achievement, especially in their electronic version, available in the *Atlas of Global Christianity Presentation Assistant*, an enclosed CD. Global Mapping International (which created the maps) has constructed maps not only of all the countries and provinces in the world, but also of all the world’s ethnolinguistic groups (at least all those identified so far by Wycliffe/SIL). Having spent much time in the past decade creating digital maps and linking them to historical data to measure the social impact of missions, I know how difficult and time consuming this project was.

Moreover, the editors have either collected or estimated a wide variety of statistical information for each country, province, major city, and people group—for example, what percentage adhere to each of the major religious traditions, how these percentages have changed since 1910, and what proportion of these changes are because of emigration/immigration, births/deaths, and conversion/defection. The atlas even provides data on religious liberty at the province level for the whole world. The amount of work needed to collect and estimate these data is mind-boggling. I do not fully trust many of the numbers at the national level, let alone at the province, city, or people-group level, but even having these best estimates is extraordinarily valuable. The data come from the *World Religion Database* (WRD) (which I and others review elsewhere in this issue of the *IBMR*). While I wish the editors made the impression of the estimates clearer, I still feel indebted to them (and those who worked behind the scenes) for providing these incredibly detailed estimates. I plan to use them in my research but would warn against taking any individual number too literally and against doing statistical analysis with the data without robustness checking. Despite all the careful work that went into creating these estimates, in areas without censuses and high-quality probability-sampled surveys, they are still estimates and contain random error and probably some systematic error.

The graphic presentation of the data both in the atlas and in the accompanying *Atlas of Global Christianity Presentation Assistant* is extraordinary and makes patterns much easier to see than flipping through tables and tables of data (e.g., in the WRD). The CD allows people to easily copy and paste maps and figures into Word® documents or Powerpoint® presentations, even though the most detailed maps are not reproduced to scale.

Another distinction between the 1910 and 2010 atlases is the space provided for interpretive essays and the types of people recruited to write them. The 1910 conference produced a series of edited books about topics of interest to missionaries, almost all of which were written by Europeans and North Americans. However, these were published separately from the statistical atlas. The 1910 atlas had no interpretive essays in it to help ordinary people make sense of the avalanche of information it contained. The 2010 atlas, in contrast, contains a broad range of short, helpful essays on each major religious group, on religious change in each region of the world from 1910 to 2010, on missionaries sent and received from each region of the world, and on various other topics. Most of the regional essays are by scholars from the areas they describe (i.e., not by Europeans or North Americans). The editors have done a wonderful job recruiting not only the most widely known scholars of missions and world Christianity but also a truly global sample of scholars.

While the separate volumes of essays from 1910 were much longer and were designed to shape missionary strategy, the essays in the 2010 atlas are designed to give helpful overviews that are accessible to ordinary people, yet informative to scholars. I found them clear, concise, and helpful. Although a few regional experts I asked to read specific essays disagreed with some of the information and interpretations reported in particular essays, the essays provide a great introduction to each topic for nonexperts and provide helpful short bibliographies for those who want more detail. In sum, while experts may quibble about particular estimates or particular interpretations in individual essays (as will always happen with a project of this size), the amount of valuable information in the atlas is truly extraordinary. While I encourage caution in using the numbers, I plan to use them and am impressed that the editors and those who helped them could pull off such an amazing collection of data and maps.

—Robert D. Woodberry

Robert D. Woodberry is Director of the Project on Religion and Economic Change and Assistant Professor of Sociology, University of Texas at Austin, Austin, Texas.

**Festival Elephants and the Myth of Global Poverty.**


This volume should prove to be a wake-up call for agencies and individuals working cross-culturally. The author brings his dozens of years of experience as an anthropologist, development worker, and administration consultant to bear on the problems that can be encountered when finances, poverty, personal gain, and cultural complexity are mixed. Cochrane’s description of the
failings of international aid can be painful to read but is relieved at various points by his dry humor. To make his point, the author uses the metaphor of festival and worker elephants. The former are trained for public festivals. They are noisy, colorful, highly visible, and relatively useless for everyday tasks. The latter are hardworking, persistent, and more or less invisible compared with their festival relatives. Cochrane uses the two to illustrate differing approaches to social and economic problems that are encountered across the globe. Festival elephants tend to operate through high-publicity and highly funded international relief projects based on the myth that there is one form of international poverty and one way—lots of money and big, one-size-fits-all programs—to solve it. The other approach is like the worker elephants: down in the sweaty dirt of a local job, aware of what is needed in, and unique to, the specific setting, and properly trained to do it.

My own observations from development experience in the former Soviet region in the early 1990s left me nodding in agreement as I read Cochrane’s critique. In the latter part of his book he tells of his recent work as a mining industry consultant. This very pragmatically based part of his career produced numerous practical, “worker elephant” results. Their effectiveness was based on awareness of, sensitivity to, and cooperation with local people and needs. Some international workers may be offended by the festival elephant metaphor and its implications. Idealists may object to the pragmatism of the author’s mining industry work. Regardless, anyone working internationally can benefit from a careful reading of this well-informed book.

—John W. McNeill

John W. McNeill is Professor of Anthropology and Intercultural Studies at Providence College and Seminary, Otterburne, Manitoba. He worked with YWAM for more than thirty years in Central Europe and the former Soviet Union.


European missionaries in the twentieth century were successful in proclaiming Christianity in Africa. Africans did not merely convert to Christianity, however; they understood the God presented in European accoutrements in terms of their own spiritual awareness and existential realities. Thus Africanized and crafted in indigenous idioms, God became African and grew in significance on the continent. By contrast, in Europe, the largest missionary-sending continent of the twentieth century, Christianity declined as it became vulnerable to the secularism strangling the church. African Christians started asking why the Europeans had abandoned God. They wondered what Africans could do to rekindle the fire of European Christianity and what role African Christian immigrants could play in Europe in this respect. How God Became African answers these questions with the depth of scholarship they deserve.

According to Gerrie ter Haar, professor of religion and development at the Institute of Social Studies at The Hague, Christian immigrants in Europe are there to stay. She argues that while many factors have led them to Europe, “poverty, human rights violations, and the absence of peace and security” (p. 89) in Africa have been the major contributing “push” factors.

Dialogue and Difference
Clarity in Christian-Muslim Relations
CHRISTIAN W. TROLL Faith Meets Faith Series

“Presents a reasoned approach to the theological issues that both unite and divide Christians and Muslims….I strongly recommend the work to all those seeking to learn the points of convergence and divergence between Christian and Islamic faiths.”

—Thomas Michel, S.J.

Mestizaje
(Re)Mapping Race, Culture, and Faith in Latina/o Catholicism
NÉSTOR MEDINA
Traces the innovative ways “Mestizaje” became a powerful expression of faith and explores new language for the vibrant and complex Latina(o) communities today.

Religion and Society in Latin America
Interpretive Essays from Conquest to Present
LEE M. PENYAK and WALTER J. PETRY, Editors
Fourteen commissioned essays by leading scholars serve as a companion to the volume of primary sources, Religion in Latin America: A Documentary History.
The main “pull” factor has been a mission reversal whereby Africans are inspired to proclaim the Gospel in Europe. It is hoped that through this development, Europeans will become stimulated to regain the love of God they have abandoned.

The book has seven chapters. In the first three, the author takes readers into the African spiritual world. She argues that Africans do not separate the world of the primordial universe from the natural world. They cross the open frontiers between the two at will. “In Africa, ‘religion’ refers to the widespread belief in forces or entities that are deemed to have effective powers over the material world” (p. 1). The tone of the last four chapters is more theologically reflective, encouraging African immigrant churches in Europe to engage the West in practical ways. The African church in Europe is strong and is meeting the spiritual and existential needs of those it serves. But it also faces challenges, including ethnocentrism, paternalism, and the notion of swart gevaar (Afrikaans: “black threat”; i.e., fear of black presence).

The book is a powerful contribution to our understanding of immigrant churches in Europe. It successfully comes to terms with African spirituality and raises an important point in stating that “African Christianity reflects a strong element of continuity with the continent’s original religious traditions” (p. 99). The book has given rise to populist middle-class religion, thriving in the established and nonestablished churches, both Roman Catholic and Protestant. While populist movements often weaken resistance to authoritarianism by turning inward for renewal, the movements in the Philippines cannot be so easily pigeonholed. For many charismatic Christians personal renewal is the only way to induce the rich to change. The new movements often see their work as providing opportunities for the poor, on the one hand, and, on the other hand, renewal for their corrupt and immoral government. The political attitudes these movements encourage seem to foster both democratic and theocratic tendencies.

This excellent study will hopefully not be the authors’ last.

—Paul D. Matheny

Paul D. Matheny is Professor of Christian Theology and Ethics and Coordinator of the Ph.D. Program in Religion at Philippine Christian University / Union Theological Seminary in the Philippines.
justice-seeking religionists and their secular allies around the world.

Some readers may find this book emotionally satisfying, especially if they share the author’s obvious distaste for doctrine, creeds, hierarchy, clerical authority, Pope Benedict XVI, and the menace of fundamentalism. As an argument on behalf of a serious and important thesis, the work disappoints. Cox is no doubt correct in his belief that the time of the Constantinian church has passed. His case for global Christianity as a resurgence of nondogmatic, apostolic faith remains to be made.

—Stanley H. Skreslet


Becoming Muslim in Mainland Tanzania, 1890–2000.


For centuries Islam has been practiced along the Tanzanian coast. Only during the colonial period, however, did it penetrate into the southeastern interior, where 80 percent of the people are now Muslim. Felicitas Becker sets out to find out how and why they were converted. She then analyzes the changes that took place there during the rest of the century.

Becker describes the colonial state as meddlesome, unpredictable, and feared—but most of all, distant. The region was matrilineal, noncentralized, and unsuited to indirect rule. So Islam grew in the tenuous links between the village and the state as the population adjusted to a changing way of life. It was an area with little economic potential and therefore marginalized by the administration. The introduction of taxation obliged young men to trade with or seek employment at the coast, where they became Islamized, despite the disapproval of many of their elders. During the 1920s Islam spread in the interior through local proselytization, acquiring a less hierarchical, more egalitarian character than it had at the coast. Islam was eventually perceived by traditionalists as making a person patient, cooperative, and calm—attractive and necessary qualities in an impoverished and conservative society.

The founding of rural mosques was followed by the establishment of madrasas (qur’anic schools). Becker provides a fascinating description of their operation. The memorizing of the Qur’an in a foreign language was seen as the acquisition of esoteric and powerful knowledge. There was little interest in mission or government schools, and the Muslims even campaigned against attendance at them. Changes in ritual and family relationships are investigated, as well as the political implications during the years before and after the country’s early-1960s independence. The Muslims in that part of Tanzania supported the independence movement before 1961, but have since become disenchanted with the national government’s refusal to establish close links with Middle Eastern states. The interests of Christians (who are twice as numerous in the country as a whole) have been a more powerful influence on foreign policy than Muslim concerns for relations across the Indian Ocean.

Becker provides a full bibliography. Her most important sources are oral. She interviewed several hundred informants, both men and women. While the
women were reluctant to speak before their menfolk, they spoke freely when interviewed in their own courtyards. She liberally and appropriately quotes from them. Footnotes are printed on the relevant pages—there is no need to hunt for them at the ends of chapters!

This is a thorough and sympathetic history, a great pleasure to read.

—Francis Nolan

Francis Nolan, M.Afr., was a missionary in Tanzania for thirty-four years.

Christian Mission and Education in Modern China, Japan, and Korea: Historical Studies.


The essays in this volume were presented at the 2007 Korean conference of the North East Asia Council of Studies of History of Christianity. Based on the feedback at the conference, the editors prepared the presentations for publication. Scott Sunquist, Jan A. B. Jongeneel, and Stuart Macdonald are the three Western scholars represented in this volume; the other twelve are Asians.

The essays address the theme of the conference, which was “Mission and Education.” Sunquist begins the volume with an intriguing essay on the new streams of thought that affected missionary Henry Luce in the 1920s and 1930s; Jongeneel contributes a chapter entitled “Christian and Missionary Education in the Netherlands and in Indonesia as Challenge” in the general section of the book. The other three sections concern China, Japan, and Korea.

The section on China includes essays on cultural imperialism and cultural exchange; on the birth, growth, and decline of the Chinese Volunteer Movement for Ministry in twentieth-century China; and on new perspectives on the Chinese Christian colleges since the 1980s. The book also includes two essays on Japan and three on Korea.

The appendixes include reports from the first NEACSHC conference in 2000 through the sixth conference, in 2007. Several of the essays are very broad and general, although they do present interesting insights into mission and education.

—Marvin D. Hoff

Marvin D. Hoff retired in December 2006 after serving for twenty-nine years as executive director of the Foundation for Theological Education in South East Asia. He recently edited Chinese Theological Education: 1979 to 2006 (Eerdmans, 2009).


Hanciles paints on a broad canvas. The backdrop consists of long vistas across the history of the church, allied to contemporary demographic and migration
studies. This sets the scene for detailed studies of the African immigrant churches currently being formed in the West. In superbly crafted prose Hanciles argues that our understanding of globalization must include recognition of the active agency of non-Westerners, and that world mission must be reconceived, post-Christendom, in light of renewed confluence of mission and migration—“every Christian migrant is a potential missionary” (p. 6).

The book is convincing in its demonstration that globalization is not a one-way process of advancing Western hegemony but that, on the contrary, it is being significantly shaped by non-Western agency; and in showing that the face of Christianity in the West is being changed through the advent of immigrant churches, which represent the contextually shaped faith of non-Western communities. It is less convincing in regard to the “transformation of the West.” While Hanciles offers both quantitative and qualitative analysis of the new immigrant churches, he concedes that, so far, their impact has largely been limited to people who are already part of their transnational communities. What remains to be seen is whether they can develop the capacity for cross-cultural mission, which would enable them to impact people in the Western mainstream, where secular (post)modernity holds sway. “Pastoral detention center or missionary springboard?” (p. 349).

The movement of immigrant non-Western Christianity is painted in largely positive hues (missionary hagiography revisited?). This may be a necessary corrective to earlier neglect, but it highlights the need for more critical and nuanced accounts to be developed in the future. No one should attempt any such exercise without thoroughly engaging with Hanciles’s ground-breaking book—a must-read for anyone seeking to discern the emerging shape of mission in our time.

—Kenneth R. Ross


These newly translated letters record the conclusion of a decade of endeavor by an international group of Jesuit missionaries under Belgian leadership to establish a mission north of the Zambezi in what is now southern Zambia. Their publication...
completes the English version of an original two-volume work in French. The first volume (published in 1979) described the establishment of a Jesuit house near Gubuluwayo (in what is now Zimbabwe), the capital of Lobengula, chief of the Ndebele. In this second volume we learn how the Jesuits’ journeys beyond Gubuluwayo were dogged by misfortune, disease, and death, despite incredible courage and fortitude on the part of Henri Depelchin, Karel Croonenberghs, and their companions. The geographic extent of the proposed mission and the distance from its base in South Africa made the enterprise impracticable.

Although they are a record of ultimate failure, the letters give a vivid account of the journeys and of the hazards caused by hostile chieftains, ox-drawn wagons, river rapids, and life-threatening sickness. They are a testimony to the faith and zeal of these missionary pioneers. Both Depelchin and Croonenberghs eventually returned to Belgium, whence the former was reassigned to India. Jesuits returned north of the Zambezi in 1905, and the mission became the field of Polish members of the society.

The work of editing these texts was carried out by Roberts, formerly professor of history at the University of Zimbabwe. It could hardly be bettered. There is an excellent introduction, brief biographies of the missionaries, copious notes, and a list of those who gave their lives. The book’s appearance is due to the initiative and enthusiasm of Fr. Eddie Murphy, S.J.

—Aylward Shorter


Conversion to Christianity from Late Antiquity to the Modern Age: Considering the Process in Europe, Asia, and the Americas.


Conversion to Christianity assembles essays dealing with conversion to Christianity in ten societies, ranging chronologically from the fourth to the nineteenth centuries and geographically from Constantinople, created by Emperor Constantine to be a Christian city, to the Mariana Islands, converted by Spanish Catholic missionaries. The quality of these essays is high,
and they deal in comparative fashion with significant issues.

Looming over the book is the figure of Constantine I. Several writers refer to a “Constantinian model of conversion,” which they oversimplify but which serves as a recognizable package. It involves (1) the conversion of a great man, generally in response to a pressing need, often victory in battle; (2) the conversion of his entire society, top-down, by force; (3) the melding of the Christian religion with the imperium; and (4) the belief that this process can happen quickly. Editor Calvin Kendall comments, “Violence is the persistent subtext of the narrative of the conversion of peoples to Christianity” (p. 5).

The authors, authorities in their areas of specialization, illustrate how this package functioned in the minds and behaviors of elites and missionaries, and they demonstrate its limitations on the ground. Several writers query the “great man/top-down” model of missionary expansion. According to Jonathan Shepard, the conversion of Emperor Vladimir of Russia (around 988) was preceded by anticipatory conversions among his subjects and the role of significant women. Other writers point to the incompleteness of conversions accomplished by state power; in Aphrodisias in Asia Minor, Laura Hebert points out, the great temple of Aphrodite dominated the local skyline 170 years after Constantine’s accession.

Patrick Provost-Smith illuminatingly demonstrates that the Constantinian package was at the heart of debates among Catholic missionaries to China in the 1580s. Jesuit Alonso Sánchez, impatient with Matteo Ricci’s attempt to inculturate the Gospel in a Confucian society, urged Spanish king Philip II (called “el Nuevo Constantino”) to authorize Spanish troops to open China by force to the operation of missionaries. The defeat of the Spanish Armada rendered this idea impossible.

Authors occasionally allude to conversion with a nonviolent subtext, the model of the pre-Constantinian Christians. Having no temporal power and being willing to suffer for their witness, missionaries in this tradition—often non-Westerners—made a major impact on worldwide Christianity. Studies of the spread of Christianity in the Persian Empire from the fourth century onward, or in twentieth-century West Africa through William Wadé Harris, would have complemented the essays in this useful volume.

—Alan Kreider

Alan Kreider teaches church history and mission at Associated Mennonite Biblical Seminary, Elkhart, Indiana, and is the author (with Eleanor Kreider) of Worship and Mission After Christendom (Paternoster Press, 2009).


The Australian Student Christian Movement (ASCM) is perhaps unique among national SCMs in being the subject of a major scholarly history. Renate Howe, associate professor at Deakin University in Australia, is a distinguished social historian with long involvement in the social, political, and religious life of Australia. The narrative begins with John R. Mott’s visit to Australia in 1896 and the consequent missionary enterprise, especially in Korea, China, India, and the...
Pacific. It continues through the rise of the
modern ecumenical movement, touched—
perhaps too briefly—on the split between
the SCM and the Evangelical Union, and
describes the golden days of the ASCM (ca.
1930–65), followed by the stormy decade
starting in 1968. For the next twenty years,
although the movement had lost much of
its influence in the university, many of its
senior members exercised a remarkable influence in the public sphere.

We read the illustrious names of
ASCM women and men who opposed the
infamous “White Australia” policy. Others entered local, state, and federal politics
and worked to provide universal health
care and proper housing. Some estab-
lished Australia’s constructive presence
in Southeast Asia and the Pacific. Others
promoted land rights for Australia’s
indigenous people. Still others became
heads of universities and colleges. In
recent decades the movement has sought
to demonstrate gender equality and sexual
inclusivity in its own life.

The word “influence” in the book’s
title is justified by the fact that the ASCM
did indeed influence political and social
justice issues to the point where many
wrongs were righted by government
action. For how many movements can
a similar claim be made? It was a costly
influence, possible only through the
readiness of many people to suffer for their
Christian political commitment—such as
Herb Feith in Indonesia, Frank Engel in
Aboriginal communities and in Southeast
Asia, and Margaret Holmes pioneering
a new life for political internees and
refugees. For the influence, of which the
movement was an effective public channel,
was nothing other than the influence of
Christ, “the inspiration of our political
struggle” (p. 361). The chapter entitled “Lo,
Here Is Fellowship” recalls the worship,
Bible study, fellowship—and silence—that
were at the heart of the ASCM.

It was largely a lay movement,
concerned with being “university within
the university.” A professional theologian
might have told the story differently, but
Howe’s account is genuine lay theology.
Her distinguished public profile will
ensure that her book is studied in
Australian corridors of power. But its
message is for all who seek to practice the
politics of informed Christian conviction.

—Robin Boyd

STUDY AT OMSC WITH
Dr. Philomena Njeri Mwaura
Senior Mission Scholar, Spring 2010

Dr. Philomena Njeri Mwaura, senior lecturer in the
Department of Philosophy and Religious Studies
at Kenyatta University, Nairobi, Kenya, teaches
courses in the areas of African Christian history, new
religious movements, African-instituted churches,
world Christianity, and gender.

For details, go to www.omsc.org/scholars.html

American Christians and Islam:
Evangelical Culture and Muslims
from the Colonial Period to the
Age of Terrorism.


Thomas S. Kidd, associate professor
of history at Baylor University, Waco,
Texas, has contributed a number of
excellent volumes on the history of
American evangelicalism. With American Christians and Islam he adds to that legacy a valuable historical survey of evangelical perceptions of Muslims and Islam in the last 300 years. He has limited his survey to writings by American evangelicals, without much reference to the broader Orientalist scholarship in Europe. As helpful as that larger context would have been, Kidd’s approach accurately captures the isolationist approach with regard to scholarship on Islam that has persisted in the North American evangelical community.

Focusing on the two themes of missionary outreach to Muslims and eschatological interpretations of Islam, Kidd traces these themes from the Great Awakening in the eighteenth century to the proliferation of books on Islam written by evangelicals after 9/11. He convincingly demonstrates that the vilification of Islam is not a recent phenomenon but has been a consistent theme in evangelical writings. At the same time, however, he argues that there have always been others in that community who have persistently advocated a more moderate approach. Kidd states that it is not his intention to evaluate the accuracy of the depictions of Islam he examines but to investigate the American fear of, and theological engagement with, Islam. Nevertheless, his position is not that of a neutral observer but that of a “practicing Christian” concerned that “too much American Christian writing on Islam has cultivated sensationalized ideas about Islam and the Prophet Muhammad, at the expense of charitable understanding” (p. xiii).

The strength of the book is its use of
a wide range of primary sources, bringing
together nineteenth-century writings
on prophecy both by those following a
historicist model and by those committed to
dispensationalism, especially as expressed in the growing Zionist movement. With
regard to missions, Kidd not only has examined published missionary and
travel narratives but also has incorporated
extensive archival research of missionary
correspondence. The range of material
covered in this slim volume is impressive,
but gaps are inevitable. It would have been helpful to have more on the work
of Presbyterian missionary E. M. Wherry
and his commentary on the Qur’an, as
well as some mention of the Anglican missionary T. P. Hughes, who spent the last thirty-five years of his life in America, writing prolifically about Islam. Such omissions do not, however, diminish the invaluable contribution this book makes to our understanding of the history of evangelical attitudes toward Muslims and Islam.

—Alan M. Guenther

Alan M. Guenther is Assistant Professor of History at Briercrest College and Seminary, Caronport, Saskatchewan. He worked as a missionary in Pakistan from 1988 to 1992.

**Africa and the New Face of Mission: A Critical Assessment of the Legacy of the Irish Spiritans Among the Igbo of Southeastern Nigeria.**


The missionary enterprise is an essential part of the Christian faith. Emil Brunner’s famous statement “the church exists by mission, just as a fire exists by burning” still rings true today. As a field of study, however, mission studies is constantly being redefined and always calling for new analysis, understanding, and modalities. *Africa and the New Face of Mission* is about the compelling story of the missionary odyssey of the Roman Catholic Holy Ghost Congregation (Spiritans) among the Igbo people of southeastern Nigeria, explaining clearly the dynamism and missionary agenda of the Spiritans in Nigeria. Their task has often been beset by daunting challenges and obstacles, but the Spiritans have stood the test of time and made enduring contributions to the propagation of the Good News in different parts of southeastern Nigeria.

The book opens with a powerful and poignant foreword by the late Ogbu Kalu. In an incisive first chapter, Ebelebe describes Igbo culture at the time of encounter with Christianity, including Igbo cosmology, ethics, economy, and politics. It provides good insight into the cultural context in which the Christian message was eventually immersed. The chapter underscores the fact that no missionary work can be carried out in a cultural vacuum. It also boldly affirms that no serious study of the missionary enterprise in Africa can ignore the traditional worldview, ethos, and culture, which must significantly shape the message being introduced. The rest of the book deals with important issues such as the history of the Spiritans, the sources of Irish Spiritan mission theology in Igboland, the major trends in mission theology today, the Igbo Catholic Church, and the changing face of mission today. This book presents a compelling account of the efforts of the Spiritans to propagate the Gospel of Jesus Christ with an agenda shaped largely by the sociopolitical and faith perspective of Ireland in the late nineteenth and early twentieth centuries.

This volume makes significant contributions to the larger discourse on mission studies. Ebelebe writes with clarity and conviction. His study provides an important African perspective on the theology and raison d’être of mission, on which the future of the Christian church necessarily rests.

—Akintunde E. Akinade

Akintunde E. Akinade, from Nigeria, teaches world religions and Christian-Muslim relations at Georgetown University’s School of Foreign Service in Qatar.

**Chinese Theological Education, 1979–2006**


This collection of essays and reports edited by Marvin D. Hoff goes far in helping readers understand the steady growth and organization of Christianity in post-Mao China (i.e., after 1976). From 1979 to 2006 Hoff was executive director of the Foundation for Theological Education in South East Asia (FTESEA). Over these years Hoff personally demonstrated that contemporary missiology requires patience over the long haul, as he served variously as guest traveler, listener, banquet guest, report writer, planner, financier/fund-raiser, group participant, risk taker, and host.

Charles Forman explains FTESEA’s historic vision as “a new avenue of service” (p. 2) that emerged in theological education for all of Southeast Asia. Consequently, seeking new opportunities for relationships when China opened in the late 1970s, Bishop K. H. Ting of Nanjing Union Theological Seminary turned to FTESEA for international aid. Daniel H. Bays’s summary of Christianity in twentieth-century China explains that sufferings and the “startling” (p. 14) growth of Protestant, Catholic, and evangelical Chinese have occurred under bureaucracies such as the Religious Affairs Bureau and the Three-Self Patriotic Movement. Bays notes that the “key issue was registration of [these] congregations” (p. 14). (He dates the Catholic beatification

January 2010
of the martyr-saints of the Boxer Uprising as October 1, 2001; it should be 2000.) Twelve documents are from the period 1979 to 1989, twenty from 1990 to 1999, and nineteen from 2000 to 2006. Themes include the observations of Hoff and Ting, the Cultural Revolution (1966–76), Amity Press, Chinese Bibles, educational assistance projects, statistical growth, and Chinese Catholicism.

While critics might bemoan the lack of analysis of Tiananmen Square (1989), they might also appreciate how the Chinese understand “regulations regarding religious practices” (p. 248). All can respectfully learn from Hoff’s own self-critical epilogue (pp. 409–28). This book will be invaluable for academics, students, tourists to China, and China watchers everywhere.

—Robert E. Carboneau

Robert E. Carboneau, C.P., is Director of the Passionist Historical Archives, Union City, New Jersey.

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(signed) Jonathan J. Bonk

Editor

Catholic Pentecostalism and the Paradoxes of Africanization: Processes of Localization in a Catholic Charismatic Movement in Cameroon.


Catholic Pentecostalism, Ludovic Lado’s published Ph.D. dissertation, is a religious anthropological study of Ephphata, a Catholic charismatic movement in Cameroon (see www.fraterniteephphata.com). Unlike the situation in other African states, where such movements are founded by laypeople on the fringes of church life, Ephphata was founded, and still is, by Meinrad Hebga, an accomplished Catholic priest and theologian. Throughout sub-Saharan Africa the interventionist nature of Pentecostal theology, especially its emphasis on sickness and healing as spiritual issues, has led either to mass drifts into Pentecostal churches or to the “domestication” of Pentecostalism within historic mission denominations. Ladō demonstrates that, despite his claim that Ephphata is originally a North American import, African religious concerns are at the heart of its activities.

Following a general introduction, Lado presents Ephphata as “a function of Hebga’s creative agency mediated by the Catholic Church as a major player on the global scene” (p. 8). The desire of Hebga to incorporate spiritual renewal into an otherwise very liturgically structured Catholic Church has brought strains and challenges (p. 3). One of the book’s most critical observations is that, although much has been done to “indigenize” the Catholic liturgy in Africa since Vatican II, “neither Catholic sacraments nor Western medicine have been able to fill the ritual void created by the displacement of local rituals” (p. 13). The challenge to respond to the deep spiritual questions that Africans bring to the church has led to the increasing incorporation of renewal movements within historic mission churches. That point is underscored by the concrete examples Lado uses to demonstrate the relevance of Ephphata in Cameroon as a process in the Africanization of Christianity. Given the centrality of witchcraft and healing in Ephphata rituals, Lado’s claim that the movement is entirely imported from the United States is difficult to sustain. However, this point must not take away from the fact that this is an important book for those seeking to understand the nuanced evolution of Christianity in Africa as a non-Western religion.

—J. Kwabena Asamoah-Gyadu

J. Kwabena Asamoah-Gyadu, a Ghanain, teaches Pentecostal/charismatic Christianity, theology and media, and new religious movements at Trinity Theological Seminary, Legon, Ghana.


This is an Indian reprint of Hendrik Kraemer’s classic book, which was first published in 1938. The value of the volume is enhanced by a substantial new introduction by Jan A. B. Jongeneel of Utrecht University, in which he claims that this book was “the most significant missionary/miissiological study of the twentieth century” (p. xxvii). Six new indexes/appendixes facilitate reference to the study.

Kraemer, formerly with the Netherlands Bible Society in Indonesia, was professor of the history of religions at the University of Leiden when he was commissioned to write a study volume in preparation for the meeting of the International Missionary Council to be held in Tambaram, Madras, in 1938. Although it is never mentioned specifically, Kraemer’s work was largely a response to and repudiation of Re-Thinking Missions, the so-called Hocking report of the Laymen’s Foreign Missions Inquiry (1932). In contrast
to the optimism and theological relativism of Hocking, Kraemer emphasized the discontinuity between “Biblical realism” and non-Christian religious experience. Some American and Indian theologians argued that this Barthian concept was neither biblical nor realistic. Discussion of the book, however, dominated the Tambaram conference, and Kraemer’s work provided a forceful theological perspective until well after World War II.

Still today it is important to digest what Kraemer had to say and to assess its continuing validity, especially for a theology of religions in regard to the Christian attitude and approach in mission to people of other faiths.

Those who wish to obtain a copy of the book may contact the publisher at cfcc94@gmail.com or arles@sify.com.

—Gerald H. Anderson

Gerald H. Anderson, a senior contributing editor, is director emeritus of the Overseas Ministries Study Center, New Haven, Connecticut.


Boundless Faith provides a powerful corrective to some contemporary understandings of the mission outreach of the American church. Based on extensive interviews among church leaders and church members in the first half of 2005, combined with a great deal of secondary research, Wuthnow provides a sociologist’s perspective on how the American church is both affected by and contributing to globalization.

Resulting from the ease of international travel and international communication, increasing immigration, and the growing number of international partnerships between Majority World and American churches, globalization has “tempered American Christianity . . . by exposing the most devout Christians to other religions and other ways of being Christian” (p. 250). The result is an American church that is becoming increasingly transcultural, “responding to the realities of globalization by actively and intentionally engaging in activities that span borders” (p. 6).

Wuthnow’s research identifies a series of factors that drive this movement toward increased global outreach. First, the number of local churches around the world is skyrocketing; there are many more potential ministry partners around the globe. Second, the American church is awash in financial resources; Wuthnow estimates that the overseas spending of American churches has risen to almost $4 billion annually. Third, the number and size of faith-based humanitarian organizations have grown enormously. Finally, the number and size of the megachurches continue to grow; their size enables them to engage directly in global outreach.

Wuthnow concludes by casting doubt on what he calls “three widely held assumptions about American Christianity” (p. 235). Some have argued that American Christianity is withdrawing from global mission engagement on the grounds that the church is growing rapidly around the world without the need of American help. Wuthnow’s research demonstrates that the opposite is the case.

Another commonly asserted myth is that local congregations are turning inward as church members seek self-help and therapeutic support. The magnitude of global engagement makes it clear that this statement simply is not supported by the facts.

Finally, some argue that the growing engagement of Christians on issues relating to American foreign policy is largely an evangelical phenomenon related to their support of a formerly Republican administration. This claim, too, cannot stand in face of the evidence. Wuthnow shows that American faith communities focus more on criticizing than supporting administration foreign policies, and that all Christian traditions are demonstrating increasing interest in foreign affairs.

Upon finishing Wuthnow’s intriguing book, one is left with a provocative and urgent question. The growing and cutting edge of the Christian church has moved to the global South and East, as we commonly hear. The center of gravity for theology, worship, and even mission to the poor is also moving to the South; no longer is the United States, or the West in general, the center of the Christian mission endeavor.

Yet the American church mobilizes $4 billion a year and sends out tens of thousands of short-term workers, along with record numbers of missionaries and relief and development professionals. How is this asymmetry of power to be reconciled and managed? What does genuine North-South partnership look like? How does the American church subordinate its role in a global church with a center in the South? What does a post-American mission world look like? Wuthnow alludes to this issue only briefly, since it is beyond the scope of his book. American Christians will have to struggle with these questions with some urgency.

—Bryant L. Myers

Bryant L. Myers is Professor of International Development in the School of Intercultural Studies, Fuller Theological Seminary, Pasadena, California.