**Book Reviews**

**The Hand and the Road: The Life and Times of John A. Mackay.**  

The grandson of John A. Mackay (1889–1983) has written a significant biography of his grandfather. He has set the story within the historical context in which Mackay lived out his life on three continents and within two cultures: the Anglo-Saxon and the Hispanic.

The author has tapped into family archives and made good use of two extensive bibliographies. The portrait of Mackay has been sketched in broad-brush strokes before by several writers, but this biography presents a much fuller picture of the man and his times. The title “The Hand and the Road” was chosen by Mackay himself for the autobiography that he never found the leisure to write. As an adolescent in the Scottish Highlands, caught up in the warmth of Scottish evangelicalism, Mackay felt a loving hand on his shoulder that guided him down a road of faithful service. The author has also given us extensive excerpts from the devotional diaries of Mackay as a secondary school and college student, which document his intellectual and spiritual formation.

The biography is divided into specific periods of his life in Scotland, Latin America, and the United States. The author provides an amazing amount of detail. Mackay traveled to Madrid to learn Spanish at the age of twenty-five. He was determined “to get the Scottishness out of me!” He not only learned to speak the language impeccably and embraced a new culture, but he did so to such a degree that he is lovingly remembered by Latin Americans as “el escocés con alma latina” (that Scot with a Latin soul).  

The author might have given more attention to certain definitive influences on Mackay’s life, such as the impact of Miguel de Unamuno on the young missionary’s “dialogue between religion and culture.” Don Miguel agreed with Mackay that Jesus had the answers but reminded him that he must first listen to hear the questions that the culture poses to religion before a true dialogue can be fruitful. Friendships with several of the future leaders in Latin America that Mackay cemented during the brief year in Madrid served him well as he moved in university circles in the 1920s as the secretary for evangelism of the International Committee of the YMCA.

Mackay’s success as an educational missionary and evangelist among university students in Latin America (1916–30) was greatly enhanced by his understanding of Hispanic culture. He often said, “The time in Spain was the definitive cultural experience of my life.” He used “la conferencia sin culto” (teaching without worship) to get in touch with the spiritual quest of university students. He defined this method as “the delivery of a religious message without the ordinary trappings of a religious service.”

Metzger might have emphasized the great impact that resulted from the publication of Mackay’s magnum opus, *The Other Spanish Christ* (1933). It was this book that gave further and unquestioned legitimacy to the presence of Protestantism in the Iberian world. A leading Spanish literary figure, Ortega y Gasset, wrote in his review of the book, “Mackay sets markers and defines relationships of which many other authors were unaware.”

The months Mackay spent in Bonn as a student of Karl Barth (1930) left a deep impact on him. It was Barth who helped Mackay transition back to the institutional church after his sojourn with the parachurch YMCA. The months in Bonn helped him develop a missiology that became intimately bound to the organized church.

Certain parts of this biography deepen our understanding of some unique theological and missiological contributions Mackay made to modern missions. One was the stand that Mackay took on the controversial Laymen’s Inquiry, a project in the 1930s that addressed the question “How are we to interpret and conduct mission work in the coming generation?” Two liberal thinkers, Ernest Hocking and Pearl Buck, supported the report of the “fact finders” who inspected missions in India, Burma, China, and Japan. They felt that the day of foreign missions was over. Mackay, then a member of the staff of the Presbyterian Board of Foreign Missions, replied that these evaluations were based on ignorance of theological developments, an inadequate understanding of Christianity, and a superficial interpretation of missionary objectives.

During his long tenure as president of Princeton Theological Seminary (1936–59), Mackay experienced many challenges. The author does a good job of describing the many advances made during his administration. It would be of interest, however, to know more of the administrative problems Mackay faced beyond that of giving the seminary a fresh theological orientation.

Mackay weathered a great deal of criticism because of his challenge to Cardinal Spellman about certain aspects of Roman Catholic “clericalism,” which Mackay was convinced were designed to undercut the constitutional guarantees of the separation of church and state. Also, his enthusiastic support of the Friends of Spain committee, which he chaired, brought him a great deal of criticism, since it was reported that the Spanish Loyalists were infiltrated with Communists. Yet Mackay never wavered in his support of the new Spanish republic.

This biography should stand the test of time. The author has painted an abiding portrait of his grandfather, one of the spiritual giants of the missionary and ecumenical movements of the twentieth century.

—John H. Sinclair

*John H. Sinclair, a former missionary and mission board executive, is the author of a biography of Mackay, Juan A. Mackay: Un escocés con alma latina (Mexico City, 1990, 1995).*

**Pathways in Christian Music Communication: The Case of the Senufo of Côte d’Ivoire.**


Roberta R. King, associate professor of communication and ethnomusicology at Fuller Seminary, Pasadena, California, has for many years been at the forefront of research on ethnohymnology, and *Pathways in Christian Music Communication* illustrates why. Weaving together relevant material from communication theory, missiology, ethnohistory, and musicology, King ushers us into the faith and witness of Senufo Christians in Côte d’Ivoire and provides us with the template on how to generate, compile, and analyze indigenous songs sprouting up not only in West...
Africa but everywhere throughout the global South.

Inspired by the Senufo concept of *kolo*—the path or direction people choose to follow in life—King organizes her material around, first, her own story (“My Personal Path”), followed by an introduction to music communication theory (“Pathways to Music Communication Research”), the specific ethnic group featured in her study (“The Senufo and Their Life-Paths”), the role of music in faith-sharing (“Musical Paths to Christian Communication”), and, finally, song text analysis (“A Path to Worldview Discovery”).

King’s study is of particular importance to missiologists because the focus of her research is precisely to explore the question of whether “the use of culturally appropriate songs makes a significant difference in effective communication of the Gospel and, if so, ‘how’ and ‘why’” (p. 8). Seeker-driven churches in North America are quite accustomed to this inquiry, but the literature on musically contextualized ministries in other global settings is rather sparse or nonexistent.

The power of music to communicate the Good News is demonstrated persuasively here. One of King’s Senufo respondents is even quoted as claiming that certain songs are “so effective that . . . when they are sung, ‘it is useless to preach’” (p. 185). That statement alone should tickle the ears of mission students and scholars and convince them that acquaintance with this study is a requirement.

—James R. Krabill

James R. Krabill is Senior Executive for Global Ministries of the Mennonite Mission Network, the denominational mission agency of the Mennonite Church USA.


In this well-researched account of the missionary innovation of Wolaitta evangelists, E. Paul Balisky describes an astonishingly successful frontier-crossing mission undertaken in Africa, by Africans, in the middle decades of the twentieth century.

This book focuses on how a very young church became the foremost vehicle of social, cultural, and religious change in southern Ethiopia. The Wolaitta church had only forty-eight members when in 1937 its founders—a group of Sudan Interior Mission (SIM) personnel who had worked in the country for ten years—were
World Mission in the Wesleyan Spirit.


Continuing the impressive American Society of Missiology Series, this volume is edited by prominent missiological leaders within the Wesleyan family—Darrell Whiteman and Gerald Anderson. This collection of thirty-one essays by mission scholars of the worldwide Methodist and Wesleyan families commemorates the twenty-fifth anniversary of the founding of The Mission Society as an alternative mission-sending organization to the United Methodist General Board of Global Ministries. Against this backdrop, the volume manages to explore the notion of a Wesleyan spirit in world mission without politicizing or polarizing the diversity of mission expressions within the tradition.

The book is divided into five sections that document various methodological angles for examining this Wesleyan missional impulse: in biblical, theological, historical, cultural, and strategic motifs. A seminal chapter by Andrew F. Walls analyzes the context in which John Wesley wrote his sermon “The General Spread of the Gospel,” which pushes us beyond the usual historical bromides about Wesley’s missional thinking. Walls also provides a fascinating glimpse into the overlooked missional theology of Charles Wesley’s hymnody. This chapter effectively anchors the often slippery concept of what a “Wesleyan spirit” in world mission means. In fact, moving this chapter closer to the front of the book would have cast even more precision on the contributions of other chapters. Nevertheless, the offerings here are rich from their multiple methodologies.

Key Wesleyan missional distinctive are explored across each of the methodological sections. These include how patterns of Wesleyan scriptural interpretation inform mission action, with emphasis on conversion and practical holiness; how the theological concept of prevenient grace motivates mission and provides an advantageous rationale for contextualization; the contours of a Methodist missional ecclesiology and the promotion of lay involvement in world mission; the search for a Wesleyan creative synthesis of evangelism and social transformation; an emphasis on the restoration of the image of God in small groups, which connect personal sanctification with the ultimate healing of a new creation; and Wesleyan resources for engaging cultural diversity and dialogue with the world’s religions.

This volume holds promise for sharpening our understanding of the Wesleyan tradition when viewed in its global vitality. Equally promising is the theological diversity of Wesleyan missiological scholarship assembled. Most of these scholars write across evangelical and conciliar divides and have worked together for years on research, training, and policy for the two mission agencies of American Methodism. The authors make a strong case that Wesleyan missiology in the early twenty-first century is considerably more united than the mission of American United Methodism.

—W. Harrison Daniel

W. Harrison Daniel is Associate Professor in the Practice of History and Mission, Candler School of Theology, Emory University, Atlanta, Georgia. He served as a missionary/theological educator with the General Board of Global Ministries, United Methodist Church, in Liberia and Eastern Europe.


The second edition of Christianity in China will be a very helpful tool for researchers. It contains all of the features of the first edition (1989, ed. Archie R. Crouch et al.),
plus additional information based on the “rapid development of the internet and other resource search possibilities” (p. xxxvi). It is particularly commendable that the guide includes information relating to missions in Hong Kong, Taiwan, and Macao, which makes this resource for study of Christianity in China more complete.

This new guide is particularly useful for Chinese scholars. First, although Chinese scholars have made great progress in studies of the history of Christianity, the majority of the research has been limited to Christianity and the modernization of China. Little has been done in the study of Christian missionary societies and the missionaries themselves. The detailed information in this guide on Protestants and Catholics in China will encourage scholars to explore many new topics.

Second, as Westerners talk about “discovering history in China,” so Chinese committed to studying the missionary movement in China need to discover its history from the West. The indexes in this work (pp. 661–797) will be helpful in locating materials on specific Christian workers, denominations, and movements. Such information will allow researchers to delve deeply into the life and thinking of the missionaries and their organizations.

Third, the timing of publication of this guide is very appropriate, as more and more Chinese scholars are focusing on the history of Christianity in China. This guide, along with others (p. xxxv), provides a wealth of information and signals the beginning of a new stage in the study of Christianity in China.

—Feiya Tao

Feiya Tao is Professor of Christianity in Modern China in the Department of History at Shanghai University, Shanghai, China.

Expecting Pears from an Elm Tree: Franciscan Missions on the Chiriguano Frontier in the Heart of South America, 1830–1949.


In this study Langer offers a detailed, meticulously researched examination of the Franciscan missions to the Chiriguano in the frontier region of southeastern Bolivia during the republican period, 1830–1949. The work is divided into nine chapters. The first places the Chiriguano within the context of the regional and national transformations that were taking place in Bolivia in the first half of the nineteenth century. Cattle ranchers were encroaching on Indian land, threatening the Indians’ independence and agricultural way of life. Consequently, Chiriguano chiefs requested missions, not because they desired conversion, but because they felt that missions would protect them from the interlopers. Indeed, Langer notes that before the last few decades of the missions’ existence, few Indians converted, and those who did usually regressed to their former way of life once they left the missions.

In the next several chapters, Langer discusses what both the missionaries and the Chiriguano hoped to gain from mission life and how both sides perpetually negotiated with each other to achieve their goals. The friars did not always have the upper hand in these negotiations. Often...
the Indians, who could leave the missions to find work in the sugarcane fields of neighboring Argentina, used migration as a trump card to obtain concessions from the missionaries. The friars also had to contend with anticlerical national governments, just as they had done in Europe, and the Indians knew how to take advantage of this in their power relationship with the Franciscans.

The Chaco War between Bolivia and Paraguay (1932–35) spelled the beginning of the end for the missions. Soldiers ransacked the missions and left their infrastructure in shambles. Indians were forced to flee, and most never returned. In the 1940s the government began dismantling the missions, and by the middle of the century they were a thing of the past. Langer’s book is a valuable study that will undoubtedly serve as a model for other historians of Latin American missions in the republican era.

—Edward T. Brett

Edward T. Brett is Professor of History and Political Science at La Roche College, Pittsburgh, Pennsylvania.

Without Buddha I Could Not Be a Christian.


Standing on the edges between two religions, can you see into both better than when you stick close to the center of either one? The answer is more likely a “yes” than a “no” or a “maybe.” That is why I prefer for theologians who talk about the religions to be literate at least in one besides Christianity. In this respect, Knitter stands out. Not the type who is offended by the un-Barthian notion that religious similarities might have theological significance, he discloses in Without Buddha I Could Not Be a Christian his “love affair” with Buddhism and tells us that he now has a Tibetan name, Lotus Healer (Urgyen Menla).

Does this kind of conversion entail apostasy? Knitter thinks not, and until the penultimate page where the admission is made, he talks as if having Buddhism as an interlocutor simply adds stereoscopic depth to his Christian faith. Knitter anticipates the charge of infidelity with the dubious defense that “at the end of the day, I go home to Jesus” (p. 215). Conceptually, one wonders how “double-belonging” really works.

Does not one have to have a primary symbol system to do the heavy lifting? Would not the dissonance otherwise become unbearable?

Knitter’s profession of faithfulness might sound more convincing if the Christianity he talks about did not look so theologically unattractive. For a person who enjoyed the best of Catholic educations (at the feet of Karl Rahner), it seems a shame that the stale Catholicism of his Chicago youth still constrains his vision of its possibilities. In contrast, Buddhism seems to him as fresh as the morning dew. Though Knitter’s Buddhism is utterly ahistorical and quintessentially American, I actually find it reassuring that I cannot recognize it as Theravada or Mahayana or Vajrayana. This tells me that, metabolically, he continues to process “Buddhism” as a Christian, cognitively if not affectively.

—Richard Fox Young

Richard Fox Young holds the Timby Chair in the History of Religions at Princeton Theological Seminary.

Awakening the Hermit Kingdom: Pioneer American Women Missionaries in Korea.


History has tended to focus on great and so-called important events usually staged by men, in the form of grand narrative, from which the experience of women has been excluded. Awakening the Hermit Kingdom, however, offers a new way to compose mission narratives—through detailed research in materials filled with
the “ordinary” matters of life, without many “special” events. Ahn insists that what mattered most during the pioneering stage of Korean mission was not necessarily the content of the message but, rather, the way it was presented in ordinary experience, such as in the missionary home. Ahn argues that, in spite of the invisibility of women missionaries because of the sociocultural background at the turn of the century, it was an invisibility through which the American women missionaries subversively created a real space for communication with Korean women at the margin. The stories of early American women missionaries became stories of human struggle for opportunity and dignity shared with Korean women. Through their sense of solidarity, the women missionaries structured a kind of relationship with Korean women that provided opportunities for themselves as well as for the native women. Their communication within this domain of invisibility laid the foundation of Christianity in Korea.

Awakening the Hermit Kingdom offers a new way of surveying the terrain of the Korean mission field, connecting dots that once escaped notice or were considered insignificant in the early missionary work in Korea. The line of sight from the margin that Ahn presents brings a fresh perspective to the terrain of the mission field, allowing us to rediscover the early American women missionaries and native women as major contributors to mission. This book challenges the hegemonic tendency of writing history as “grand narrative.” It does so by repositioning and reconstructing mission history as composed of many small narratives, particularly those of women missionaries, weaving them together in a subversive way, allowing us to hear a new mission narrative.

—Samuel Y. Pang

Samuel Y. Pang is Associate Professor of Intercultural Theology and World Christianity in the College of Theology and the United Graduate School of Theology at Yonsei University, Seoul, Korea.

American Missionaries, Christian Oyatoi, and Japan, 1859–73.


Hamish Ion may well be the greatest living authority on the history of Protestant missions to Japan. His fourth book on the subject is American Missionaries, Christian Oyatoi [foreigners employed by the Japanese government], and Japan, 1859–73. In this compendious volume, Ion chronicles the activities of the first American missionaries to Japan, focusing on the period between their arrival and the decision of the Japanese government to remove edicts against Christianity from public view. It was a time of tremendous change for the Japanese, and Ion shows how the appearance of missionaries coincided with the downfall of the shogun, the empowerment of the emperor, and the forcible opening up of Japan to outside influences. To make sense of this upheaval, many Japanese (especially young men from the aristocratic samurai class) sought answers from missionaries, who, in Ion’s words, provided a wide array of Western learning: “A smorgasbord, a veritable Viking’s feast, of different ideas and knowledge was being offered up by missionaries and from which the Japanese freely picked, selecting those they considered the most delectable and valuable” (p. xiii).

Christianity was a prime missionary
offering, and a few Japanese embraced it. But as Ion demonstrates, the deck was stacked against Christianity in Japan from the start, largely because the Japanese government was hostile to it. To appease Western powers, the government stopped overtly persecuting Christians in 1873. But Christianity remained illegal in Japan until 1889, and even beyond that date the Japanese were officially encouraged to follow Shinto, the indigenous religion that deified the emperor.

Despite the obstacles that faced them, the first American missionaries to Japan labored mightily to spread their religion, and Ion does a masterful job of telling their story. Although his prose can be very repetitive, Ion did an extraordinary amount of research, accessing archival materials in English and Japanese, and he provides readers with a wonderfully nuanced account of the American Protestant missionary movement in late Tokugawa/early Meiji Japan. He emphasizes the importance of missionary wives and women missionaries, and he pays a great deal of attention to Japanese notables (including students who studied in America), Christian converts, and anti-Christian philosophers.

—Clifford Putney

Clifford Putney is Assistant Professor in the History Department at Bentley University, Waltham, Massachusetts.

Jesus Christ in World History: His Presence and Representation in Cyclical and Linear Settings.


The title captures the essence of this very ambitious book, which deals with the reception of Jesus Christ throughout history. The sheer volume of material considered is impressive, reminding the reader of the influence of Jesus Christ in so many areas of society worldwide.

Jan Jongeneel, working both in Utrecht (Netherlands) and at Yale (New Haven, Connecticut) on this project, as a continuation of his Ph.D. studies, completed in 1971, aims at describing, analyzing, and interpreting Jesus’ presence in world history, with emphasis on how the human community has responded and represented him throughout the centuries. Not only are Christian perspectives considered, but interaction with non-Christian religions, worldviews, and ideologies also receives attention in light of the various responses to Jesus. Even misinterpretations are discussed.

The difference in the ways people look at time and history proved to be of central importance. There is the repetitive, cyclical way of looking at history, over against the linear perspective, which moves toward an ultimate goal. The point of view one takes has a profound influence on one’s understanding of Jesus, a point that is thoroughly developed in this book. Judaism, Christianity, and Islam favor the latter perspective.

This book is highly informative, but the reader should be aware that any study treating all of history, including all religious perspectives, is bound to be selective, discussing certain issues from a particular point of view and missing some important perspectives, even though an effort is made to focus on main issues.

—Jan G. van der Watt

Jan G. van der Watt is Professor and Head of the Department of Exegesis of the New Testament and Source Texts of Christianity, Radboud University Nijmegen, Nijmegen, Netherlands.


This important study is an attempt to establish a theological, ecclesiological, and ethical foundation for the church in China based on the heritage of the European Reformation. Making use of Max Weber’s theory of ideal types, the author offers an in-depth study of the ethics and ecclesiology of Martin Luther, John Calvin, Karl Barth, and Dietrich Bonhoeffer. His concern is to demonstrate how these theologians can provide the ecclesiological framework and ethical perspective that the fast-growing churches of China need in order to establish themselves and contribute to society.

Aiming Wang is the vice president and dean of Nanjing Union Theological Seminary. This study is the published version of his 2008 doctoral dissertation in systematic theology and ethics at the University of Basel. Wang offers an impressive survey of Reformation thought, which is the core of his book. Ethics is essential for ecclesiology and has an important contribution to make for the liturgy, order, and discipline that the church in China needs. For Wang it is the Continental reformers, not more recent contextual theologians, who are “the main part and resource of the universal church for Christianity in China” (p. 59).

Confucian ethics can be the mediator for the Reformation heritage in China. Wang contends that Calvinist ethics “is exactly the same as the Li [propriety] to the Church in the understanding of Confucianism” (p. 549). Wang seems to be suggesting that Calvinist ethics and Li are identical, an idea that would be problematic to many Calvinists and Confucianists. In his discussion and analysis of the social context of China, however, Wang bases his arguments almost exclusively on Western interpretations, or on Chinese scholars writing in English. Many of the historical sources he relies on are dated, and he does not make significant use of the Chinese-language works on Christianity and cultural analysis that have appeared over the last three decades. This is unfortunate, for Aiming Wang is a creative theological voice who has also published widely in Chinese theological journals.

This significant work of scholarship will be of interest to all who are concerned for church development in China and the possible contribution of European theology to that process.

—Philip L. Wickeri

Philip L. Wickeri teaches at Ming Hua Theological College of the Hong Kong Sheng Kung Hui (Anglican Church) and serves as Advisor to the Archbishop on Theological and Historical Studies.

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In his latest book, Fuller professor Jehu J. Hanciles evaluates the interconnection between globalization, migrations, and religious expansion, and examines how non-Western movements and initiatives have the potential to transform Western society and Christianity.
The centenary of the 1910 World Missionary Conference has sparked any number of efforts around the world to commemorate and learn from that crucial milestone in the history of Protestant missions and the modern ecumenical movement. This book represents the fruit of one such study process, organized by the Scottish Towards 2010 Council. Between 2002 and 2007, conferences were held in Edinburgh under the auspices of the council, at which a series of invited lecturers reflected on the major themes addressed by each of the eight commissions that deliberated in 1910. The result is an outstanding collection of essays (revised after their initial delivery), which not only consider what happened at Edinburgh a century ago but also probe deeply into the subsequent legacy of the World Missionary Conference.

In their introduction and conclusion the editors emphasize the foundational role of Edinburgh with respect to twentieth-century patterns of missionary cooperation, the development of national churches outside the West, and the pursuit of Christian unity. Several of the essays complement this angle of approach by highlighting the anticipatory character of the event. Examples include Samuel Kobia on partnership, Andrew Walls on the impending rise of non-Western Christianity, and Guli Francis-Dehqani’s careful analysis of shifting interfaith attitudes just then beginning to show at Edinburgh. Some lecturers chose to examine the shortcomings of the World Missionary Conference. Thus, Teresa Okure and Ogbu Kalu draw attention to the regrettable neglect of African perspectives at the conference, while Tíníyiko Maluleke takes the commissioners to task for not challenging the European colonial order then shaping the environment of world missions so decisively. Several of the presenters used their time to supply part of what they thought was missing at Edinburgh, including Kosuke Koyama on the need to build up the human community, Cecil Robeck on the past century of Pentecostal missions, and the liberative potential of missionary education explored by M. P. Josep.

This is a nicely balanced set of contributors, whose diverse backgrounds (both geographic and denominational), wide-ranging theological perspectives, and different experiences in mission add breadth and depth to the collection as a whole.

—Stanley H. Skreslet

Stanley H. Skreslet is F. S. Royster Professor of Christian Missions at Union Theological Seminary and Presbyterian School of Christian Education, Richmond, Virginia.

Edinburgh 2010: Mission Then and Now.


Christianity and Genocide in Rwanda.


Christianity and Genocide is a major study of the complex connections between religion and genocide in Rwanda in 1994. Rwanda is an overwhelmingly Christian country, with a strong Catholic majority and a significant Protestant minority. Religion was not an identifier of difference in Rwanda: Hutu and Tutsi were equally Christian, and all the churches had members from both groups. The genocide had as little to do with a Catholic majority persecuting a Protestant minority as with Christians scapegoating a non-Christian minority. Nevertheless, Christianity was profoundly implicated in the genocide. In Longman’s words, the churches, all the churches, helped to “make participation in the killing morally acceptable” (p. 306). Christians became génocidaires, not because they were insufficiently Christian, but because the Christianity to which they adhered was itself deeply flawed.

The explanation for this defect goes back to the earliest days of missionary activity and colonialism, specifically the essentializing of Tutsi-Hutu distinctiveness based on racial stereotyping. In the 1950s the Catholic Church abandoned its support for Tutsi minority hegemony and threw its weight behind the Hutu majority. Unfortunately, in independent Rwanda this merely reversed the stereotypes and left the Tutsi as a vulnerable and discriminated minority. A fatal weakness of
the churches was their close identification with the ruling group, whether colonialist before 1962 or Hutu authoritarian rule afterward. Moreover, the churches increasingly became major distributors of economic resources, a patrimonialism that made them a major site for elite competition and self-enrichment in the name, but at the expense, of the poor. This combination of ethnic essentializing, patrimonialism, and subservience to the state proved a lethal cocktail. At the same time, the churches also have a radical tradition of partisanship for the poor, which at times undercut the establishment orientation and offered an alternative vision. But this minority tradition has never been able to assert itself effectively in the face of elite hegemony.

The second half of the book is a detailed study of two Presbyterian parishes, showing how these two orientations asserted themselves in different ways in the two locations, affecting differentially the extent and character of the genocide, but without preventing the slaughter in either place. Longman rightly wishes to show how the ethnic fault-lines, which are often presented as impenetrable distinctions, are, in reality, fluid and flexible. The ethnic chauvinism of the genocide was a lethal political creation. It was not based on fixed racial identities (not least because of the extensive intermarriage between the groups). Some participated in genocide through ethnic fear, but criminality, greed, and obedience to authority were also important factors.

Longman’s book is a major contribution to historical and sociological studies of the genocide and the role of religion. While not itself theological in any strict sense, the complexity and nuance of Longman’s book provide essential resources for theological reflection on inhumanity and Christian responsibility in Rwanda. It clearly demonstrates the inadequacy of responses that try to exculpate the church from involvement (“it was the work of individuals who did not truly represent the church”) but also shows the inadequacy of simply blaming religion, as if that in itself was an explanation of why things happened as they did. I highly recommend this well-researched, deeply committed book. Its critical and constructive analysis is highly relevant for evaluating the contemporary role of the churches in Rwanda and, indeed, far beyond Rwanda.

—Kevin Ward

Kevin Ward is Senior Lecturer in African Religious Studies in the Department of Theology and Religious Studies, University of Leeds, Leeds, U.K. He is working on a book about the history of evangelical Anglicans in Rwanda, Burundi, and southern Uganda and about the influence of the East African Revival movement, which sprang from their work.


This is the second research report about sorcery published by the Melanesian Institute, a research and teaching arm of the Anglican, Catholic, Lutheran, and United churches. The issue is clear: sorcery is still prevalent in Papua New Guinea and even appears to be resurgent. Sorcery is thus an unsolved problem for the church. Folk beliefs in malicious spirits, evil causes, and malevolent practitioners run deep on all

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continents, but accusations and violent reprisals seem to stand out in Melanesia. The modern church tends to deny the reality of the spirit world and offer instead the explanation of “natural” causes. The church thus fails to minister to people where they hurt—in the face of misfortune, sickness, and death. As Gibbs and Wailoni say: “Death is still the most unevangelised dimension of life in Melanesia” (p. 81). Franco Zocca provides the introduction and articles about sorcery among the Simbu and the Central Mekeo, and on Goodenough Island. Zocca seems to believe that education will replace these “non-scientific and clearly dangerous beliefs” (p. 9). Philip Gibbs and Josepha Junnie Wailoni reveal that two worldviews may “co-exist conceptually” (p. 57) when people need to explain and influence local and personal events.

Jack Urame describes a case of early mission success in opposing sorcery, followed by a resurgence with borrowed beliefs replacing ones that were lost. Paul Petrus describes the demise of institutionalized sorcery among the Roro but also documents continued fear of sorcery invigorated by the arrival of new practices that anyone can perform.

Finally, William Longgar describes indigenous categories and distinguishes between good and evil purposes for traditional practices. The revival of sorcery is attributed to the uncertainty resulting from increased migration, land loss, and hard economic times.

The mixture of Western and indigenous researchers contributes to the authenticity of the research and presents the reader with a variety of viewpoints.

—Michael A. Rynkiewich

Michael A. Rynkiewich is Professor of Anthropology at Asbury Theological Seminary, Wilmore, Kentucky. He was a faculty member at the Melanesian Institute, 1997–2002.


Confucius once stated that when a worker wants to produce a great work, he must first sharpen his tools. R. G. Tiedemann’s recent book is one of those “sharpened tools,” and researchers will find it useful in better understanding the history of Christianity in China.

To date, this reference guide joins ranks with only a few reputable resource materials in its field. The only other book of a similar nature is Jin-dai wai-guo zai-hua wen-hua ji-gou zong-lu (A handbook to foreign cultural institutions in modern China, 1992), edited by Beijing
University professor Gu Wei-dong. Despite its value, this work is considered incomplete, since it covers only the years from 1840 to 1949.

Tiedemann’s reference guide includes all known Protestant societies and Catholic communities, covering the time from “Matteo Ricci’s arrival in China and the beginning of meaningful archival collections through the end of the missionary era” (p. xi). It is thus one of the most comprehensive tools for Christian missiology in China.

Most sourcebooks can be tedious or pedantic in nature, but not so this one. It is not only user-friendly but also contains a reservoir of new items and insights for even the most learned in the field. For example, Tiedemann has sections addressing two subjects of particular interest to missiological scholars: Chinese missionary societies and religious communities of women. For each missionary society or religious community in the guide, Tiedemann gives specific Chinese terms, pertinent literature and archival information, contact addresses, and more.

Certain obstacles arise in any attempt at comprehensive missiological research on China. For one, Chinese and English institutional names and the names of mission fields change over time and can easily become confusing, a fact that has led to some minor inaccuracies in the guide. Yet Tiedemann’s work shows remarkable completeness, with just a few omissions of what one would call quasi-missionary institutions, such as the China Endeavour House, International Institute of China, and Nurses Association of China. These are only slight flaws, however, in what the Chinese would call a “white jade.”

As a prominent scholar on Christianity in China who has invested three decades of extensive research and three years of intensive preparation on the subject, Tiedemann has prepared a fine work that deserves a prominent place in all major libraries, as well as on the desks of serious researchers.

—Xu Yihua

Xu Yihua, Professor of Religious Studies, Center for American Studies, Fudan University, Shanghai, is the author of Essays on the History of Protestant Theological Education in China (in Chinese, 2006).


Robert Aboagye-Mensah served as the general secretary to the Christian Council of Ghana from 1998 to 2003 and then as the presiding bishop of the Methodist Church Ghana from 2003 to 2009. In his editorial introduction to Christianity, Mission, and Ecumenism in Ghana, J. Kwabena Asamoah-Gyadu gives a brief biography of Aboagye-Mensah, highlighting his commitment to the Christian faith and the breadth of his Christian ministry in service to “the world church as a theological educator, pastor and ecumenist” (p. 1).

The book is a collection of sixteen essays written by prominent Christian Ghanaian leaders, most of them clergy based in Ghana, many of whom have served the world church in an ecumenical manner. The essays cover topics that reflect Aboagye-Mensah’s ministry in mission (the use of Ghanaian languages in music, biblical studies, and Bible translation), ecu-
menism, theological education, comparative religion, governance and democracy, and pastoral care (covering issues such as healing, Pentecostalism and prosperity theology, emerging feminism in Africa, and HIV/AIDS). Although previously published, three essays justify their incorporation within this volume as they provide African perspectives on the biblical narrative, as well as on the theology of evil spirits and witches.

The book is divided into four parts: “Church, Mission, and Contextualization”; “Bible Mission and Ministry”; “Church Education and Society”; and “Church, Mission, and Pastoral Care.” Each part contains four essays, although some essays could easily have fit into other parts. Some evident inaccuracies could have been overcome by more judicious editing. While there is only a selected bibliography, these limitations do not detract unduly from the main purpose of the book. The essays not only honor Robert Aboagye-Mensah but also present an important contribution to the documentation of major issues in African Christianity. It is a very readable collection relevant to the church, as well as to theological institutions. —Allison M. Howell

Building a Better Bridge: Muslims, Christians, and the Common Good.


Perhaps no other subject requires such serious academic attention in our contemporary world as interreligious relations—in particular, relations among the three Abrahamic religious traditions.

Building a Better Bridge is a collection of essays compiled from the fourth in the Building Bridges series of international Christian-Muslim seminars, held in May 2005 in Sarajevo, Bosnia, and Herzegovina. The conference was convened by the archbishop of Canterbury and jointly hosted by an interreligious body consisting of Mustafa Ceric, the Rais al-Ulama of the Muslim community of Bosnia and Herzegovina, Metropolitan Nikolaj of the Serbian Orthodox Diocese of Dabar-Bosnia, and Cardinal Vinko Puljić, the Roman Catholic archbishop of Sarajevo. Arising from a bitter ten-year conflict in which Serbian Orthodox, Croatian Catholics, and Bosnian Muslims were pitted against one another, the seminar brought together Christians and Muslims to discuss how both religious traditions can foster community building and service, and can work toward the common good. In the Bosnian context, the theme of the seminar was a timely one. This monograph makes it clear that people of faith must find common ground, or what some scholars have identified as “the common enemy approach,” in interreligious engagement.

This book represents a concerted effort by Christians and Muslims to understand each other’s positions on ethical, theological, and cultural issues through respectful dialogue. It is also an example of how Christians and Muslims can come together to discuss ways people from both religious traditions can help to alleviate human suffering, promote the common good, and bring community-oriented issues and services to the fore.

The Gift of Responsibility is a critical study of the responsibility of people of the Abrahamic faiths to their traditions, to one another, and to the modern world. In this well-written book, Lewis Mudge lays out the essential steps for developing what he calls “the next ecumenism,” which will open new opportunities for Christian theologians in the twenty-first century. Mudge argues that followers of Judaism, Christianity, and Islam must seek to overcome their long history of mistrust and join hands to fight the deleterious economic and political forces that threaten to destroy our new global village. Such a daunting task requires that good relations develop among religions. Mudge advocates moral hospitality and covenantal humanism as practical steps for creating justice, peace, and wholeness in the world.

These two books clearly complement each other. In a world replete with interreligious violence, anger, and terror, they represent a beacon of hope for developing new strategies for reconciliation and peacemaking. —Akintunde E. Akinade
From All Nations, To All Peoples

Seminars for International Church Leaders, Missionaries, Mission Executives, Pastors, Educators, Students, and Lay Leaders

September 13–17, 2010

How to Develop Mission and Church Archives.
Ms. Martha Lund Smalley, special collections librarian at Yale Divinity School Library, New Haven, Connecticut, helps missionaries and church leaders identify, organize, and preserve essential records.

September 20–24

The Internet and Mission: Getting Started.
Mr. Wilson Thomas, Wilson Thomas Systems, Bedford, New Hampshire, and Dr. Dwight P. Baker, OMSC associate director, in a hands-on workshop show how to get the most out of the World Wide Web for mission research.

September 27–October 1

Doing Oral History: Helping Christians Tell Their Own Story.
Dr. Jean-Paul Wiest, director of the Jesuit Beijing Center, Beijing, China, and Ms. Michèle Sigg, Dictionary of African Christian Biography project manager, share skills and techniques for documenting mission and church history.

October 11–15

Nurturing and Educating Transcultural Kids.
Ms. Janet Blomberg and Ms. Elizabeth Stephens of Interaction International help you help your children meet the challenges they face as third culture persons.

October 18–22

Culture, Interpersonal Conflict, and Christian Mission.
Dr. Duane Elmer, Trinity Evangelical Divinity School, Deerfield, Illinois, helps Christian workers strengthen interpersonal skills and resolve conflicts among colleagues, including host country people.

November 8–12

Ethics and Mission in an Era of Globalization.
Dr. Peter Kuzmič, Gordon-Conwell Theological Seminary, South Hamilton, Massachusetts, and Evangelical Theological Seminary, Osijek, Croatia, from firsthand experience leads participants in reflection on ethical challenges facing mission today.

November 15–19

The Church on Six Continents: Many Strands in One Tapestry II.
Dr. Andrew F. Walls, honorary professor, University of Edinburgh, and former director of the Centre for the Study of Christianity in the Non-Western World, presents OMSC’s sixth Distinguished Mission Lectureship series—five lectures with discussions.

November 29–December 3

Leadership, Fund-raising, and Donor Development for Missions.
Mr. Rob Martin, First Fruit Institute, Newport Beach, California, outlines steps for building the support base, including foundation funding, for mission.

December 6–10

Russian Church-State Relations: Challenges and Opportunities for Mission.
Dr. John W. McNeill, Providence College, Otterburne, Manitoba, and a senior mission scholar in residence at OMSC, examines points of tension and cooperation between church and state over the sweep of Russian history.

January 3–7, 2011

Missionaries in the Movies.
Dr. Dwight P. Baker, OMSC’s associate director, draws upon both video clips and full-length feature films to lead seminar participants in an examination of the way missionaries have been represented on film over the past century.

January 10–14

Kingdom Without Borders: Christianity as a World Religion.
Dr. Miriam Adeney, Seattle Pacific University, helps participants to gain both a larger understanding of what God is doing today and a more intimate picture of God’s people around the world.

January 17–21

Culture, Values, and Worldview: Anthropology for Mission Practice.
Dr. Darrell L. Whiteman, The Mission Society, shows how one’s worldview and theology of culture affect cross-cultural mission.

January 24–28

The City in Mission.
Dr. Dale Irvin, New York Theological Seminary, considers the city in the mission of God.

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