The Teacher observed, with some heaviness, “Of making many books there is no end, and much study is a weariness of the flesh” (Eccl. 12:12). Had he been able to foresee the invention of the printing press some two and a half millennia later, tapping intellectual wellsprings that would issue in the still building tidal wave of printed and digital materials in hundreds of languages that now engulfs the planet, his mental fatigue would have been even more marked.

Take, for example, the largest library in the world, the U.S. Library of Congress. Its 530 miles of bookshelves hold more than 18 million books and 54 million manuscripts, in addition to 4.5 million maps, 12 million photographs, and 2.5 million recordings.

Among the myriad of scholarly books, not a few began their gestation as doctoral dissertations. Back issues of the Chronicle of Higher Education’s Almanac indicate that the number of doctoral degrees conferred in the United States each year since 1985 has exceeded 41,000. Last year the number of doctoral dissertations approved totaled 46,010. A modest proportion of these has always related to mission studies.

Twenty years ago the INTERNATIONAL BULLETIN OF MISSIONARY RESEARCH published its first directory of 934 doctoral dissertations on mission-related subjects produced at 23 theological schools and 122 universities in the United States and Canada. This groundbreaking directory, undertaken by E. Theodore Bachmann, covered almost four decades of research, from 1945 through 1982. In 1993, ten years later, William A. Smalley fashioned the IBMR’s second directory, listing and classifying 512 mission-related dissertations submitted to 114 North American secular and religious institutions. Again, the result was highly instructive, indicating shifts and emerging trajectories in mission historiography, theory, and practice. But all 1,446 of these dissertations were produced in North American institutions and in English. Now, a decade further on, the aperture through which the world of academic mission studies is viewed has been widened slightly. In the present report American institutions still predominate, and the registry is still restricted to English-language dissertations. This time, however, the 210 academic institutions that conferred the degrees represented by these dissertations are scattered across twenty-one different countries. That is a hopeful beginning.

We acknowledge with gratitude the hard work of Stanley H. Skreslet, who, almost three years ago, enthusiastically agreed to take on this assignment. Professor of Christian Mission at Union Theological Seminary and Presbyterian School of Christian Education in Richmond, Virginia, Skreslet is an ordained Presbyterian minister who taught at the Evangelical Theological Seminary in Cairo, Egypt, for ten years. He is the author of an Arabic introduction to New Testament Greek, published by the Bible Society of Egypt. No stranger to our readers, his article “Impending Transformation: Mission Structures for a New Century” appeared in the January 1999 issue of the IBMR.

Tribute is due likewise to each one whose scholarly odyssey made this issue possible, for behind each title lies an unrecorded epic, replete with heroics, passion, struggle, sacrifice, and . . . a happy ending. With this issue we congratulate them!

Stanley H. Skreslet

For a third time in twenty years, the INTERNATIONAL BULLETIN OF MISSIONARY RESEARCH has commissioned a survey of doctoral dissertations on mission.1 As was the case in 1993, the present effort is a decennial review of English-language dissertations related to mission studies, broadly understood. No geographic restrictions were imposed with respect to the institutions surveyed, a departure from the procedure employed previously, when only North American dissertations were considered. What follows is thus a truly global sample of recent doctoral work in the field of missiology, completed between 1992 and 2001 and written in English.

Several key criteria were developed at the outset of this endeavor to guide in the selection of dissertations. One was a decision by the editors to limit the search to research doctorates, which meant that final projects submitted in connection with D.Min. and D.Miss. degrees (and their equivalents) were not considered. The compiler was given the freedom to define which dissertations undertaken at the Ph.D./Th.D. level might qualify as missiology. These were identified by applying one or more of the following tests:

- Did the author of the dissertation indicate in the title or published abstract an intention to engage in missiological research?
- Has the dissertation been publicly recognized in some way as a contribution to mission studies (e.g., by being reviewed as such or by being cited in the “Dissertation Notices” of the IBMR or by virtue of its having been submitted to a school or faculty that specializes in missionary research)?
- In the judgment of the compiler, does the dissertation represent the kind of scholarly work professional missiologists should be consulting directly when pursuing their own investigations into the basis, methodology, history, and theology of Christian mission?

Obviously, the third category allowed for a wide net to be cast across a broad variety of academic disciplines that overlap with mission studies. In borderline cases, a subjective decision whether or not to include a given thesis had to be made on the basis of the work’s potential relevance to the field of missiology as that discipline might develop in the next ten years.

Table 1 shows the sources used in the compilation of the registry. Each of these bibliographic resources yielded dissertation titles and other basic information. In addition, three of them furnished abstracts: Dissertation Abstracts International (DAI), Index to Theses in Great Britain and Ireland, and the Oxford Centre for Mission Studies Web site. When no published abstract was available, the library catalog of the degree-granting institution was searched electronically in order to gather additional data about the subject(s) covered in the dissertation and, if possible, the methodology employed by the researcher. By far, the most crucial source of information for this project was DAI, an increasingly comprehensive and globally oriented database of abstracts and titles that can be searched electronically by keyword. From this point forward, administrators of both long-established programs and new initiatives in doctoral-level missiological research located outside of North America may want to consider submitting their graduate-degree information to DAI in order to ensure that the work of their students is not overlooked if and when this exercise is conducted again, perhaps in 2013.2

### Table 1. Published and Web Sources of Dissertation Titles

<table>
<thead>
<tr>
<th>Source</th>
<th>Listings</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dissertation Abstracts International</td>
<td>702</td>
</tr>
<tr>
<td>IBMR Dissertation Notices</td>
<td>287</td>
</tr>
<tr>
<td>Index to Theses in Great Britain and Ireland</td>
<td>112</td>
</tr>
<tr>
<td>Studia Theologica</td>
<td>17</td>
</tr>
<tr>
<td>Oxford Centre for Mission Studies Web site</td>
<td>11</td>
</tr>
<tr>
<td>Union List of Higher Degree Theses in</td>
<td>8</td>
</tr>
<tr>
<td>New Zealand Libraries Web site</td>
<td></td>
</tr>
<tr>
<td>Other</td>
<td>43</td>
</tr>
<tr>
<td>Duplicate listings</td>
<td>–255</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>925</strong></td>
</tr>
</tbody>
</table>

### Analyzing the Dissertations

Having explained briefly the methodology used to conduct this latest review of dissertation work in missiology, we may now turn to consider the results. The first observation to be made concerns the geographic range represented by this group of theses, as reflected in the provenance of the degree-granting institutions. Overall, students enrolled in seminaries, divinity schools, and universities located in the United States produced an overwhelming majority of the dissertations on the list (618). Certainly not all these students were American citizens or even permanent residents of the United States. Indeed, we live in a time during which great numbers of international students (including North Americans) are pursuing degrees outside their country of origin. Unfortunately, it was not possible to determine the precise nationality of each dissertation author, since registrars do not ordinarily make such information available to the public.3 Table 2 lists each of the twenty-one countries out of which at least one dissertation on the list came. Table 3 then groups the countries into four regions.

### Table 2. Degrees Granted, by Country

<table>
<thead>
<tr>
<th>Country</th>
<th>Listings</th>
</tr>
</thead>
<tbody>
<tr>
<td>United States</td>
<td>618</td>
</tr>
<tr>
<td>England</td>
<td>97</td>
</tr>
<tr>
<td>Canada</td>
<td>40</td>
</tr>
<tr>
<td>Scotland</td>
<td>39</td>
</tr>
<tr>
<td>Italy</td>
<td>28</td>
</tr>
<tr>
<td>South Africa</td>
<td>19</td>
</tr>
<tr>
<td>Netherlands</td>
<td>18</td>
</tr>
<tr>
<td>Australia</td>
<td>14</td>
</tr>
<tr>
<td>India</td>
<td>9</td>
</tr>
<tr>
<td>Sweden</td>
<td>9</td>
</tr>
<tr>
<td>Finland</td>
<td>8</td>
</tr>
</tbody>
</table>

| Total         | 925      |
Table 3. Degrees Granted, by Region

<table>
<thead>
<tr>
<th>Region</th>
<th>Degrees</th>
</tr>
</thead>
<tbody>
<tr>
<td>North America</td>
<td>658</td>
</tr>
<tr>
<td>United Kingdom and Ireland</td>
<td>142</td>
</tr>
<tr>
<td>Continental Europe</td>
<td>73</td>
</tr>
<tr>
<td>Asia, Africa, Oceania</td>
<td>52</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>925</strong></td>
</tr>
</tbody>
</table>

The number of dissertations produced at each of the 210 schools included in the survey is noted in the comprehensive roll call of institutions that immediately follows this interpretive essay. Table 4 highlights the top ten degree-granting institutions from the period 1992–2001, quantitatively considered. Where comparative information for these schools is available from the last IBMR review of dissertations on mission, the number of degrees granted earlier by the same institution appears in parentheses.

Table 4. Institutions Granting the Most Degrees, 1992–2001 (comparison with 1982–1991, where possible)

<table>
<thead>
<tr>
<th>Institution</th>
<th>Degrees</th>
<th>Previous</th>
</tr>
</thead>
<tbody>
<tr>
<td>Fuller Theological Seminary</td>
<td>92 (61)</td>
<td></td>
</tr>
<tr>
<td>Trinity Evangelical Divinity School</td>
<td>41 (4)</td>
<td></td>
</tr>
<tr>
<td>University of Edinburgh</td>
<td>30</td>
<td></td>
</tr>
<tr>
<td>Southwestern Baptist Theological Seminary</td>
<td>28 (14)</td>
<td></td>
</tr>
<tr>
<td>University of Birmingham</td>
<td>28</td>
<td></td>
</tr>
<tr>
<td>Pontifical Gregorian University</td>
<td>21</td>
<td></td>
</tr>
<tr>
<td>Princeton Theological Seminary</td>
<td>20 (22)</td>
<td></td>
</tr>
<tr>
<td>Southern Baptist Theological Seminary</td>
<td>20 (17)</td>
<td></td>
</tr>
<tr>
<td>Boston University</td>
<td>16 (14)</td>
<td></td>
</tr>
<tr>
<td>University of Chicago</td>
<td>15 (13)</td>
<td></td>
</tr>
</tbody>
</table>

These data indicate that nearly one out of every ten doctoral degrees awarded worldwide in the field of missiology between 1992 and 2001, based on English-language dissertations, came from the School of World Mission at Fuller Theological Seminary. The numerical growth of the program at Fuller was more than matched, however, by an astonishing rate of expansion that took place in the doctoral program at Trinity Evangelical Divinity School and a doubling of the number of dissertations accepted by Southwestern Baptist Theological Seminary during this same period. Among the four other North American institutions that led the way in 1992–2001, the number of degrees granted held relatively steady when compared with the statistics reported for 1982–1991. These figures, though, do not tell the whole story. A more modest program in terms of student numbers might in fact have a disproportionately greater impact on the field of missiology as a whole, especially if a high percentage of the dissertations written to fulfill degree requirements are subsequently published. Such is the case, I believe, with several of the European doctoral programs in mission studies, a prime example of which is offered by Utrecht University.

Many of the doctoral dissertations surveyed here were self-consciously focused on a particular country or geographic region of the world. To facilitate access to this information, individual country and regional designations are listed in the Index of Subjects. More broadly, one might want to know where particular attention has been paid over the past decade with respect to the various continents of the world and their major subregions. Over time, this kind of information could prove valuable as a way to chart trends in research, as different areas of the world excite particular interest with respect to missiological research.

Index, abstracts, and full text of this journal are available on databases provided by ATLAS, EBSCO, H. W. Wilson Company, The Gale Group, and University Microfilms. Back issues may be seen on the ATLAS Web site, www.ATLA.com. Also consult InfoTrac database at many academic and public libraries.

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In order to facilitate such investigations in the future, a decision was made to enter geographic references into the database alongside other basic information. The results are provided in table 5.

Table 5. Geographic Focus of Dissertations, by Continent and Subcontinent

<table>
<thead>
<tr>
<th>Region</th>
<th>Dissertations</th>
</tr>
</thead>
<tbody>
<tr>
<td>Africa</td>
<td>181</td>
</tr>
<tr>
<td>East Africa</td>
<td>74</td>
</tr>
<tr>
<td>Middle Africa</td>
<td>10</td>
</tr>
<tr>
<td>North Africa</td>
<td>9</td>
</tr>
<tr>
<td>Southern Africa</td>
<td>26</td>
</tr>
<tr>
<td>West Africa</td>
<td>47</td>
</tr>
<tr>
<td>Other Africa</td>
<td>15</td>
</tr>
<tr>
<td>Asia</td>
<td>274</td>
</tr>
<tr>
<td>China</td>
<td>63</td>
</tr>
<tr>
<td>East Asia</td>
<td>67</td>
</tr>
<tr>
<td>India</td>
<td>70</td>
</tr>
<tr>
<td>Middle East</td>
<td>13</td>
</tr>
<tr>
<td>Southeast Asia</td>
<td>49</td>
</tr>
<tr>
<td>Other Asia</td>
<td>12</td>
</tr>
<tr>
<td>Europe</td>
<td>55</td>
</tr>
<tr>
<td>Eastern Europe</td>
<td>9</td>
</tr>
<tr>
<td>Northern Europe</td>
<td>20</td>
</tr>
<tr>
<td>Russia</td>
<td>7</td>
</tr>
<tr>
<td>Southern Europe</td>
<td>3</td>
</tr>
<tr>
<td>Western Europe</td>
<td>13</td>
</tr>
<tr>
<td>Other Europe</td>
<td>3</td>
</tr>
<tr>
<td>Latin America and the Caribbean</td>
<td>78</td>
</tr>
<tr>
<td>Caribbean</td>
<td>7</td>
</tr>
<tr>
<td>Central America</td>
<td>20</td>
</tr>
<tr>
<td>South America</td>
<td>27</td>
</tr>
<tr>
<td>Other Latin America</td>
<td>24</td>
</tr>
<tr>
<td>North America</td>
<td>149</td>
</tr>
<tr>
<td>Oceania</td>
<td>27</td>
</tr>
<tr>
<td>Australia / New Zealand</td>
<td>11</td>
</tr>
<tr>
<td>Other Oceania</td>
<td>16</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>764</strong></td>
</tr>
</tbody>
</table>

Dissertations with a discernible geographic focus are listed here by region or, where the author’s interests encompass more than one area, by regions. Terms used follow U.N. usage, except that a few key countries are listed separately (China, India, Russia) and the Middle East is treated as a separate subregion that includes Turkey and Iran. The entire group of dissertations designated “Middle East” in the database is reckoned here to be a subset of Asia, even though in some cases the research took into consideration parts of North Africa. Dissertations that focus on Egypt or North Africa exclusively are counted as part of Africa.

A similar kind of analysis was performed with respect to historical period (see table 6). The resulting statistics show a remarkable concentration of attention on the last two centuries of mission history, at the particular expense, it would seem, of the premodern period. Perhaps these data will prompt present and future graduate students in mission studies and their advisers to consider the need (and the relatively wide-open opportunity!) to concentrate some of their research efforts on the earliest phases of the history of mission.

Table 6. Chronological Focus of Dissertations

<table>
<thead>
<tr>
<th>Period</th>
<th>Dissertations</th>
</tr>
</thead>
<tbody>
<tr>
<td>Postapostolic church (to 600)</td>
<td>2</td>
</tr>
<tr>
<td>Medieval (600–1500)</td>
<td>12</td>
</tr>
<tr>
<td>Early modern (1500–1800)</td>
<td>94</td>
</tr>
<tr>
<td>Modern (1800–1945)</td>
<td>394</td>
</tr>
<tr>
<td>Late modern (since 1945)</td>
<td>209</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>711</strong></td>
</tr>
</tbody>
</table>

As appropriate, dissertations are counted in more than one chronological category. Not all of the dissertations enumerated in table 6 are historical studies per se. An ethnographic analysis of a particular tribal group that takes into account the activities of certain missionary actors over a given period of time, for example, might have a discernible point of reference within the history of mission, while remaining essentially an anthropological study with respect to the primary research methodology employed (e.g., diss. 241). For this reason the figure reported in table 7 for historical studies does not match the numbers given here.

### Trends in Doctoral Research

One more large-scale analysis of the data was carried out regarding the primary research interests of these 925 dissertation authors. My objective was to discover which parts of the missiological curriculum had received the most attention over the past decade of dissertation research. In the past, other surveyors of the research horizon for mission studies have commented on trends they sensed taking place within the discipline, usually with an eye on the future and a hope to spur additional work in neglected areas. Ten years ago in this publication, for instance, William Smalley called for many more doctoral studies to be conducted using anthropologically based research methods. Smalley mused that too much of what he considered “abstract” missiology—much of it inspired by insights drawn from liberation theology—threatened to crowd out the potential benefits of alternative approaches to the study of mission that were oriented more toward social science. To some extent, his plea may have been heard. In this compilation of information on dissertations, for example, the names of more than 100 different ethnic groups appear in the index, a number that is at least twice as many as Smalley himself reported in 1993.

Based primarily on information provided in each abstract, an attempt was made to categorize the approach taken to the subject of mission. The results, summarized in table 7, represent the relative degree of scholarly interest paid by a sizeable sample of recent graduate students of mission to major divisions within the missiological curriculum; moreover, the schema as a whole affords a kind of summary snapshot of our entire discipline. In the future, follow-up analyses, carried out using the same or a similar set of categories, should be able to detect significant shifts in methodological focus that might be taking place over time.

Table 7. Primary Research Focus of Dissertations

<table>
<thead>
<tr>
<th>Category</th>
<th>Dissertations</th>
</tr>
</thead>
<tbody>
<tr>
<td>Study of mission as a discipline</td>
<td>3</td>
</tr>
<tr>
<td>Bible and mission</td>
<td>43</td>
</tr>
<tr>
<td>Historical studies</td>
<td>235</td>
</tr>
<tr>
<td>Theology, culture, and mission</td>
<td>329</td>
</tr>
<tr>
<td>Theology of religions</td>
<td>73</td>
</tr>
<tr>
<td>Forms of witness and service</td>
<td>187</td>
</tr>
<tr>
<td>Missionary vocation</td>
<td>55</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>925</strong></td>
</tr>
</tbody>
</table>
A few more of the most significant findings discovered in the course of this project may be noted briefly:

- Out of the 43 dissertations written in the subfield of Bible and mission, only 2 focused on the Old Testament.
- In the category "theology of religions," 20 dissertations wrestled with issues related to pluralism as a missiological problem or with the general state of interfaith relations and dialogue or both. Of the other 53 theses falling under this heading that focused on a particular non-Christian religious tradition, just over half (27) concerned themselves with Islam.
- A growing interest in matters related to Pentecostalism may be detected throughout the current survey. As in the past, researchers studied a wide variety of Pentecostal churches spread out across the globe. What seemed to be new was an increased desire to describe specifically Pentecostal theologies of mission and to explore the sociology of Pentecostalism, especially as these might relate to the ministry challenges faced by Pentecostal faith communities set in conditions of extreme poverty.
- The disparity already noted with regard to the study of mission history (the modern missionary movement capturing the lion's share of attention) is matched by an almost exclusive preoccupation with Western missionary activity.

The fourth of these findings seems to fly in the face of mounting evidence that significant and growing numbers of non-Western missionaries are responding to their own call to bear a global Christian witness. It could be that substantial dissertation research on this subject is being conducted already in languages other than English, in which case such studies would not appear here. Even so, room would seem to exist for much more of this research. Besides the legion of Korean mission agencies now in operation around the world, thousands of missionaries from India are reportedly involved in cross-cultural missionary work. What these and a host of other non-Western missionary agencies and personnel are doing now in increasing numbers deserves the same kind of scholarly attention that has been given so eagerly to Western cross-cultural missionary efforts.

Noting Ahead

Finally, what might this survey of doctoral research activity suggest about the overall health of mission studies? On the basis of numbers alone, one may find reasons here to be optimistic about the current state and future of our discipline. Compared with 512 North American dissertations reported in 1993, this time a total of 658 American and Canadian theses on mission were found. These dissertations were produced at 144 different educational institutions, as compared with only 114 schools a decade ago. Comparative statistics are not available for institutions located outside of North America, but I did discover while compiling this information that several new programs at the doctoral level have recently been established in Asia. As it happens, the first missiology dissertation to be submitted to the faculty of the South Asia Institute of Advanced Christian Studies in Bangalore, India, was completed early enough to fall within the time parameters of this review. In all likelihood, the next survey of this kind will include one or more mission theses produced under the auspices of an even newer program, just begun at the Trinity Theological College in Singapore. Anecdotal evidence leads one to suspect that other programs in mission studies may soon be springing up elsewhere in Asia and Africa. Only so will it be possible to begin to address the regional imbalance that so obviously marks the situation of doctoral-level mission studies conducted in English (see table 3).

In any event, the days are probably gone (in more ways than one!) when the missionary could be called "the invisible man of [American] history." To a growing extent, the whole of the church's missionary enterprise, past and present, has become for the academy at large a great "research laboratory for the comparative observation of cultural stimulus and response in both directions," just as John Fairbank had hoped would happen when he wrote these words over thirty years ago. In short, what this survey seems to show is that the study of mission has been slowly expanding into nearly every part of the theological curriculum. At the same time, study of mission has penetrated not a few scholarly redoubts that for far too long had been thought to lie well beyond its assigned academic habitat. The "explosion of demand for mission studies" predicted ten years ago by Andrew Walls might already be underway.

Notes


2. In some circumstances, such submission may not be possible. An alternative strategy might be to make thesis abstracts available on the Internet, following the example of the Oxford Centre for Mission Studies. In this case the editorial offices of the IBMR should be made aware of the existence of this information.

3. For the same reason, gender statistics are not reported here.

4. Of the 14 dissertations on the list produced at Utrecht between 1992 and 2001, only one had not yet been published in some form as of January 2003. As far as I know, no North American program even begins to approach this level of published output based directly on dissertation research.


6. In the near future I intend to publish a fuller version of this outline, showing in much greater detail than is possible here what subjects are included in each of these broad categories of research and study. To illustrate, under the heading "Theology, culture, and mission," I include dogmatic emphases (e.g., studies of Christology, soteriology, and doctrine of God that bear directly on missionological investigations of church and society, including the role of missions in national development and identity, culture studies (including the issue of contextualization), and particular theological perspectives on mission theology (Orthodox, Roman Catholic, Pentecostal, etc.). As another example of what is being summarized here, the entry "Forms of witness and service" encompasses not only analyses of different types of missionary structures but also descriptive studies of...
missionary communication (e.g., preaching and publishing), various strategies for evangelization, a wide variety of educational activities, and ministries focused on social justice and development.

7. Theological approaches to Hinduism and the question of Hindu-Christian relations received the next largest amount of research attention (12), followed by Judaism (7), Buddhism (3), and a catchall category "other" (4). I have not included here studies of primal religions, which have been grouped rather under the heading "Theology, culture, and mission."


10. I owe my knowledge of this fact to a personal communication from the vice principal of SAIACS, Ashish Chrispal.

11. Hwa Yung, director of the Centre for the Study of Christianity in Asia at Trinity Theological College, alerted me to the recent inception of this program in Singapore, also in a private communication.


---

### Degree-Granting Institutions Here Represented, with the Number of Doctoral Dissertations from Each

<table>
<thead>
<tr>
<th>Institution</th>
<th>Dissertations</th>
</tr>
</thead>
<tbody>
<tr>
<td>Åbo Akademi University, Åbo, Finland</td>
<td>5</td>
</tr>
<tr>
<td>American University of, Berrien Springs, Michigan</td>
<td>3</td>
</tr>
<tr>
<td>Arizona State University, Tempe, Arizona</td>
<td>4</td>
</tr>
<tr>
<td>Ashbury Theological Seminary, Wilmore, Kentucky</td>
<td>1</td>
</tr>
<tr>
<td>Auburn University, Auburn, Alabama</td>
<td>1</td>
</tr>
<tr>
<td>Augustana-Hochschule, Neuendettelsau, Germany</td>
<td>1</td>
</tr>
<tr>
<td>Australian National University, Canberra, Australia</td>
<td>5</td>
</tr>
<tr>
<td>Baylor University, Waco, Texas</td>
<td>1</td>
</tr>
<tr>
<td>Biola University, La Mirada, California</td>
<td>1</td>
</tr>
<tr>
<td>Boston College, Boston, Massachusetts</td>
<td>5</td>
</tr>
<tr>
<td>Boston University, Boston, Massachusetts</td>
<td>16</td>
</tr>
<tr>
<td>Bowling Green State University, Bowling Green, Ohio</td>
<td>1</td>
</tr>
<tr>
<td>Brandeis University, Waltham, Massachusetts</td>
<td>1</td>
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<tr>
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<td>Abraham, D.</td>
<td>A Re-examination of the Lordship of Jesus Christ in the Search for a Contemporary Christology in Asia</td>
<td>1996</td>
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<td>Adams, Anna</td>
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Noteworthy

Personalia

Gordon-Conwell Theological Seminary has established the Center for the Study of Global Christianity at its South Hamilton, Massachusetts, campus. Todd M. Johnson, coauthor of World Christian Encyclopedia (2d ed., 2001), is the center director. David B. Barrett, editor of the encyclopedia's first edition (1982) and with Johnson and George T. Kurian author of the second edition, joins the center as senior researcher. One of the center's priorities is continued development of the databases of the World Christian Encyclopedia. The center also plans a series of books, journals, and encyclopedias on global Christianity. Barrett and Johnson publish their “Annual Statistical Table on Global Mission” in the IBMR each January.

Stephen A. Hayner has been named the Peachtree Associate Professor of Evangelism and Church Growth at Columbia Theological Seminary, Decatur, Georgia. His teaching and research will focus on the theology and practice of mission as it relates to the proclamation of Gospel and the nurture of faith communities. Hayner served as president of InterVarsity Christian Fellowship/USA for thirteen years.

Andover Newton Theological School, Newton Centre, Massachusetts, appointed Daniel Jeyaraj as the Judson-DeFrietas Associate Professor of World Christianity, effective July 1, 2003. He is editor of Dharma Deepika, a South Asian mission research journal.

Died. A. Jack Dain, 90, mission leader and Anglican bishop, on March 3, 2003. Dain worked as a missionary in India, served in London as the overseas secretary for the Evangelical Alliance, and acted as the federal secretary for the Church Missionary Society of Australia in Sydney, 1959–65. In 1965 he became assistant bishop for the Diocese of Sydney of the Church of England in Australia. He was chairman of the Asia–South Pacific Congress on Evangelism held in 1968 in Singapore and was honorary executive chairman of the International Congress on World Evangelization held in 1974 in Lausanne, Switzerland.

Died. Ludvig Munthe, 82, professor of missiology and science of religion (1977–88) at the Norwegian Lutheran School of Theology, Oslo, and at the School of Mission and Theology, Stavanger, Norway (1966–77), on July 13, 2002. Known for systematizing Nordic missionary and Malagasy church and mission archives, Munthe was a member of the Nordic Institute of Missionary and Ecumenical Research and served as editor of the journal Norsk Tidsskrift for Misjon.


Announcing

The Department of Ecumenical Relations, University of Oradea, Romania, established the Institute of Religious Diplomacy to...
improve its mission and ecumenism work and to study the relationship between Romanian church and society. The institute will publish the Journal of Religious Diplomacy, to be edited by Nicu Dumitru, the institute’s founding director, who is also a Romanian Orthodox priest. Contact: Dumitru at nicu_dder@yahoo.com or by telephone/fax in Cluj-Napoca at 0040-264-461112.

Evangelicals for Social Action will hold their thirtieth anniversary conference July 24–27, 2003, at Eastern University, St. Davids, Pennsylvania. For details, visit www.esa-online.org or call (800) 650-6600.

An international conference by and with the African Christian diaspora in Europe will take place September 11–15, 2003, in Berlin under the auspices of the Council of Christian Communities of an African Approach in Europe in conjunction with Humboldt University, Berlin; Rostock University in former East Germany; and the Academy of Mission, Hamburg. Contact: Roswith Gerloff at roswithgerloff@ontel.net.uk.

Featuring presentations by Scott Alexander of the Chicago Theological Union and Mubarak Awad of Nonviolence International, the Eastern Fellowship of the American Society of Missiology, meeting at Maryknoll, New York, November 7–8, 2003, will consider the theme of "Mission and the Middle East." For further information, contact Stanley H. Skreslet, skreslet@union-psce.edu, or check online at www.asmweb.org.

Sinologists and missionaries are being invited to attend the United States Catholic China Bureau’s twentieth national conference, November 14–16, 2003, held in Maryknoll, New York, with “The Role of Religion in China's Emerging Civil Society” as its theme. Contact: Janet Carroll, M.M., in South Orange, New Jersey, at chinabur@shu.edu.

Mission historians are being invited to submit papers for the "World Parish to World Church" conference of the Methodist Missionary Society History Project, November 25–26, 2003, at Sarum College, Salisbury, England. The three-hundredth anniversary of the birth of John Wesley this year is the impetus for the conference, which will assess his legacy and the movement he founded, including the “roots and fruits” of the worldwide missionary activity emanating from that movement in British and Irish Methodism. Contact: Andrew F. Walls, Centre for the Study of Christianity in the Non-Western World, University of Edinburgh, a.f.walls@ed.ac.uk.

Fuller Theological Seminary announced a Doctor of Ministry in Missional Leadership, to be formally inaugurated in January 2004. For details, e-mail dmin-adm@dept.fuller.edu or call (800) 999-9578, ext. 5316.

The Commission on World Mission and Evangelism of the World Council of Churches has begun preparing for its next world mission conference, scheduled for May 12–19, 2005, in Athens. The theme will be “Come, Holy Spirit, Heal and Reconcile.”

The Euro-Asian Accrediting Association, an association of evangelical theological institutions and leaders in the former Soviet Union, recently published the first issue of Theological Reflections: Euro-Asian Journal of Theology. Published in April and December, the periodical intends to acquaint the contemporary Christian world with theological thought in Eurasia. For more information, contact Sergei Sannikov, administrative editor, at eaae@te.net.ua.
Book Reviews


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

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

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

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

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

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

Lamin Sanneh

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


We live in a fragmented and divided world, as indicated by the implosion of many nation-states, the increased focus on ethnicity, and the rise of micronationalism and statelessness. Author James Minahan, a freelance writer and independent researcher who is currently based in Barcelona, Spain, previously published Nations Without States: A Historical Dictionary of Contemporary National Movements (Greenwood Press, 1996), adding to the rapidly expanding study of ethnicity and nationalism. Scholars have increasingly seen ethnicity as a central issue, socially and politically, in all areas of the world.
In the preface the author explains that "stateless nations" are simply those groups that "identify themselves as separate nations," since "there is no universally accepted definition of nation, 'country,' or 'state.'" He looks specifically for three factors: "self-identity" of the group, "the display of the outward trappings of national consciousness (particularly the adoption of a flag)," and "the formation of a specifically nationalist organization." Insisting on these specific criteria unfortunately excludes groups with a national consciousness that lack either a flag or an established organization. Such exclusion diminishes somewhat the claim that this work is the "definitive volume of twenty-first-century nationalism" (p. xii).

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

—Tite Tiénot

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

Ecumenical Missiology: Contemporary Trends, Issues, and Themes.


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

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

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

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

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

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

—Norman E. Thomas

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

The Asian Synod: Texts and Commentaries.


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

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

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

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

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

—Anselm Kyongsuk Min

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

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Vanua: Towards a Fijian Theology of Place.


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

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

Tuwere begins with the Fijian founding myths about societal order and relations. Ancestral and chiefly rank is based on respect. When respect breaks down, the land suffers, as we see in the Old Testament. The basic word for land, vana, also means community, which is inseparable from land. During colonial and postcolonial times, land was separated from the people, which has done violence to community, identity, and livelihood (p. 56).

In Fiji the missionaries assisted in forging the local trinity of vana, government, and church. Yet even the missionaries immediately built fences whenever they acquired land. Throughout the Pacific Islands, the gift of God often became the possession of the church. What the people understood as relationship, the missionaries and others defined as property.

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

—Michael A. Rynkiewich


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This is a handy one-volume encyclopedia of twentieth-century Africa, the work of more than 150 scholars, most of whom are Africans at American universities. A one-volume encyclopedia must be thematic. There are no biographies, so the people who shaped twentieth-century Africa must be sought under general topics. The editors, however, provide helpful indications on how to use the encyclopedia at the beginning of the volume, and there are also a list of entries and an index.

The various categories of entry are distinguished by length. There are 58 entries of 600 words each, dealing with 58 major African cities. Entries of 1,000 words—53 in all—deal with the countries of Africa. Overviews of particular events or processes, such as World War I and international trade, are covered in 2,000-word entries. The continent's five regions are described in entries of 3,000 words each, as are a variety of topics such as race and ethnicity or telecommunications.

Finally, still longer entries of 4,000 words offer intensive analysis and interpretation of themes in twentieth-century African history. The entries include a helpful system of cross-referencing in bold type.

The encyclopedia covers African and world organizations, economic and political history, education, the environment, population, major languages, environmental concerns, literature, visual arts, music, dance, theater, cinema, radio and television,
urbanization, youth and sports, and many other topics of interest. The reader is therefore offered a comprehensive and informative account of twentieth-century Africa.

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

Aylward Shorter, M.Afr.

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

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


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

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

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

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

—Cathy Ross

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


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

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

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

—Nancy L. Stockdale

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

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


From a geopolitical, economic perspective, Jonathan Sacks, chief rabbi of the United Hebrew Congregation of Britain, takes up
a problem that has befuddled theologians, especially over the last half century: how to balance—that is, give equal importance to—both identity and difference. Or, How can I be as committed to my own religion as I am open to others? “On this question,” Sacks warns us, “the future of the twenty-first century may turn” (p. 43). Only if we can affirm and feel “the dignity of difference” can we “avoid the clash of civilizations.”

Why that is so becomes evident in Sacks’s lucid analysis of globalization in its many forms. For globalization to realize its humanizing potential and to reverse its actual dehumanizing and exploitative effects, it must be based on and controlled by ethical values. Primary among such values is respect for, and even embrace of, others who are different from us.

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

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

—Paul F. Knitter

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

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


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

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

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

The greater part of the book contains letters written to Henry Allen Tupper and R. J. Willingham, corresponding secretaries of the Southern Baptist Foreign
Holiness and Fiery Preachers: The Anthropology of Protestantism in Mexico and Central America.


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

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

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

—Timothy J. Steigenga

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


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

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

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

―Robert Eric Frykenberg

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

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


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

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

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Despite a fair number of errors in English grammar and spelling, the book is beautifully presented. It will be a fine addition to any missiological library.
—Stephen B. Bevans, S.V.D.

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

Mission and Spirituality: Creative Ways of Being Church.


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

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

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

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

A select bibliography appears at the end of the volume.
—W. Ward Gasque

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

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


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

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

David B. Burrell, C.S.C. is the Theodore Hesburgh Professor in Philosophy and Theology at the University of Notre Dame, Notre Dame, Indiana.
That the World May Know

Sept. 8–12, 2003
How to Develop Mission and Church Archives.
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The Internet and Mission: Getting Started.
In a hands-on workshop, Dr. A. Scott Moreau, Wheaton College Graduate School, shows how to get the most out of the World Wide Web for mission research. Eight sessions. $125

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

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

Oct. 13–17
Dr. Richard N. Longenecker, Wycliffe College, University of Toronto, examines the earliest Christian confessions, drawing lessons for contextualization today. Co-sponsored by InterVarsity Missions/Urbania. Eight sessions. $125

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

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

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

Nov. 17–19
Leadership, Fund-raising, and Donor Development for Missions.
Mr. Rob Martin, Director, First Fruit, Inc., Newport Beach, California, outlines steps for building the support base, including foundation funding, for mission. Five sessions in three days. $90

Dec. 1–5
Christianity and Islam: Missionary Religions in Tension.
Dr. David A. Kerr, Centre for the Study of Christianity in the Non-Western World, University of Edinburgh, guides Christians toward a sensitive and informed presence among Muslims. Co-sponsored by Franciscan Mission Resource Center and Reformed Church in America Mission Services. Eight sessions. $125

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Donovan, Vincent J.

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Gort, Jerald D., Henry Jansen, and Hendrik M. Vroom, eds.
Religion, Conflict, and Reconciliation: Multifaith Ideals and Realities.

Laing, Mark T. B., ed.
The Indian Church in Context: Her Emergence, Growth, and Mission.

McNeill, John.
Western Saints in Holy Russia.

Parshall, Phil, and Julie Parshall.
Lifting the Veil: The World of Muslim Women.

Powell, John R., and Joyce M. Bowers, eds.
Enhancing Missionary Vitality: Mental Health Professions Serving Global Mission.

Sarja, Karin.
"Ånnu, en syster till Afrika." Trettiosex kvinnliga missionärer i Natal och Zululand, 1876–1902.

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