

Book reviews

Haustein J 2011. *Writing religious history: The historiography of Ethiopian Pentecostalism*. Wiesbaden: Harrasowitz Verlag. xvi +295 pages. ISBN 978-3-447-06528-3. Price €38.00.

This book appears at a time when there is an increasing interest being shown in the growth and development of the Pentecostal movement in Africa. It focuses on the Ethiopian context where Pentecostalism and charismatic Christianity have become prominent features of religious history in an area where traditional Ethiopian orthodoxy has remained aloof from the upsurge of both Islam and alternative forms of Christianity for many centuries. Apart from two early histories, this is the first recent substantial history of Ethiopian Pentecostalism written from a contemporary historical perspective.

What is distinctive about the author's methodology is its use of anthropological theory and terminology to communicate his 'Being There' approach which asserts authorship and authority ('author-ise') as it signifies his presence and his distinction from the others present and also provides a different form of representing past events. Here we have a form of participant observation which aspires to a certain kind of reflectivity through observation despite linguistic disability. This is employed alongside multifarious traditional historical methodologies including interviews, documents and personal impressions. This resulted in a move beyond traditional historiography whereby Pentecostal identities are constructed and maintained in the Ethiopian church scene, both past and present.

The first chapter explores the parameters of Ethiopian Pentecostalism which appeared only in the mid-twentieth century, first of all as an underground movement and from 1991 as an active expression of Ethiopian Protestantism which interacted with its denominational neighbours and as a separate entity within diverse political, legal, ideological and historical contexts which are examined in which Pentecostalism experienced both oppression and liberation. This is followed by a discussion of the history of Pentecostalism and its sources. Prior to the Ethiopian revolution in 1974 there were no histories. Post revolution, the first histories were produced by expatriate missionaries; these were quickly followed by indigenous histories. They all reflect the oppressive situation under the empire and the relative freedom following the 1974 revolution and relate to the contemporary context. More recent histories indicate that the rise of a many voiced Pentecostalism needs to be situated within a broader narrative of Protestant growth as well as the transition from an imperial government to a pluralist democracy. The issue of linguistic representation as a basis for

historical fact has received scrutiny from a number of perspectives eg. postcolonial studies and is integral to historiography as a source for material evidence and the manner in which it is represented are fundamental to historical discourse since the fact and its narrative give meaning to one another.

Chapter two discusses histories relate the growth and development of the Pentecostal movement to the earlier missionary endeavour. The missionary contribution may be summarised as a study of legacy and influence alongside the historical idea of missionary independence as emancipation from the missions. Chapter three looks at how these histories use revival movements to form a consolidated account of the origins of Pentecostalism. Chapter four analyses the narratives of the persecution of Pentecostals under the closing years of Haile Selassie's rule and how persecution and politics are represented. Interestingly, in all its engagements with the state authorities the author discerns three foundational narratives – a foundational critique of the system integrated into a persecution plot, a deep spiritual endurance based in the conviction that this is part of a divinely determined history and the call to negotiate a resolution within the established political dispensation. Chapter five examines the period following the revolution and attempts to relate the persecution of the charismatic movement to its overt expression. The conclusion focuses on historiographical questions.

This volume is a significant contribution to African historiography and an important addition to our knowledge of the Pentecostal scene. It unfortunate, however, that it does not live up to its early promise to focus on an approach based in 'being there'. This would have provided an innovative dimension that could enhance many such histories that are in process. Nonetheless, this does not detract from its value.

Reviewer: Prof GA Duncan, Faculty of Theology, University of Pretoria, PRETORIA, 0002.

Jørgensen K 2012. *Equipping for service: Christian leadership in church and society*. Oxford: Regnum. xiv +150 pages. ISBN 978-1-908355-06-5. No price quoted.

A few years ago, I undertook a course in Leadership and Management the concept of servant leadership was well to the fore. However, this was presented as a secular contribution, with copious references to Robert Greenleaf's significant work in this field, to such an understanding of leadership. It was unbelievable that this biblical approach to leadership was passed off as a recent development in the secular realm. The author of this book had many years of experience of leadership in church and mission in various contexts globally and writes in a manner that integrates scriptural witness, philosophy and contemporary management theory. This demonstrates that he is a 'reflective practitioner. This book might be described as a by-product of the Third Lausanne Congress held in Cape Town in 2010, where Christian leadership was at the forefront of many discussions.

The Christian concept of diakonia (service) lies at the heart of this approach to leadership and underpins the entire work. For a book of its relative size, it is packed with a comprehensive array of topics to be considered in leadership formation, including the need for leadership, theories and models, a theology of servant leadership, the identification and promotion of leaders, team leadership, management and leadership, strategies and planning and models for training. But what is especially significant here is that the author tackles the thorny issues related to leadership with sensitivity and adherence to biblical truth – issue which include gender and leadership, and leadership in society and culture. The book ends with the author's attempt to project types of good leadership practice and summarises his thesis that all that is required for good leadership is 'to have a heart for people'.

The only jarring note I found in this book is related to the issue of spiritual conflict and the assertion that 'a Christian leader must know how Satan attacks at the personal level, in human relations and through witchcraft and evil spirits' (p.14). This almost put me off reading further. As someone who has served outside my country of origin for many years, I found this statement both presumptuous and theologically dangerous and could have negatively influenced my evaluation of the chapter on leadership and culture.

Yet, despite this, I was glad that I read on for this book still does have a value for anyone involved in church leadership and that should involve all of us called to Christian service in mission.

Reviewer: Prof GA Duncan, Faculty of Theology, University of Pretoria, PRETORIA, 0002.

Farhadian CE (ed.) 2012. *Introducing world Christianity*. Oxford: Blackwell. x +280 pages. ISBN 978-1-4051-8248-5. Price \$39.95.

For some time we have been lamenting the absence of historical work which takes serious account of advances in the social sciences. Individual monographs focussing in specific context have appeared but here is the first attempt to apply this approach to global Christianity and as it does so it takes substantial account of the missionary contribution and avoids simplistic conclusions based on unsubstantiated generalisations. Throughout there is strong interaction between history and the social sciences in discussing the contribution of Christianity to the transformation of society. This is a composite work drawing on the expertise of experts in their field mainly from the (north) Americas

The editor introduces the central theme by posing the question ‘What difference has Christianity made in the world?’ (p.3) This is aligned to the development of indigenous forms of Christianity in global perspective. Thereafter, the book is arranged in five parts – Africa, Europe, Asia, Americas and the Pacific. Interestingly, Europe is not dealt with first. Africa may have been chosen as perhaps the earliest prime location of Christian advance. Each part is then divided into sub-sections. Europe is dealt with in only two chapters while almost all the others have four. The balance is certainly skewed in favour of those parts of the world where Christianity has made significant advances in recent history. One thing that becomes immediately obvious is the importance of the role of religion in shaping modern cultures globally. Perhaps the exception is western Europe where religion continues to decline except under the influence of diasporic communities. Foremost among these are Islam and Christianity with a more overt role being assigned to religion in politics, business and the public sphere. Islam’s impact is predominantly among established populations, while Christianity’s is more diffuse and reaches to new lands. While financial power still resides in the West, even media power is being adopted on a large scale particularly in Pentecostal circles. It also becomes apparent that while Islam and mainline Christianity appeal mainly to a middle class culture the rapidly rising Pentecostal brand appeals to a poorer less well educated population and promotes a significantly more conservative evangelical theology especially as it relates to gender and sexuality issues. A concluding chapter by Robert Woodberry brings the volume to a close by evaluating the history, spread and social influence of world Christianity by surveying ancient African and Asian Christianity and its social impact, Christianity during the European colonial period and its social consequences, the social and religious outcomes of missions during the colonial period, ‘postcolonial’ Christianity and its social influence, contextualisation and indigenisation and religious persecution and violence. While it is generally positive in its assessment we cannot help but agree

with the pessimistic conclusion regarding the ‘isolation of European “Christendom”’. Gladly, however, this is a tale of renewal and revitalisation. This book offers an exciting new approach to the history of world Christianity compared with books of an earlier generation which, good though they may have been, simply recounted the narrative events of past church history within an exclusive discipline. It is unfortunate in the choice of writers, few have been chosen from among indigenous scholars. Nonetheless it will become an excellent resource for serious scholars of contemporary Christianity.

Reviewer: Prof GA Duncan, Faculty of Theology, University of Pretoria, PRETORIA, 0002.

Nielssen H, Okkenhaug IM & Skeie KH 2011. *Protestant missions and local encounters in the nineteenth and twentieth centuries: Unto the ends of the world*. Leiden: Brill viii +337 pages. ISBN 978-90-04-20298-6. No price quoted.

It is interesting to note that the subtitle of this book is the same as the title of a book by leading Scots historian, Prof Tom Devine, published in the same year: *To the ends of the earth: Scotland’s global diaspora*. Though one is history and the other mission history, and although the Scots have been intrepid emigrants, and hence, immigrants, they are not alone, certainly in the world of missionary enterprise. This particular book deals with the often overlooked aspect of trans-national mission. What is innovative is that the contributors come from a variety of disciplines. They offer an interesting range of case-studies within an developing Christian empire. But side by side with this, missionaries operated as agents of nation states and this book serves to show how the national and transnational relationships were linked. This is a departure from more traditional approaches which viewed mission from national and denominational perspectives and took little account of missionaries as emissaries of globalisation who affected social processes at home and abroad as they, organisations and movements spanned out from western Europe as Christian expressions which were central to novel World Cultures through work in health, education, ethnography and aid work. It was in such contexts that inconsistencies arose between mission, nationalism and colonisation particularly between their opposing and sometimes ambiguous concepts of Empire.

One of the emerging themes is the manner in which the ‘self’ and ‘other’ were conceptualised. Mikaelsson explores this through an analysis of missionary biographies. Ustorf analyses the paradoxes in the contrasts between these same categories, while Nielssen discusses comparisons and contrasts in the works of Lars Dahle (Norwegian) and James Sibree (British). Marten challenges the use of ‘self’ and ‘other’ by arguing that they

are tied to a colonial interpretation as he attempts to re-imagine the concepts of metropole and periphery.

Another theme is the impact of missionaries to socio-cultural transformation in the sending nations. Sandmo demonstrates the potential for conflict between discourses in missionary and medical practice and theory and how they became politicised. Okkenhaug picks up the influence of reciprocal processes in the role played by missionaries in the construction of the Armenian nation through participating in creating and strengthening of boundaries and hierarchies. The theme of indigenous socially transformative projects is reviewed in the papers by Henningsen, Murre-van den Berg and Skeie in situations where local people appropriated Christianity for their own purposes in cooperation with as well as in opposition to missionaries under the influence of the indigenous context. The role of women is reducing the boundaries between the public and private domains in mission practice. Livne demonstrates this in her study of Annie Royle Taylor. Mikaelsson and Brouwer show how women did not simply engage in women to women mission but expanded the function of women in the public sphere. Gaitskell, Possing and Ustorf employ the genre of biography to explore the work of missionaries and global mission history revealing the significant element of personal choice. This genre can perform a rallying point for interdisciplinary work and also a humanising force in historical study.

This study provides a link from mission to development through the formation of a global consciousness (despite its negative over- and undertones. It is a work of great erudition for the scholar rather than the student. However, it makes a substantial contribution to the interdisciplinary mission history.

Reviewer: Prof GA Duncan, Faculty of Theology, University of Pretoria, PRETORIA, 0002.

Wild-Wood E & Rajkumar P (ed.) 2013. *Foundations for mission*. Oxford: Regnum vi + 309 pages. ISBN 978-1-908355-12-6. No price quoted.

This book is yet another edition to the emerging corpus of material from the preparation, duration and aftermath of the Edinburgh 2010 world missionary conference. Here we have a valuable resource for discussing the very basics of mission. On what base is the mission of the triune god built. We are offered an innovative threefold answer: exploring experience (despite the lack of clarity in defining experience) , exploring the bible (according to which hermeneutic, geographical location and definition of mission) and exploring theology (from different traditions with a primary focus on the doctrines of the Trinity and the Holy Spirit). We are fairly used to exploring the latter two, but the exploration of experience is a new mark

of the foundations of mission. Finally, there is an attempt to review the possibility of bringing these approaches together through time and space pointing to the possibility of marking pointers into the future taking account of divergences in traditions. Two appendices are included which are taken from other sources for the conference.

In Part One, Price and Richards paper is helpful in its query regarding the foundation for mission have and meaning, and therefore relevance, beyond the lived experience of Christians particularly with regard to mission and justice. Mitchell's article raises interesting questions for reflection, including the degree to which African Americans have been encouraged to discern their own involvement in their own history and the formation of their own identities through the study of other religious traditions. Her overall aim is to clarify that 'Critical historical inquiry informs, reforms and transforms' (p.44) in a context where their participation was not limited by slavery, but where the institution of slavery has moulded contemporary American religion. In this we are all in a process of becoming through empowerment.

In Part Two, Jacque Matthey's contribution offers an example of the use of experience focussing on the book of Proverbs, demonstrating that it is possible to blend biblical and experiential insights in the search for a basis for mission outreach. Writing from an Orthodox perspective in Part Three, Vassiliadis expresses a traditional approach to mission as a 'liturgy after the liturgy' (p.158), as the people (church) going forth in a mission of *shalom* (reconciliation) as pilgrims brining the kingdom as authentic reality. This approach brings the pneumatological and the eschatological together. We are given an enticing glimpse into the World Evangelisation conference from Lausanne, held in Cape Town, also in 2010, in Part Four. It becomes clear that these two conferences operated on very different bases, with the Cape Town conference being much larger and possible greater in impact. While Edinburgh was progressively reduced in size, representation and scope, privileging the wealthy West, Cape Town adopted an expansionist approach which succeeded in spite of a severe global economic recession.

In the Introduction, the editors refer to 'The calling of God's creatures to participate in God's love and care for the world is our mandate' (p.3). This is somewhat at odds with the actual events of Edinburgh 2010 when an officer of the conference was banned from the meetings and at least one delegate left the conference due to the bad feelings engendered by this. They also correctly affirm that 'The 1910 conference marked a transition between missionary eras' (p.3). I wonder of this will be said of the 2010 conference – I doubt it.

One of the interesting observations regarding this subject is the relatively little impact this conference has made compared with the Cape Town

conference of the One would hope that Edinburgh 2010 has had a greater impact than just being an on paper resource for future missiologists. Despite my points of critique, this is a valuable addition to the emerging library of works on contemporary world mission, particularly when it is understood that they are not merely academic papers but arise out of the lived experience of mission encompassing peoples throughout the world.

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Pearson SC (ed.) 2010. *Supporting Asian Christianity's transition from mission to church: A history of the Foundation for theological education in south east Asia*. Grand Rapids: Eerdmans. xvi + 442 pages. ISBN 978-0-8028-6622-6. Price \$34.00.

Here is a book that adds substantially to our knowledge of Protestant missions in south-east Asia and to the growth and development of theological education opportunities in particular, especially in the field of contextual theology. It is narrated in considerable detail and focuses on the broader issue of the shift in emphasis in American mission from mission to church aiming at a change in paradigm from traditional mission to 'partnership'. It encompasses the transformation of missions, churches and educational institutions from the Second World War and locates these developments in the context of revolution and colonisation as the Christian community struggled to form indigenous leaders within a complex context replete with a mix of cultural, political and religious agenda.

The larger part of the book is devoted to an examination of the history of the Board of Founders of Nanking Theological Seminary and its successor agency, the Foundation for Theological Education in South East Asia (FTESEA). This is done in seven chapters. During this period, the region underwent radical political change and this challenged these organisations to constantly evaluate their modus operandi in the light of changing circumstances, not least the growth and dynamism of the faith, and become more open to evolving more Asian forms of expression. This was a multi-denominational experience and a positive manifestation of common witness. This work is based on primary sources and personal recollections. Hence, it offers the first comprehensive account of the topic. It also moves beyond the organisational component to describe the contributions of significant individuals, not least the contribution of John Fleming, Kosuke Koyama, Emerito Nacpil and Choo Lak Yeow. Valuable though this part of the book is in terms of narrative, what is lacking is a comprehensive analysis of the events. In chapter one, the drawn out story regarding the Wendel family bequest to Nanking Seminary, which is vital to the development of theological education in south east Asia, is interesting though somewhat superfluous to the main thrust of the book. This may not

be surprising when we take account of the process of writing the history. Following an attempt by an academically gifted member of the FTESEA, the project was handed over to an experienced historian whose manuscript was found to unacceptable in this form to a number of the foundation's trustees. It was then revised by the editor, also connected to the foundation. All of this, however, is rectified by Michael Noon in his chapter on 'The Association for Theological Education in South East Asia (ATESEA), 1959-2002: A Pilgrimage in Theological Education'. This is a more substantive contribution than what precedes it. Notwithstanding the above, this book makes a significant contribution to our understanding of developing trends within a particular field of the mission enterprise.

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Werner D, Esterline D, Kang N & Raja J (Eds.) 2010. *Handbook of theological education in world Christianity: Theological perspectives, ecumenical trends, regional surveys*. Pietermaritzburg: Cluster. xxix + 759 pages. ISBN 978 1 875053 87 2. Price ZAR

This monumental book is perhaps one of the least known but most important works emanating from the preparations for the Edinburgh 2010 world missionary conference. It's inspiration took only two years to materialise making it a work of substantial commitment. It is probably the most comprehensive exercise in gathering material on theological education on global perspective with a focus on the major themes at issue, contextual regional surveys and denominational perspectives ever undertaken within a positive ecumenical climate. Three markers define the approach adopted – quality biblical-theological education, authentic contextualisation and creativity. To these can be added various perspectives which mark recent developments in this field – interfaith dialogue, those with disabilities, HIV/AIDS, women, race, power and migration, post-colonial theological education and its relationship to the *missio Dei*. All of this comes under the umbrella of the framework of the Kingdom of God which is the prime objective of theological education.

The first section is devoted to significant themes including mission, gender, ecumenicity, innovative educational approaches and race, power and migration which reflect the enormity of change that has taken place during the twentieth century and into the twenty first. Not the least of these is the role of spiritual formation in education for the ministry, a very necessary yet much contested theme depending on the denominational perspective promoted. Then there is the *of bête noire* of theological education - finance. The second part moves to consider regional surveys. This part demonstrates the durability of ministerial formation in situations fraught with social,

political economic, cultural, ecumenical and inter-faith issues. Part three picks up the themes of denominational and confessional approaches to theological education and, strangely there are interesting common features throughout.

It is strange that there is not a greater emphasis on the viability and benefits of distance education. Yet, in addition to Mabuluki (chapter 14), it is good to have Nico Botha's (chapter 8) contribution on recent developments at the University of South Africa (UNISA) which attracts students from the global community. Outcomes based education has received much deserved criticism, although a more balanced critique would also reveal some of its benefits, particularly when aligned with a constructivist approach as Botha promotes.

This book will find a ready market among the target audience of theological educators, theological institutions and associations, church leaders, denominational boards, theologians as well as those who are involved in curriculum development and reflect on the history, diversity, challenges and opportunities provided by the need to prepare candidates for the wide variety of ministries that need to be exercised today.

It is apparent that while traditional approaches to ministerial formation are still prevalent, these have not remained unchallenged and transformed in many contexts. If ever there was an area of church life which demonstrates the ecumenical *semper reformanda* principle of the church universal it is the dimension of theological education in all its splendid variety. In addition, the low cost of this South African manifestation of the book makes it an extremely attractive purchase. In addition to being an excellent reference book it is provocatively stimulating and gives hope for the future of the church. All who read this can only offer strong support to the intention of the editors: 'May this book contribute to ecumenical networking, mutual solidarity and cross-cultural learning between theological educators around the world as they seek to work for the Kingdom of God and the unity of God's church on earth' (:xxvii).

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