Hinduism and Modernity.


Hinduism and Modernity by David Smith seeks to explore how the seemingly disparate forces of Hinduism and modernity have interacted with one another. Smith demonstrates his pedagogical abilities through an insightful array of metaphors borrowed from popular Hinduism that he uses to illustrate various themes within Hinduism and modernity. This approach serves him particularly well in part 1 of the book when he is defining Hinduism and modernity and tracing the broad, historical themes in each movement. For example, his comparison of the great, rolling Jagannath from the great temple at Puri with the great, rolling juggernaut of modernity and its commitment to never-ending progress is nothing less than brilliant.

In part 2 the author explores the history of India’s discovery of modernism and the European discovery of Hinduism. In this part a knowledgeable reader will be surprised by the glaring omissions in Smith’s historical survey. Major Indian Christian figures (such as Brahmacandav Upadhyay), as well as a whole array of Western missionaries who played such a vital role in stimulating the Bengali Renaissance, are all curiously neglected. The role of the printing press and the emergence of vernacular, prose writings by Hindu reformers in mediating modernism and Hinduism are likewise omitted.

In part 3 the author chooses three themes for comparison: gender issues in modernity and Hinduism, idolatry in East and West, and the notion of the self in the modern West and the Hindu East. His insights into how modern Indian women have interacted with traditional oppressive cultural structures set against the backdrop of Hinduism, which glorifies and worships the female, is very insightful and helpful. Increasing incoherence seems to creep into the remaining two themes, however, resulting in very little substantive interaction with the comparable themes in modernity. Indeed, like modernism itself or, like the great, rolling Jagannath at the end of the festival when it rolls back into the temple of its origin, Smith’s book slowly rolls to a stop, leaving the reader wondering how much progress has actually been made. Reminiscent of the famous race around the universe between Ganesh and Skanda for the mango prize, wherein Skanda actually makes the journey and the elephant-headed Ganesh merely plods around his parents and declares them the winners, the reader may wonder whether we, like Skanda of old, really made the journey and received the prize or, like Ganesh, have simply walked around the two themes of Hinduism and modernity and declared the contest over.

—Timothy C. Tennent

Timothy C. Tennent, Associate Professor of World Missions, Gordon-Conwell Theological Seminary, South Hamilton, Massachusetts, is the author of Christianity at the Religious Roundtable: Evangelicalism in Conversation with Hinduism, Buddhism, and Islam (Baker, 2002).


In today’s world the resurgence of religion is conspicuous amid the interplay of forces in the current rush to globalization. Several authors in this third volume of God and Globalization address the relevance of God in the midst of current global changes. Scott Thomas, for example, devotes his chapter to this subject, referring in particular to writers in different epochs who have drawn attention to the influence of religion. This chapter highlights and illustrates the merit of this excellent work.

Proponents and major players of globalization are primarily preoccupied with economic issues, which dictate to a large extent the direction of globalization. The writers of this volume are clear in pointing out, however, that, amid all the forces at work in globalization, “religion can and does shape those principalities and powers, authorities and regencies as much [as the economic]” (p. 16). This book is a forceful reminder that religion is still one of the underlying factors that must be reckoned with. Although globalization itself may be a recent phenomenon, the contributors to this volume make it clear that religion remains alive and very much active in effecting change in the modern world.

The various authors write knowledgeably in their respective fields and address insightfully the new international context. For both newcomers and veteran readers, the chapters ably clarify the various “dominions” of civilization.

Globalization, however, although a recent concept, has in a sense been taken place since time immemorial, at least in the movement of the various religions beyond their respective borders. The criticism could be made that some of the authors are perhaps overly preoccupied with the glory of the past. In this respect, they fall short and have not addressed the relevance of God in the most present and satisfactory way.

—Thu En Yu

Thu En Yu is Principal of Sabah Theological Seminary, in Malaysia, an interdenominational institution with multinational mission partners.

Blood Ground: Colonialism, Missions, and the Contest for Christianity in the Cape Colony and Britain, 1799–1853.


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中国文化与穆斯林在现代埃及：长期的基督徒与穆斯林之间的斗争


通过斯. S. 哈桑的视角，一位著名的埃及穆斯林女性，照亮了现代埃及基督徒在中东文化中的故事。写作作为一个“争议性”的书，她在以色列，她提供了一个关于现代埃及基督徒的最新研究。她研究的重点在上埃及，主要研究基督教徒来自中下层背景。她的研究聚焦于科普特教会，阐释了科普特教会的文化与信仰。她提出了一个关于科普特教会历史的见解，即科普特教会的历史。根据哈桑，基督教的重新皈依是科普特教会的基石。
context. The final questions addressed concern democracy and empowerment of women in the church, issues still in their early development.

Hasan concentrates on the process of modernization in the Coptic Church. The spiritual motives and inspiration behind such a dramatic renewal are therefore not explored; instead, a systematic approach to transformation is suggested. The question of spiritual substance behind this Coptic reformation has yet to be studied.

Hasan’s candid and well-researched work is an important contribution to understanding the church in today’s Egypt, which continues under the threat of discrimination. In its scholarship and empathy, this book could represent a helpful step toward changing the title’s words “Christians versus Muslims” to “Christians and Muslims” in modern Egypt.

—Paul-Gordon Chandler

Paul-Gordon Chandler, Rector of St. John’s Anglican Church in Maadi/Cairo, Egypt, is the author of God’s Global Mosaic (InterVarsity Press, 2000).

Creating Christian Indians: Native Clergy in the Presbyterian Church.


Events of history—well documented or not—allow for varying interpretations. This is certainly true of the events described in Creating Christian Indians, by Bonnie Sue Lewis. The creative way that Nez Perce and Dakota pastors addressed themselves to ecclesial structure in this story of Presbyterian Native mission provides an intriguing glimpse into the challenges of the time. But even as I appreciate the success, in contrast to so many others, and even as I marvel at the resilience of these Native “men of God,” questions come to mind. Did an indigenous expression of Christianity truly arise in these mission contexts? Did the Native leaders exercise authentic governance over the affairs of their ministry and their churches? Was the mission really successful? Lewis’s work comes to the conclusion that it was. The evidence, however, suggests an alternate reading of events.

If numbers of ordained clergy alone were a substantive measure of an indigenized church and a successful mission, this truly is a result to be excited about. A significant number of men were ordained to the ministry. Their acceptance in the wider church as peers among equals, however, was, by the author’s own description, a struggle of epic proportion. Going around and not through Presbyterian policy, Native pastors frequently found ways to get things done, which only demonstrates Native ingenuity. But was it indigenous, or simply expedient. Was it “successful,” or merely tolerated? This is not altogether clear. At a point in the narrative when Indian-initiated revival is co-opted by non-Native missionaries (paternalism abundantly evident!), we are left, once again, to question the author’s claim.

In the end, Lewis leaves us to wonder at the present state of the Native church. How has historic mission left it to fare within the wider Presbyterian Church today? Overall, her presentation is helpful, the conclusion challengeable.

—Terry LeBlanc

Terry LeBlanc, a Mi’kmaq/Acadian who lives west of Edmonton, Alberta, Canada, presently serves as National Ministries Director for My People International, a ministry to Native North Americans. He has served in mission for over twenty-five years.

World Christian History

John Coakley, Andrea Sterk, editors

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“An excellent scholarly study which will be of great use to university students of Christianity.”

—W.H.C. Frend, in Theology (UK)


Norman Thomas has impressive credentials as a missions bibliographer. From 1965 to 1999 he served as book review editor of Missiology, and he chaired the Documentation, Archives, and Bibliography Working Group of the International Association for Mission Studies from 1988 to 1992. In that capacity he undertook the compilation of an international, annotated bibliography of contemporary books on missiology, a project on which he and an editorial board of thirty-six worked for eighteen years.

As published, this bibliography has several serious flaws. The editor refers to the bibliography as a “database” (pp. xvii, 873), and doubtless the printed book was produced from an electronic database. The editor also refers to the development of subject headings (p. xvi), but there is no subject access in the printed version beyond the twenty general categories into which it is organized and their subdivisions.

One might contrast this publication with the database developed by the Centre for the Study of Christianity in the Non-Western World at the University of Edinburgh, “Cumulative Bibliography of the International Review of Mission” (http://webdb.ucs.ed.ac.uk/divinity/cmb/). This database includes books and journal articles published on mission, or of general interest to missiologists, including coverage from 1912 to the present. Like the International Mission Bibliography, it is a classified bibliography. Unlike the International Mission Bibliography, it has keyword and subject indexes, and it is updated on a regular basis.

The potential for this work is great, as it brings together what the editors consider to be the most important works on missiology for a forty-year period, with annotations. It is unfortunate, however, that the publishers issued it as a stand-alone monograph; they might have linked it to a searchable Web site or, at the least, included a searchable CD-ROM with the publication. Given the nature of the work, one can only hope the publishers will see fit to do so at some point.

—Paul F. Stuehrenberg

Paul F. Stuehrenberg is Librarian, Yale University Divinity School, New Haven, Connecticut.

Artisans of Peace: Grassroots Peacemaking Among Christian Communities


This creative volume appeals to both heart and mind. Its well-structured format of narrative, background, and analysis provides activists with a theoretical base to evaluate and better focus their work, as well as giving researchers a cross section of contemporary case studies to further test and challenge theory. All readers will

—Paul F. Stuehrenberg
benefit from the wealth of clear information and the passionate appeal.

Books like Artisans of Peace have the potential to challenge the many thousands of "good" persons who refrain from doing the little that is immediately possible out of fear that the task of peace is too complex and gigantic, or who prefer to leave everything to political leadership. Stories of simple, committed persons engaged in or concerned for peace initiatives through unexpected circumstances, conversations, incidents, and openings draw out hidden resources and generate a new spirituality among others. Given this movement, the all-important question of "timing" (pp. 16-17) could have been developed more compellingly.

Teamwork—from the earliest planning stages, through team research on grassroots collaboration, to team editing—is another prominent characteristic of the book. Even though this point may not have been intentional, it conveys the importance and impact of small groups, often lost sight of, in peace work. In this connection, a chapter on the concept of Christ’s "little flock" (Luke 12:32) and an elaboration of "doing theology," a persistent reminder of the churches in the South, would have been yet more encouraging to persons and groups engaged in peace work.

The chapter entitled "The Theology of Power and Spirituality of Empowerment" merits special mention. The analysis it offers on types and the theology of power is a must not just for peace workers but also for clergy, counselors, teachers, politicians—really, for all thinking humans! I recommend starting first with this chapter.

A subject index would have been of help to the student of peace studies. Ideas, themes, and concepts distributed throughout the book require connections.

This book will serve as a timely inspiration and useful resource for all persons engaged in or concerned for peace.

—Duleep de Chickera

The Right Reverend Duleep de Chickera is the Anglican Bishop of Colombo, Sri Lanka.

Dictionary of Christian Denominations.


Peter Day, an Australian-born member of the Russian Orthodox Church who lives in England, has produced a helpful guide to a wide range of Christian churches and movements, both contemporary and historic. Concern for history means that many articles treat groups no longer in existence, like the Euchites of the fourth to seventh centuries (eastern Mediterranean regions), two different groups of Abrahimites (one from ninth-century Syria and the other from eighteenth-century Bohemia), the Methodist Episcopal Church (predecessor of the United Methodist Church), or the Methodist New Connexion (which folded into the Methodist Church of Great Britain). Treatment of Orthodox churches is especially strong (e.g., extensive articles on the Romanian Orthodox Church, the Romanian Orthodox Church of America, and the Romanian Orthodox Episcopate of America).

Coverage of non-Western churches is spotty (e.g., only two short paragraphs on the Zion Christian Church and all other Zionist churches in southern Africa) but also helpful for what is present (like the articles on United or Uniting churches in Brazil, the Falkland Islands, India, Japan,

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the Marshall Islands, Namibia, the Netherlands Antilles, Nigeria, the Philippines, South Africa, Zambia, and Zimbabwe). The short article on Pentecostals is very brief and mostly extracted from Barrett, Kurian, and Johnson’s World Christian Encyclopedia. Entries on some of the individual Pentecostal denominations are better, though many significant representatives seem to be missing.

Sometimes the proportionate use of space is odd, as with long articles on the Convulsionaries (an eighteenth-century Jansenist sect) and the Cooneyites, also known as the Black Stockings and the Nameless House Church (a twentieth-century fundamentalist movement), but no separate treatment of Anglican churches in Nigeria, Uganda, or Kenya. One page is given over to the Roman Catholic Church. The absence of bibliographies detracts from the volume’s usefulness, but it is still a welcome resource for what it does contain.

—Mark A. Noll


Allowing for “dissertations which may have escaped our attention” (p. 17), the total of eighty-seven is impressive. That seventeen were completed in African institutions is not insignificant, for few students have the means for postgraduate research in the field.

Curiously, the most revealing finding is the African researchers’ acceptance without challenge of Western historical-critical approaches to the Old Testament. Holter puzzles over this realization (pp. 97, 102, 109, 114). None shows serious use of the African context as resource for interpretation or indicates that the African world, with its awareness of a transcendence that is “larger” than what the Western Enlightenment outlook allows for, can illuminate the Old Testament, probably because most of the dissertations were produced at Western institutions.

A further finding relates to translations. Though several classic translations were produced on African soil—the Greek Septuagint, the Old Latin, the Coptic, and the Ethiopic—this heritage is not reflected “beyond a mere programmatic rhetoric” (p. 110). Here too, Holter can be criticized. Into the future, he can foresee African interaction only with “the material and methodology of the global guild of Old Testament scholarship” (p. 114), namely, the Western guild! How such a future will invigorate African Old Testament scholarship is hard to see. Holter has no expectation that African scholarship will interact with African receptions of the Old Testament occurring predominantly through Scriptures in indigenous languages. African scholars will do well to be alert to this reality on the ground, lest they alienate themselves from the “living world” of the Old Testament in contemporary African experience.

—Kwame Bediako

Kwame Bediako, a Ghanaian, is Executive Director, Akrofi-Christaller Memorial Centre for Mission Research and Applied Theology, Akropong-Akuapem, Ghana.


When the Evangelical United Brethren Church merged with the much larger Methodist Church in 1968, over a century
of significant EUB mission history was in danger of being lost. In this comprehensive overview Steven O’Malley, professor of Wesleyan Holiness history at Asbury Theological Seminary, helpfully preserves this history. The book is the fourth in a projected series of six volumes that document and update the mission history of United Methodist’s various antecedent groups.

The EUB Church existed as such for only twenty-two years, the period that is the main focus of this volume. But O’Malley summarizes also the mission work of the groups that formed the EUB in 1946—the Evangelical Association and the United Brethren, groups with German Pietist and (in the case of the UB) Mennonite roots tracing back to the late 1700s.

O’Malley stresses the “indigenous and cooperative approach” (p. 30) that marked EUB missions as part of its inheritance from Pietism, “traditional EUB optimism” (p. 46) tracing back to Pietist hopes for “a more glorious state of the church than ever has been” (p. 2). EUB missions did in fact leave a remarkable heritage of indigenous and ecumenical endeavors (particularly in China, Japan, the Dominican Republic, and the Philippines), despite some failures. At the time of merger in 1968, EUB mission work was generally more ecumenical than were Methodist missions; the EUB had helped form a number of united churches—in the process losing its own identity. O’Malley shows how EUB mission was motivated by a theological vision of the kingdom of God, yet he is candid in acknowledging that the church did not always live up to its vision.

O’Malley also covers the significant EUB work in Germany and its extensive home mission work in the United States, such as the Red Bird Mission in Kentucky.

Protestantism and Politics in Korea.


In Protestantism and Politics in Korea, Chung-shin Park, professor of Christian studies at Soongsil University in Seoul, explores the sociopolitical issues surrounding the inception, initial growth, and development of Protestant Christianity from the late nineteenth to the late twentieth century. Park makes the point that before 1919, Protestantism was a radical force because its social criticism appealed to the dispossessed elite and oppressed classes. Church leadership after 1919 was conservative, which he attributes to the institutionalization of the church, when the leadership sought to preserve Protestantism’s newly achieved status of respectability. During the 1950s, Park claims, Protestantism under Syngman Rhee achieved sociopolitical dominance because the most influential members of the political leadership were Protestant, a situation that changed after 1961 under Park Chung Hee and his successors, when the bonds of religious affiliation were dissolved.

Although there is much food for thought here, the book is not free from criticism. Park unwittingly takes Korean Presbyterianism to mean Korean Presbyterianism and thereby ignores the

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importance of the denominational factor. In his discussion of the 1970s and 1980s, Park stresses the role of the church leadership over the laity, yet in my experience the laity were more politically and socially engaged than the formal Protestant leadership. In revising his 1987 dissertation, Park should have been taken the story down to the present. In the 1990s two leading former dissidents assumed the presidency. Was the Protestant relationship to the political culture the same as under Syngman Rhee? If not, why not?

Despite these criticisms, Park’s book makes an important contribution to the study of the sociopolitical history of Korean Protestantism and will appeal to scholars of East Asian political history as well as to missiologists.

—James Huntley Grayson

James Huntley Grayson, Professor of Modern Korean Studies in the School of East Asian Studies, University of Sheffield, England, was a United Methodist educational missionary in Korea from 1971 to 1987.

The Meaning of Life in the World Religions.


Love, Sex, and Gender in the World Religions.


Ethics in the World Religions.


These books are the first three volumes in the Library of Global Ethics and Religion. They each consist of papers presented at conferences held at Chapman University in Orange, California, in 1997, 1998, and 2000. Huntington, Francis, and Griset Lectureship funds were used to sponsor all three conferences; the last was also sponsored by Loyola Marymount College of Liberal Arts and its Program in Asian and Pacific Studies.

The spirit of these conferences arises from an evident desire to find ethical universals among the world’s religions, while at the same time showing critical respect for differences of expression of those same universals in the discrete
religious traditions. They offer a “pluralistic and global perspective on questions of religion and ethics” (*Meaning of Life*, p. xv). The first volume is dedicated to John Hick and Huston Smith, the second to Julius Lipner and Arvind Sharma, and the third to Keith Ward and Chris Chapple. The editors are professors in the religious studies department of Chapman University.

The volumes follow a consistent pattern. After two or three introductory articles setting the context of the issue (meaning, gender, and ethics) and its relationship to religion, scholars of Western religion give a Jewish, Christian, and Muslim view of a subject, followed by scholars of Asian religion giving a Hindu, Buddhist, Jain, and Chinese view. Articles are then presented that give a cross-religious view and global views. The content of the articles is excellent.

It’s hard to imagine a better collection of scholars to address this fundamental issue of ethical cooperation among religions in order to address the problems of the world as they relate to meaning, gender, and ethics. Contributors are almost all from university religious studies departments, and almost always write from the perspective of religious studies scholarship. The intriguing thing about these collections, however, is that even though great pains have been taken to focus on the greatest scholars of religion the (largely) Western world has to offer, a very clear “theological” motif emerges, one the authors argue with zeal, passion, and what Michael Polanyi called universal intent.

Put it another way: although the “missionary” (in the traditional sense of advocating a religious position of a tradition to nonadherents in the hopes of their becoming adherents) point of view has been scrupulously left out of this work of scholarship, a “new mission” emerges. This new mission not only argues its “tradition” with skill and power, but it also questions all other missions as illegitimate; that is, traditional missionaries are not wrong just in terms of the content of what they say, but in their very attempt to advocate the rightness of a single religious tradition.

Readers of the *International Bulletin of Missionary Research* will resonate with the missionary intent of these volumes and will probably agree with much of the global ethical agenda presented. They will find curious, however, the ignoring of Buddhist, Christian, Hindu, and Muslim mission attempts to address the same issues from their very different perspectives, and the implicit rejection of those attempts as somehow illegitimate. Perhaps a better, more fruitful approach would be to acknowledge the universality of “mission” in all the religions, and then use the considerable scholarly skills evident in these volumes to help the individual religions differentiate good mission from bad mission, both of which are present in abundance in the history of world religion. And perhaps even include the religious in those scholarly endeavors?

—Terry C. Muck

Terry C. Muck is Professor of Missions and World Religions at the E. Stanley Jones School of World Mission and Evangelism at Asbury Theological Seminary, Wilmore, Kentucky.

Correction (April 2004):

See www.christian-research.org.uk.
Study with Patrick Johnstone

Fall 2004 Senior Mission Scholar in Residence

In September 2004, OMSC will welcome Patrick Johnstone, editor of Operation World, 21st Century Edition (2001), as the senior mission scholar in residence. He is also author of The Church is Bigger than You Think: The Unfinished Work of World Evangelisation (2000). Johnstone, who will be accompanied by his wife, Robyn, was director of research for WEC International, Buckinghamshire, England. He will provide leadership in OMSC's study program and be available to residents for counsel regarding their own mission research interests.

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Towards an Intercultural Theology: Essays in Honour of Jan A. B. Jongeneel


In 2003 the outstanding Dutch theologian and missiologist Jan A. B. Jongeneel retired from his professorial chair at the University of Utrecht. Marking that occasion was the publication of Towards an Intercultural Theology, a collection of essays dealing with a wide range of topics within the fields of missiology and intercultural theology. This diversity will make the book a unique resource and reference work for everyone who is concerned with world Christian mission.

A central question considered in the volume is whether missiology can be replaced by intercultural theology. This issue is raised explicitly by Frans Wijzen, a missiologist from Nijmegen, in his essay “New Wine in Old Wineskins? Intercultural Theology Instead of Missiology.” His conclusion is that there is still need for both disciplines, between which one ought to discern. He observes the following: “In the western world there are faculties of theology, but their professors consider themselves to be scientists of religion; in the southern hemisphere there are departments of religious studies, but their professors consider themselves to be theologians” (p. 45). The motivation for keeping missiology as a discipline in its own right, as Wijzen views it, “is the perspective of the dialectical relation between what missionary practice is and what it should be” (p. 47).

On intercultural theology the book contains several contributions, among which we find a brief but clarifying reflection on the term itself in an essay by Walter Hollenweger. Here he points out, what should be rather obvious, that “intercultural theology starts from the insight that all theologies—including the biblical ones—are contextually conditioned” (p. 90).

Given that Jongeneel has been an active advocate of missiology as a distinct subdiscipline within theology, the main theme for this Festschrift will surprise no one. Besides the essays on the theme, the book contains both a substantial biography of Jan Jongeneel, written by Tom van den End, and a selective bibliography of his works, compiled by Martha Frederiks.

—Hans Rognstad

Hans Rognstad is a parish pastor and dean in the Lutheran Church of Norway. He has been chairman of the board of the Nordic Christian Mission to Buddhists, now Areopagos, in which he continues as an active member.
WITNESSES TO THE ENDS OF THE EARTH

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How to Develop Mission and Church Archives. Ms. Martha Lund Smalley, Yale Divinity School Research Services Librarian, helps missionaries and church leaders identify, organize, and preserve essential records. Eight sessions. $145

September 20–24
The Internet and Mission: Getting Started. In a hands-on workshop, Mr. Wilson Thomas, of Wilson Thomas Systems, Bedford, New Hampshire, and Dr. Dwight P. Baker, Program Director at OMSC, show how to get the most out of the World Wide Web for mission research. Eight sessions. $145

October 11–15
Doing Oral History: Helping Christians Tell Their Own Story. Dr. Jean-Paul Wiest, Research Director of the Jesuit Beijing Center and former director of the Maryknoll history project, and Dr. Jan Bender Shetler, Assistant Professor of History, Goshen College, Goshen, Indiana, share skills and techniques for documenting mission and church history. Cosponsored by Episcopal Church/Archives and Maryknoll Mission Institute. Eight sessions. $145

October 18–22
Nurturing and Educating Transcultural Kids. Ms. Janet Blomberg, of Interaction International, helps you help your children meet the challenges they face as third-culture persons. Cosponsored by Baptist Convention of New England, Presbyterian Church (USA) Worldwide Ministries, St. John’s Episcopal Parish (New Haven), and SIM USA. Eight sessions. $145

October 25–27
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. $145

November 8–12
Christians, Jews, and Muslims: Stories and Images from a Shared History. Professor Andrew F. Walls, honorary professor, University of Edinburgh, and former director of the Centre for the Study of Christianity in the Non-Western World, looks at lasting images and powerful stereotypes created during the lengthy history shared by Christians, Jews, and Muslims, considering what they indicate for our understanding of Christian mission and witness. Cosponsored by American Baptist International Ministries, Christian Reformed World Missions, Episcopal Church/Mission Personnel, InterVarsity Christian Fellowship, Mennonite Central Committee, United Methodist General Board of Global Ministries, and Wycliffe International. Eight sessions. $145

November 15–19
The Nature and Mission of the Church After 9/11. Mr. Patrick Johnstone, author of Operation World and OMSC Senior Scholar in Residence, draws on four decades of service as an evangelist in Africa, translator, researcher, and mission leader to encourage the church of the twenty-first century and challenge it to relevant and effective ministry in mission. Cosponsored by Black Rock Congregational Church (Fairfield, Connecticut) and the U.S. Center for World Mission. Eight sessions. $145

December 6–10
Peacemaking as Christian Mission. Dr. Richard L. Deats, editor of Fellowship, brings thirty years of service in locations around the world with Fellowship of Reconciliation to examine biblical resources and provide practical tools for peacemaking in the name of Christ. Cosponsored by First Presbyterian Church (New Haven), Greenfield Hill Congregational Church (Fairfield, Connecticut), and World Vision International. Eight sessions. $145

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. $145

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