William Burrows succeeds splendidly in achieving the announced purpose of his book: "to give Father Jacques Dupuis, S.J. a posthumous chance to answer his critics in a way that he was denied during his lifetime" (xi). His critics were found mainly in the corridors of the Vatican’s Congregation for the Doctrine of the Faith (CDF), then under the command of Cardinal Joseph Ratzinger.

Dupuis’s “answer” is clearly delivered in two documents that could not be published before his death but that he entrusted to Burrows: one a detailed counterargument to the CDF’s accusations, the other a stinging criticism of the Vatican’s/? Ratzinger’s Dominus Iesus, much of which, Burrows points out, was “universally . . . taken to be a condemnation of Dupuis” (3).

Burrows, a long-time friend and publisher of Dupuis (at Orbis Books), admits upfront, “I am a partisan on his behalf” (xvi). In abundant personal detail (sometimes too abundant!) on his meetings and conversations with his friend, Burrows enables us to understand how much Dupuis personally suffered under the authoritarian, secretive, and sometimes dishonest treatment he received from the CDF. “‘Tragedy,’ in my opinion, is not too strong a word to characterize what happened between Roman authorities and Jacques Dupuis” (17). Indeed, it does look like an inquisition!

In these two documents, Dupuis pleads “not guilty.” In doing so, he makes clear not only his rock-solid fidelity to his Roman Catholic tradition but also his nuanced creativity in showing how that tradition can make room for a genuine dialogue with other religions.

- On Christology: While God’s saving revelation in Christ is final, full, unsurpassed, and unsurpassable, it is also incomplete, not fully achieved, qualitatively but not quantitatively full. A “reciprocal though asymmetrical complementarity” therefore exists between Christianity and other religions (86).
- On pneumatology: Though inherently related to the risen Christ, the Spirit is neither “dependent on” nor “exclusively bound to” the incarnate Word and cannot be considered merely as the “vicar” or a “function” of Christ (90).
- On ecclesiology: Here, Burrows believes, was the “CDF’s main problem” with Dupuis, namely, that he argued against an ecclesial idolatry that would make the church as important as God and held “outside the church no salvation” to be an “infamous axiom.” (55-56).

In the end, the CDF reduced its verdict on Dupuis from “erroneous” to “dangerous.”

For anyone interested in comprehending both the obstacles and the potential of a Roman Catholic theology of religious diversity and dialogue, this book is a gift.

—Paul F. Knitter

Paul F. Knitter is Emeritus Paul Tillich Professor of Theology, World Religions, and Culture at Union Theological Seminary, New York.

Christianity, the Papacy, and Mission in Africa.


When I was exploring graduate programs in African church history, several individuals lamented, “Oh, if only you could have worked with Richard Gray!” From his perch at the School of Oriental and African Studies at the University of London, Gray shaped a generation of students working on Catholic mission history in Africa. Scholars of Christian mission should be grateful to Lamin Sanneh for compiling a collection of Gray’s finest essays into a single accessible volume.

Reflecting Gray’s long-standing interest in the region, Christianity, the Papacy, and Mission in Africa offers particular insight into early Catholic missions in Kongo. In turn, Gray links the Kongoese story with broader narratives in Europe and beyond, such as the Vatican’s efforts to link Ethiopia and Kongo or distance itself from the Portuguese padroado. Far from being passive recipients of a European religion, Kongoese Catholic leaders emerge here as active agents who helped initiate several key missiological developments, such as the 1622 founding of Propaganda Fide.

The second half of the volume considers later case studies such as Franciscan missions in eighteenth-century Sudan, papal-colonial tensions in nineteenth-century Africa, and the twentieth-century development of Small Christian Communities. To my mind, the best essay in the volume is “Christianity, Colonialism, and Communication in Sub-Saharan Africa.” In a mere eleven pages, Gray masterfully interweaves the key aspects of the Christian story in modern Africa, including the leadership of African actors, the colonial revolutions in communications and literacy, and Christian missions’ successful integration of local concerns with evil, suffering, and healing.

A few aspects of the book could be stronger. At times essays reproduce language verbatim from other chapters. Published in 1971, the chapter on Southern Sudan seems dated. One also wishes that the volume included some of Gray’s last unpublished works. Whatever these shortcomings, one hopes that Christianity, the Papacy, and Mission in Africa will introduce a new generation of mission scholars to a doyen of the previous generation.

—J. J. Carney

J. J. Carney is Assistant Professor of Theology at Creighton University, Omaha, Nebraska.
Jews, Christians, and the Abode of Islam: Modern Scholarship, Medieval Realities.


Jacob Lassner, professor emeritus of Jewish civilization and professor of religion and history at Northwestern University, Evanston, Illinois, is well known for his previous historical works on interfaith relations in the Islamicate realm (the term “Islamicate” comes from the historian Marshall Hodgson and refers to areas of life, not strictly in accord with Islam’s religious tenets, in which nevertheless Muslims were culturally dominant). This book combines his expertise in this topic with a discussion of how non-Muslim scholarship has accommodated Islam and contributed to the cultural interaction among the Abrahamic faiths. His thoughts and analysis are presented in a series of essays, which are divided into medieval and modern.

Within the first set of essays Lassner outlines the development of European interest in Islam from the Crusades to the contemporary age. This outline is followed by a review of the response to Orientalism, the critique of which is not limited to Muslim or Arab quarters. Lassner’s detailed and thoughtful summary of what he calls Occidentalist responses to Orientalism is supplemented with his own answers to many of its arguments. The style of this section betrays his skepticism towards critics who “tend to be more at home with the ideas of Antonio Gramsci and Michel Foucault than those of the great Muslim authors writing in the heyday of Islamic cultural achievement” (91). Rather than limiting his overview of Orientalist critique to Edward Said and his followers, Lassner also describes the varied responses to Western scholarship on Islam arising from the 1977 Islamic World Conference on Education (105–11) and the continued engagement of Arab Muslims in Western academic institutions with both Orientalism and Islam itself, referring to Mohamed Talbi (114–19) and Tariq Ramadan (124), among others.

The second set of essays covers the interaction among Jews, Christians, and Muslims in the Islamicate realm, from a review of Muhammad’s encounter with the Jews of Arabia to the Muslim interaction with Jews and Christians in the Islamic Middle Ages. Despite negative portrayals of non-Muslims in theology and popular discourse, Lassner argues that non-Muslims enjoyed relative freedom throughout most of this period. He uses the examples of the translation movement and medical science to demonstrate the cultural symbiosis that flourished among the faith groups.

Lassner ends his work with a question: Can the creative symbiosis of the past be restored (285)? Although he does not offer an answer, his engaging presentation of two extremely complex fields and his skill in weaving the two together provide a sound introduction for any reader with a similar query.

—Antonia Bosanquet

Antonia Bosanquet is a doctoral candidate at the Berlin Graduate School Muslim Cultures and Societies, Freie Universität Berlin. Her research focuses on the rulings of Ibn Qayyim al-Jawziyya for non-Muslims living in the Abode of Islam.
The First Thousand Years: A Global History of Christianity.


Wilken’s *First Thousand Years* is a masterful historical narrative that reads like a novel. Wilken states in his introduction that the book is written for the “general reader who may have little background in the history of Christianity” (4). The general reader will certainly find pleasure in his writing while more experienced readers will find themselves intrigued and challenged. By utilizing the biblical text, along with secondary sources and archeological finds, Wilken portrays the story of Christian history in a way that stirs one’s visual imagination and invites readers to roam the halls of Basil’s hospital, and to stand beside Zachariah as he says goodbye to Jerusalem during its seizure by the Persians. Wilken brings to life the development of theology, including the councils in which definitions were debated. He takes the reader to the last moments of martyrs and into the artistic world of the catacombs. Understanding that church history is missions history, he journeys with the reader through the global expansion of the church by including important historical developments and cultural adaptations from all around the world, including Asia, Egypt, Ethiopia, and China.

Wilken’s treatment of Islam is a helpful addition to this historical text. He not only surveys the expansion of Islam and how that expansion interacted with and influenced the course of Christian history but also provides a clear account of the rise of Muhammad and the religion itself. As readers progress through the narrative, they are presented with the major objections that Muslims have to Christianity, a largely misunderstood aspect of the interactions between adherents of the two religions.

The manuscript intentionally forgoes notes and citations in order to improve readability. The index and list of recommended readings are helpful, but I often found myself looking for a citation that was not to be found. My understanding would have been aided as well by a few more visuals interjected into the context of the narrative. Despite these minor criticisms, however, Wilken has written a very useful text that is suitable for the general reader, for the college or graduate student looking for a clear overview, and for the pastor searching for a concise review. I highly recommend it to anyone at any level.

—LouAnn Stropoli

Domestic Frontiers: Gender, Reform, and American Interventions in the Ottoman Balkans and the Near East.


Following recent studies by Heather Sharkey, Ussama Makdisi, and Hans-Lukas Kieser of American missionaries among Christians of the Middle East, Barbara Reeves-Ellington explores how New England women sought to reform Orthodox Christians in Bulgaria and Istanbul. The missionaries’ largest influence, perhaps predictably, was not religious. Orthodox Christians redeployed domestic ideals to build platforms for resistance to Ottoman authority. Both Orthodox Christians and, as Selim Derin- gil has shown, the Ottoman government were prodded to offer female education to offset the Protestant threat. 

*Domestic Frontiers* is organized in five chapters. Two chapters describe the missionaries’ adaptation of New England pedagogy to western Asia, not only in teaching young women in homes and boarding schools but also through the great missionary institution of the printing press. Martha Jane Riggs’s *Mother’s Manual*, which called for maternal influence in “the future of the Bulgarian nation” (90), was published in four languages. Another chapter focuses on conflict surrounding Maria Gencheva, a girl whose residence in a mission school provoked Bulgarians to attack it. Gencheva later became an important translator and missionary, but contests for her allegiance precipitated the establishment of local boarding schools designed to reinforce Orthodox theology and instill Bulgarian values. A fourth chapter shows the impact of the arrival of single female missionaries, some from the liberal Oberlin College, who challenged domestic ideals and male authority by traveling and living alone, professing doctrines of Christian perfection and women’s rights, and hosting a Bulgarian minister and his English wife, whom conservative missionaries condemned for miscegenation. Missionary Anna Mumford, expelled from the European Turkey Mission, defiantly established an independent girls’ school. The last chapter studies the struggle over curriculum and funding of the Constantinople Home, established in 1876, which was unique in the Ottoman Empire in providing a college education for Orthodox Christian and Turkish women. (In 1890 it became the American College for Girls, now a high school.)

As its title might suggest, photographs in *Domestic Frontiers* capture female missionaries as wives and mothers. But the book shrewdly reveals that American women in the late Ottoman Empire also challenged the missionary ideal of the Christian home. Its usage of Bulgarian sources is also commendable, though these seem only to confirm what American Board records reveal about the racial and cultural blinders that most missionaries wore.

—Timothy M. Roberts

Maya Exodus: Indigenous Struggle for Citizenship in Chiapas.


On December 22, 1997, paramilitary forces murdered forty-five members of the Catholic political association called Las Abejas (“The Bees”) in the village of Acteal in the highlands of the state of Chiapas in southern Mexico. Adding to the pathos of this grisly event was the fact that Las Abejas, unlike many neighbors who had joined the revolutionary
Zapatista movement, had been working toward peaceful solutions to human rights issues and local political problems. In *Maya Exodus* anthropologist Heidi Moksnes elucidates many of the complex religious, social, cultural, and political issues that long had hidden the real history and meaning of the massacre. Since Moksnes did extensive research in 1996 and 1997 in Chenalhó, the municipio (county) where Acteal is located, and then returned for more research in the 2000s, she is one of the few outsiders able to put the events of 1997 in their proper context and to understand the ways in which the massacre influenced later actions of Las Abejas.

At heart, this is a story of division and redivision. Starting in the 1950s, Protestant conversions began to break the monopoly of the traditional syncretistic religion among Chenalhó’s Tzotzil Mayas. In the 1960s the arrival of catechists from the Catholic diocese of San Cristóbal de Las Casas introduced a liberationist version of Catholicism that gradually won adherents over the following years. The two new groups fractured the municipio, not just in the obvious religious sense, but also socially and politically. Moksnes focuses her attention on the Catholics, who developed a set of religious practices based on Bible study and prayer, in contrast to the traditionalist religion’s focus on rituals and devotion to saints and indigenous divinities. The Catholics soon also included significant political and moral critiques of the local government and the ruling party. In 1992 catechists and other involved Tzotzil Catholics formed Las Abejas to protest a specific local injustice, but the organization quickly adopted a broad stance and active program in favor of human and indigenous rights. A volatile situation in the municipio became more severe in 1994, when many Catholic residents of Chenalhó joined the Zapatista Army of National Liberation, which had used military force to take over several towns in Chiapas. As many members of Las Abejas had warned, direct action against the state provoked a violent reaction. The horrible irony of the ensuing Acteal massacre was that the paramilitaries, apparently also men from Chenalhó, chose to kill the peaceful Las Abejas, while the more militant Zapatistas managed to escape.

Moksnes does an excellent job of untangling the many strands in this sad tale, but greater attention to similar divisions and political developments in other indigenous communities in Mexico and other Latin American nations would have helped readers make more sense of the political Catholicism in Chenalhó.

—Todd Hartch

Todd Hartch teaches Latin American history and World Christianity at Eastern Kentucky University, Richmond, Kentucky.
argues persuasively that her “cleansing the cosmos” model is preferable to that of “spiritual warfare.” She contends that warfare language as such is problematic, being dualistic and granting significant ontological status to evil. She further adds that the warfare model is poorly applicable to ministry.

Consequently, Warren proposes her biblical-based model as the first alternative to a spiritual warfare framework for dealing with evil and for providing insights for the disciplines of preaching, counseling, and missiology. To strengthen and deepen her proposal, Warren uses metaphor theory to examine the focal biblical images of creation, cult, Christ, and church. In contrast to battle imagery, she develops metaphors of cleansing, ordering, and boundary-setting to conceptualize and counteract evil. In this process, she emphasizes the role of the Holy Spirit and minimizes the ontology of evil. It seems clear that Warren’s model incorporates concentric circles and considers evil peripheral to divine reality or to personhood.

Underlining the importance of her “cosmos cleansing” model, Warren remarks on the need for “an integrated approach that is thoroughly biblical and soundly theological” (26). Warren’s work is an excellent contribution to the ever-expanding discourse on the perennial and complex problem of evil. Practically, we continue to live in a world where evil is prevalent, frequently violating its boundaries and intruding upon divine reality and human responsibility (287). In the power of the living Christ, however, evil not only can be conceptualized and counteracted but also can be faced and rendered powerless. This is the reality of faith by which the believer lives, waiting in hope of the eschaton.

—Isaiah Majok Dau

Isaiah Majok Dau is the General Overseer (Presiding Bishop) of the Sudan Pentecostal Church, Juba, South Sudan. He is the author of Suffering and God: A Theological Reflection on the War in Sudan (Paulines Publications Africa, 2002).

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Christian Beginnings: From Nazareth to Nicaea.


There is more than a faint whiff of Adolf von Harnack in this book. For Harnack, the overarching narrative of early Christianity—from its humble beginnings in a Palestinian milieu to the Constantinian church awash in Greek culture—was a narrative of decline. The draconian Hellenic spirit corroded the original Gospel of Jesus into an institutionalized religion that produced, among other things, creeds that Jesus could not possibly have sanctioned. This too is Geza Vermes’s story: how the historical Jesus, a charismatic Jew from Nazareth, was disfigured into the Nicene God of imperial Christendom.

The book begins with the charismatic Judaism of Jesus and Palestinian Christianity. This Jewish phase of Christianity was focused on God, not Jesus. Jesus was a wonder-working Galilean sage and prophet, not a divine figure, and he asked for self-surrender to God, not “intellectual acrobatics” (236). Yet within a few decades of Jesus’ death, the Christian movement lost its way. Enter its Gentile phase, which Vermes judges to have been an unsuccessful acculturation. He fingers the usual culprits, beginning with Paul and John, before turning to a succession of Christian figures in the second and third centuries. All of these contributed to the rearrangement of Christianity into a creedal, belief-oriented religion that asserted the divinity of Jesus and correspondingly lost sight of the “existential spiritual legacy of the Jewish Jesus” (234). The catalyst for this transformation was Hellenistic philosophy and mysticism. Vermes draws his narrative to a close with the Nicene creed and its dogma that the Son of God was no longer an inferior divinity to the Father, as was customary in pre-Nicene theology, but homoousios—of the same substance—with his Father. Jesus would not have endorsed this creed, and neither should Christians today (242–44).

This book is accessible and spirited, but also problematic. It is replete with dichotomies that have long since been complicated in the scholarship (doing/believing, charisma/dogma, Jew/Greek, piety/philosophy, history/theology). Its overarching narrative is also too simple. Jesus’ Palestinian milieu was already Hellenized, and Gentile Christianity would maintain a charismatic, anticonformist dimension long after Nicaea. No one, I suspect, will deny Vermes’s contention that the identity of Jesus was a fluid and often disputatious topic in early Christianity. Far more contentious, however, is the central claim that high Christology is wrong because it was not endemic to Palestinian Christianity. Other Christian and Jewish scholars have argued for precisely the opposite (e.g., Larry Hurtado, Lord Jesus Christ [2003] and Daniel Boyarin, The Jewish Gospels [2012]).

—Peter W. Martens

Peter W. Martens is Assistant Professor of Early Christianity in the Department of Theological Studies at St. Louis University, St. Louis, Missouri.
for them to hear, understand, use, and reproduce” (36).

Many chapters focus on thinking outside the matrix of formal training institutions, which are sometimes viewed either as impractical for locals or as inadequate and disruptive to efforts to foster contextually competent indigenous leaders. As a potential corrective, Alex Smith calls for full-scale reform of curricula, which must be retooled to fit indigenous situations and learning patterns. J. N. Manokaran makes a case for both “nonformal” training (such as modular courses and distance education) and “informal” training (such as modeling and mentoring) that would be more beneficial for Neo-Buddhists in India. Working in the Isaan region of Thailand, Carolyn Johnson builds on pervasive patron-client social structures to make a case for the effectiveness of the mentor-apprenticeship model of leadership training. Other chapters apply the mentoring model to church planting and growth, emphasizing conversion within the local religious context.

As is common for a collection of this kind, there is significant overlap. The book could benefit from a longer introduction and sections connecting significant themes. Yet it provides a first step for creative strategizing and showcasing successful examples of leadership training. For those interested in developing indigenous leaders in Asia, this book will prove useful and applicable.

—Eva M. Pascal

Eva M. Pascal, from the Bay Islands of Honduras, served four years as lecturer in religion at Payap University’s McGilvary College of Divinity, Chiang Mai, Thailand.


What is the experience of the large number of missionaries from the Global South? Cross-Cultural Mission: Problems and Prospects is a collection of papers given at the fourth symposium held by the Asia-Pacific Association of Mission Researchers (ASPAMIR) of the Society of the Divine Word (SVD), an international Roman Catholic missionary order. This volume, edited by Indonesian missiologist Raymundus Sudhiarsa, addresses the topics of cross-cultural mission and missionary formation, as well as several specific mission issues from the perspective of mission-sending countries in Asia and Papua New Guinea (PNG).

The three chapters of Part 1 study the experience of SVD missionaries from the Philippines and Indonesia working outside their countries of birth. The research—based on responses from those countries of birth. The research—based on data from mission directories, interviews, and questionnaires—is focused on the issue of early-returning missionaries. The most extensive study, found in chapter 3, is the collaborative effort of five researchers and is based on the responses of almost eighty Indonesian missionaries. Part 2 addresses cross-cultural formation. Chapter 4, written from the perspective of missionary orientation programs in PNG, provides the underlying principles, while chapter 5 focuses on the cross-cultural dynamics and multicultural context of mission in India. The three chapters of Part 3 address key
mission issues in Asia: fundamentalism, interreligious dialogue, and globalization.

The unique contribution of this book is its sociological approach to the study of the cross-cultural experience of Asian Catholic missionaries. The volume’s particular focus on the phenomenon of early-returning missionaries and on the necessity for appropriate cross-cultural preparation is also relevant for other mission-sending organizations. Critically speaking, a couple of the studies would be improved by increasing the quantity of the data and the depth of the analysis and proposed responses—comments also made by several authors themselves. On the whole, however, the book represents the application of sociological and missiological expertise to the very practical issues of missionary preparation and retention.

—Roger Schroeder

Roger Schroeder is the Bishop Francis X. Ford, M.M., Chair of Catholic Missiology at Catholic Theological Union, Chicago, and coauthor with Stephen Bevans of Constants in Context (Orbis Books, 2004).

The Jon and Jean Bonk International Fellowship Fund

Dr. Jonathan J. Bonk retired July 1 as executive director of the Overseas Ministries Study Center and editor of the International Bulletin of Missionary Research. Anticipating that leadership transition, the OMSC Board of Trustees in 2012 launched a substantial scholarship initiative—the Jon and Jean Bonk International Fellowship Fund.

Dr. J. Nelson Jennings, OMSC executive director as of July 1, says the initiative “will enable beleaguered Christian leaders to come to OMSC from challenging situations. Currently we have to turn away many worthy candidates due to lack of funding.” The fund will provide friends of the Bonks, OMSC alumni from around the world, and others who have admired their ministries from afar a “concrete way of honoring Jon and Jean on the occasion of their retirement,” adds Jennings. Jon and Jean have wanted to find a way after they retire and return to Canada to perpetuate their longtime commitment to serving marginalized church leaders and missionaries who live and minister in places where it is extraordinarily difficult and sometimes dangerous to be a follower of Christ.

Working alongside Jon and Jean Bonk has been such an honor and inspiration. Their leadership, vision, compassion, strength, and patience, a rare combination of traits, have served the Bonks and OMSC very well. The Jon and Jean Bonk International Fellowship Fund—www.omsc.org/bonkfellowship—is a crowning glory to their ministry. In keeping with their humble spirit, this fellowship is a benefit to others. It will enable those who serve the risen Christ in difficult, oppressive, and challenging circumstances to enjoy the unique opportunities for renewal offered by OMSC. I invite you to join many good people who are truly grateful for the Bonks by making this dream come true. —Dr. David Johnson Rowe, president, OMSC Board of Trustees

Read the latest Jon and Jean Bonk International Fellowship Fund newsletter and view the video online. For details, go to www.omsc.org/bonkfellowship or contact Dr. J. Nelson Jennings, OMSC executive director.

OVERSEAS MINISTRIES STUDY CENTER

www.omsc.org/bonkfellowship jennings@omsc.org (203) 624-6672, ext. 306

The Centenary Celebration of American Methodist Missions: The 1919 World’s Fair of Evangelical Americanism.


Voices from the Fair: Race, Gender, and the American Nation at a Methodist Missionary Exposition.


These two volumes provide a comprehensive study of a fascinating event in American Protestant missions that is not widely known and is hard to imagine today. The author is director of the Methodist Library and coordinator of Special Collections at Drew University, Madison, New Jersey.

In the summer of 1919 American Methodists (North and South) sponsored an enormous missionary exposition at the Ohio State Fairgrounds in Columbus, in an effort to educate American Methodists on foreign and domestic missions, to show that the church was working to convert the world to Christ, and to solicit support and encourage missionary vocations. It was the Centenary Celebration of American Methodist Missions, described as a “Methodist World’s Fair.” The three-week event attracted over one million visitors, including 10,000 clergy, who were able to visit over 16,000 exhibits representing thirty-seven different countries in eight large pavilions to view the peoples, religions, landscapes, and artifacts of countries where Methodist missionaries were working in Asia, Africa, Latin America, and the United States.

In addition to the exhibits and demonstrations, there were lectures, parades (with elephants and camels), pageantry, and motion pictures. There was also entertainment, including a Wild West Show, a Ferris wheel, fireworks, and Methodist Church–sponsored restaurants along the midway. This exposition has been described as a “high water mark” for “muscular Christianity” in the United States, never to be repeated (13).

Voices from the Fair includes a selection from the many lectures at the exposition. Besides church leaders, “governmental leaders, civil rights activists, and military veterans including William Jennings Bryan, Alice Paul, and Sergeant Alvin York” gave addresses (2). Special attention was given to racial issues, women’s issues, prohibition, and universal suffrage, in addition to missionary expositions. The book includes thirty-five photos of major speakers.
As a United Methodist missionary historian, I consider these volumes a gift to be treasured.

—Gerald H. Anderson

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

Misional God, Misional Church: Hope for Re-evangelizing the West.


Ross Hastings is associate professor of pastoral theology at Regent College, Vancouver. His first book, Missional God, Misional Church argues that the church gathered in worship must also be scattered and engaged in the world. This missional understanding, Hastings believes, is missing in many traditional evangelical and emerging churches.

In four introductory chapters, Hastings considers the Western church’s tendency for cultural entrapment or cultural disconnection, and he emphasizes the importance of Trinitarian theology for mission. Exploring John 20:21, he argues that churches can become missional communities by experiencing the same shalom Jesus imparted to his disciples with the words, “Peace be with you! As the Father has sent me, I am sending you” (19). Part 1 examines the church discovering shalom in the resurrection and redemption of the crucified Lord (chaps. 5–8). Part 2 describes the church disseminating shalom as it participates in God’s mission through the Holy Spirit, who empowers the church to pronounce forgiveness (chaps. 9–12). Emphasizing the triune God’s relational nature, Hastings challenges the evangelism–social justice dichotomy and purely spiritual, individualistic soteriology. In his missio Dei theology, the church reflects incarnate sentness and pneumatic gather-interpretation of human sexuality and gender as the locus of God’s image is worth consideration. His case for a theology of work is likewise relevant for Western readers. Hastings might have balanced his general characterization of Western society with attention to particular North American or European contexts and the growing world church presence in the West.

For Hastings, mission is the communal endeavor of all members of the church, yet the book primarily targets Christian leaders, who must convey this understanding to the wider church. Pastors and scholars should welcome this effort to acquaint evangelical and emerging-church audiences with contemporary discussions of missional theology. The book will make its greatest contribution as it helps the missional church concept take root in this new territory.

—Deanna Ferree Womack

Deanna Ferree Womack is a doctoral candidate in mission, ecumenics, and history of religions at Princeton Theological Seminary, Princeton, New Jersey.

OMSC Senior Mission Scholars

Each semester the Overseas Ministries Study Center welcomes a Senior Mission Scholar who provides leadership in OMSC’s Study Program and is available to residents for counsel regarding their own mission research interests. Seasoned scholarship, internationally renowned instructors, cutting edge seminars, and an ecclesiastically diverse resident community make OMSC the place to be for renewal of mission skills and vision.

Dr. Volker Küster—Fall 2013

Dr. Volker Küster, professor of comparative religion and missiology at Johannes-Gutenberg University, Mainz, Germany, studies the “interconfessional, intercultural, and interreligious dimensions of Christian faith [from the] perspectives of culture, religion, race, class, and gender.” An expert on Christian art and theology in the majority world, he is author of The Many Faces of Jesus Christ: Intercultural Christology (2001), editor of Reshaping Protestantism in a Global Context (2009), and co-editor of Visual Arts and Religion (2009). Before assuming his present academic chair in October 2012, he was professor of cross-cultural theology at Protestant Theological University, Kampen, The Netherlands. Dr. Küster studied theology in Heidelberg and Seoul. His research focuses on dialogue, conflict and reconciliation, and visual art and religion.

Dr. Mary Mikhael—Spring 2014

Dr. Mary Mikhael was president from 1994 to 2011 of the Near East School of Theology, Beirut, Lebanon, and is the first woman seminary president in the Middle East. She was NEST academic dean, and director of the women’s program for the Middle East Council of Churches (1988–95). A Presbyterian who was born in Syria to Greek Orthodox parents, Dr. Mikhael has been involved in ecumenical and interfaith activities and is a noted authority on the church in the Middle East and the role of women in the church. She is author of the 2009 Horizons Bible Study “Joshua: A Journey of Faith” and was coauthor of She Shall Be Called Woman (2009), a meditation on biblical women.

Overseas Ministries Study Center

490 Prospect Street, New Haven, Connecticut 06511, USA
www.omsc.org/scholars study@OMSC.org
The Invention of Religion in Japan.


Jason Ānanda Josephson’s book on the “invention of religion” is an informative, well-argued, and stimulating discussion of an important topic that should be fascinating to anyone interested in religion in modern Japan or religion in any historical or cultural context. Having said that, I must offer some caveats. The blurb on the back cover claims that “throughout its long history, Japan had no concept of what we call ‘religion.’” This claim is simplistic and misleading. Who, for example, is meant by “we” in this claim? Nineteenth- and twentieth-century European scholars of religion? Contemporary academic pundits? The general Western public? “Religion” has been reinvented and redefined in the modern West as well, and as the author himself shows, there is no monolithic definition or understanding of “religion” anywhere. Yes, the Japanese binome shakkyō was created and redefined in the late nineteenth century in Japan for various cultural and political purposes, but so were the binomes shakai and ren’ai, but that does not mean that Japanese had no concept of what we call “society” or “romantic love” before Japan opened to the West in modern times. And as the author himself points out, the title of the book could “almost as easily have been called ‘the invention of the secular in Japan’ or ‘the invention of superstition in Japan’” (252)—or, I might add, Japanese modifications of “the invention of religion in [modern] Europe.” Fortunately Josephson is much more circumspect and careful in the text itself, offering broad-ranging information and insights that contribute to the study of religion in general (as well as other cultural and social issues), not just in Japan. Space constraints do not allow for details here, but this is a remarkable and worthy contribution, for which we should be grateful, showing our gratitude by continuing to discuss these crucial issues.

Paul L. Swanson is a Permanent Research Fellow at the Nanzan Institute for Religion and Culture, Nagoya, Japan, and editor of the Japanese Journal of Religious Studies.

Foundations for Mission.


Over the years, many books with the titles “biblical” or “theological” foundations for mission have been published. Foundations for Mission, however, is distinctive in encouraging readers to think of the role of “experience” in the study of mission. From the rise of global Christianity in the latter half of the twentieth century, a new agenda for Christian mission has emerged because of the shift in the content of, means of, context for, and attitude in mission (6–7). This shift requires missiologists and mission practitioners to reflect on the basis for mission in a new, broader manner: not merely biblical and theological, but also experiential.

The book is the fruit of ongoing collaboration following the Edinburgh 2010 centennial commemoration of the 1910 World Missionary Conference. Eighteen selected essays by twenty-two contributors are presented from various theological traditions (Roman Catholic, Orthodox, mainline Protestant, evangelical, and Pentecostal), as well as multiple cultural backgrounds, with contributors from Africa, Asia, Europe, and Latin America. This reflection on the theme of foundations for mission has the purpose of reexamining Christian mission at the beginning of the twenty-first century.

The four essays in part 1 explore the role of experience in the understanding of mission, offering insight from mission practices in particular contexts: socioeconomic, marginalized, historical inquiry, and relation to God. Part 2, also with four essays, asks how the Bible is read, who reads it, and what biblical texts are read in the field of doing mission. Part 3 explores how each theological tradition affects the understanding of mission within the framework supplied by the missio Dei. Part 4 shows how the three elements work together and looks at mission understandings and practices. In the concluding section, editors Emma Wild-Wood and Peniel Rajkumar suggest emerging issues and seek out future paths for mission by evaluating and synthesizing the book’s essays.

This noteworthy book gathers key reflections and diverse perspectives within the framework of the three founding elements of the missio Dei. Wild-Wood and Rajkumar’s evaluation of the essays is to be commended for peering into the future study of mission and insightfully describing the interconnected themes present in the contributors’ essays. All in all, the book is a useful resource for reflection on the foundations for Christian mission.

—Masanori Kurasawa

Masanori Kurasawa is President and Professor of Missiology, Tokyo Christian University, Japan.

Faith Seeking Understanding: Essays in Memory of Paul Brand and Ralph D. Winter.


In Faith Seeking Understanding, editor David Marshall (Ph.D., University of Wales, with previous publications on Christian encounters with world religions, apologetic challenges of the Jesus Seminar, and the reasonableness of faith) weaves together apologetic considerations and biographical insights into the lives of Paul Brand and Ralph Winter, both of whom had a strong impact on twentieth-century missions. Commenting on the title, Marshall references Anselm’s love for climbing mountains and notes that through the latter’s medieval life journey, “We similarly begin to see what ‘faith seeking understanding’ might mean . . . a lived solution to the urgent intellectual challenges of our own time” (2).
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Family Accountability in Missions: Korean and Western Case Studies


“Since families are at the core of Protestant evangelical missionary endeavor, mission agencies, sending churches, and families with ministries in a variety of cultural, linguistic, and economic contexts all over the world face a range of expected and sometimes unexpected challenges in regard to the nurture, care, and education of children, the retirement of missionaries, and so on. In addition, missionary families find themselves on the cutting edge of identity issues as their children are reared and educated in cultures quite alien to their home cultures, sometimes marrying across cultures and nationalities, resulting in families scattered across the globe. . . . I believe the case studies in this book speak for themselves.”

—Jonathan J. Bonk, editor, from the Preface

Accountability is the operative word in this important volume. Every mission agency will need to take a careful look at this volume to help in how they support and care for missionary families. This is a welcome and long overdue book on a topic that is at the heart of the Protestant missionary movement.” — Scott W. Sunquist, dean, School of Intercultural Studies, professor of world Christianity, Fuller Theological Seminary

Details and ordering information: www.omsc.org/accountability


This timely book reviews the historical development of the contemporary ecumenical movement and particularly of the World Council of Churches (WCC) from the 1960s to the present. Instead of a merely historical account, Jonas Jonson, a Lutheran bishop in the Church of Sweden, reviews the complexity of the whole ecumenical map and examines in what ways the vision and role of the WCC are changing.

The story begins with the WCC’s fourth assembly, in 1968, held in Uppsala, Sweden, which symbolized a new hope for unity among Christian traditions (including Orthodox and Roman Catholic) and for Christian international cooperation for justice and peace. Unfortunately, later events showed that this ecumenical vision was difficult to fulfill. In the past half century, the WCC has been seriously challenged by internal forces, such as the growth of the Fourth Church (fundamen-


With the publication of “In a Single Garment of Destiny”: A Global Vision of Justice, an important de-centering of the American civil rights narrative is taking place. In this notable collection, editor Lewis V. Baldwin shows Martin Luther King Jr.’s vision of justice to be much broader than just the confines of the American civil rights movement.

As Baldwin notes from the outset, King is known almost exclusively as a “southern civil rights leader” or an “American Gandhi” (xix), yet the sermons, letters, and lectures included in this volume reveal a civil rights leader well acquainted with the complex and malevolent nature of the links between colonialism and segregation, poverty and racism, and violence and economic injustice.

For example, the road evangelism must take, King told the European Baptist Assembly, is not simply to build schools and hospitals but to “demand that their governments act as though the financial and technical resources entrusted to them belong to God . . . for the care of God’s children wherever they may be in need” (20). He declared at a benefit for South Africa, “The time has come for an international alliance [of nonviolence] of peoples of all nations against racism” (42). King understood the war in Vietnam as “a cruel manipulation of the poor” that would spread around the world until America underwent a “revolution of values” (167, 177).

The most compelling contribution this volume makes is revealed in the encounters with some of King’s most familiar phrases such as “the fierce urgency of now” and “injustice anywhere as a threat to justice everywhere.” Read through the prism of King’s global conscience, these words made famous in the American civil rights struggle are a potent reminder to scholars engaged in the study of global missions that we are, indeed, tied into “a single garment of destiny.”

—Mary Kay Schueneman

Mary Kay Schueneman is Visiting Assistant Professor of Religion at Middlebury College, Middlebury, Vermont, and Settled Pastor at First Congregational Church of Cornwall, Cornwall, Vermont.

“Illegal’s Kingdom”

By Margaret Eisler. Pp. 170. $40.00.

In addition to their economic and social dimensions, racism and its political concomitants are a matter of moral and ethical concern. The church that is to be the “kingdom of God” must address these issues. Margaret Eisler’s work is an important resource in this regard. She shows how legal racist systems coin racist ideas and explain away the iniquities of the former, while reinforcing the other. The reader is thus given a more nuanced and comprehensive understanding of racism.

—Mary Kay Schueneman

Mary Kay Schueneman is Visiting Assistant Professor of Religion at Middlebury College, Middlebury, Vermont, and Settled Pastor at First Congregational Church of Cornwall, Cornwall, Vermont.