2013 ... Because of their important contribution to mission studies, fifteen books on Mission Studies that were published in 2013 were selected by distinguished scholars around the world and identified in the *International Bulletin of Missionary Research, April 2014, p101*. THREE of these books were Regnum’s: *Contemporary Pentecostal Christianity: Interpretations from an African Context*, J Kwabena Asamoah-Gyada; *A Century of Catholic Mission*, Stephen B Bevans, Editor, and *Handbook of Theological Education in Africa*, Isabel Apawo Phiri & Dietrich Werner, Editors. This is something to be proud of! Congratulations to everyone concerned.

2014 ... Since January of this year we have published, to date, 19 books.


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**Roots and Fruits**
Retrieving Scotland’s Missionary Story

Kenneth R Ross


Scotland has played a major role in the worldwide movement of Christian mission. Equally, the missionary movement has played a big part in Scotland’s story. There have been many studies of particular people, places and periods which feature in this story. The distinctive contribution of this book is its attempt to offer a comprehensive and synchronic assessment of the movement as a whole. It examines the development of Scottish mission theory and practice from the formation of the Society in Scotland for the Propagation of Christian Knowledge in 1709 until the present day. It explores some of the leading features of the movement through original analysis from leading scholars in the field.

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**Diakonia As Christian Social Practice**
An Introduction

Knut Edvard Larsen, Knud Jørgensen, Kari Karsrud Korslien & Kjell Nordstokke, Editors


This book is a must-read for academicians, practitioners and leaders in the churches and theological institutions as it brings up new perspectives of diakonia in a changing global context. It is an ideal resource book for churches as they nurture and enhance their vision and commitment to diakonia, including critiquing their current approaches.

*From the foreword by Agnes Abuom, Moderator of the World Council of Churches*
Conflict Transformation
Churches in the Face of Structural Violence in Northern Nigeria
Ayuba Mavalla

Both Christian Missionaries and Indigenous Christians believed that their fundamental role is evangelism. However, the provision of education and health services are often done as an opening wedge for the Gospel. The revenue accrued from these projects is seen as an advancement of the Gospel. Rarely do the Christians perceive these development projects as means of transforming structural violence.

Power and Partnership
Knut Edvard Larsen & Knud Jørgensen, Editors

The purpose of this book is to focus on faith-based development with a particular emphasis on the question of power; to deal with the dark sides and the positive sides of power and partnership and how the two interact; to present relevant case studies on the topic from some of the world religions, and to publish new material and insights on the interdisciplinary debate on the topic, and thus fill a vacuum in the general discourse on faith-based development.

Stopping the Traffic
A Christian Response to Sexual Exploitation and Trafficking
Glenn Miles, Christa Foster Crawford, Editors

How do we even begin addressing such an important – and yet overwhelming – task? If you are a practitioner striving to assist victims or a faith-based organization wondering how to get involved you may be wrestling with questions like: How should we go about working with exploited people? Where should we focus our response? How do we deal with the challenges? This cutting-edge book brings together practical advice and strategic insight from more than 40 global experts and experienced practitioners who thoughtfully explore how best to answer these questions and more. Stopping the Traffic is for everyone who wants to go beyond merely knowing that something must be done to a deeper understanding of how we can more effectively bring an end to exploitation.

Jesus and the Resurrection
Reflections of Christians from Islamic Contexts
David Emmanuel Singh, Editor

The idea of a trilogy containing reflections by Christians living in Islamic contexts was born in 2004. The first volume on Jesus and the Cross appeared in 2009. The second volume, Jesus and the Incarnation, was published in 2011. This third volume is concerned with the theme of resurrection. Our aim here is to build a bridge between Muslims and Christians with Jesus in the centre of the discourse. As an idea, ‘resurrection’ is shared by and is central to the eschatologies of Christianity, Islam and Judaism. In Islam, the belief in life after death, resurrection and the day of judgement are so central that they are considered to be one of its ‘Five Pillars’. Life has meaning because in resurrection, humanity will meet its maker on the Day of Judgement.
Contd … New in Regnum Studies in Global Christianity

Seeing new Facets of the Diamond
Christianity As a Universal Faith: Essays in Honour of Kwame Bediako
Gillian Mary Bediako, Benhardt Y Quarshie, & J Kwabena Asamoah-Gyadu, Editors

This collection of essays has sought to achieve a good representation of mentors, colleagues and disciples from around the world. The contributions come from a variety of countries, theological disciplines and perspectives, and represent either a direct outworking of his vision and initiatives or a connection with them. Taken together, they demonstrate Bediako’s conviction that the theological creativity emerging in Africa is also for the benefit of the mission of the world church. All the essays key into the general theme from contributors’ own particular perspectives and areas of specialisation and capture something of the vision that inspired Kwame Bediako, which he shared, and the legacy he has bequeathed.

Editorial Reviews

Contextualisation and Mission Training Engaging Asia’s Religious Worlds
Jonathan Ingleby, Tan Kang San & Tan Loun Ling, Editors

In this concise book, the eight contributors reflect on the various facets of the contextual missiological training in Asian religious frameworks. Their shared conviction which underlies the whole study is that holistic theological-cultural formation should enable Christian theology students as well as mission workers and practitioners to explore critically and engage skilfully with the multiple religious contexts of Asia, including Islam, Buddhism, Confucianism, and Hinduism. Lack of such a formation is blamed for the often minimal success that Christian missions from the West have had hitherto in impacting the religious worlds of Asia.

Issues discussed in the volume range from the theory of contextualisation through cross-cultural hermeneutics to proposals of the context specific training models. The book is arranged in two major sections: Contextual Frameworks and Engaging the Multiple Religious Contexts of Asia, each of which contains four articles. The first three papers are worth particular attention as they accurately set the theoretical background for further considerations.

In the first article, Tan Kang San looks at missiology through the lens of the fragmentation of theological education at large as well as the local global challenges that Asian contexts pose to both formal and non-formal mission training programmes. He describes the task of missiology in terms of investigating biblically and critically the motives and methods of mission to see if it fits the criteria of God’s reign in a particular cultural-religious context. Jonathan Ingleby’s focus is on the hermeneutical principle in relation to contextual mission training. In his provocative text, he accuses the Western approach to mission of domesticaing the gospel in order to accommodate and enhance regnant modes of knowledge, wherein the postulated normativity of theological claims is used de facto to exercise power. Ingleby’s take on contextualisation as primarily a matter of power structures brings a fresh and thought-provoking perspective on Christian self-awareness. According to the author, theology ought to understand itself as navigation which responds to, but does not produce or control, the weather. Consequently, those who engage in Christian proclamation must invite and enable hearers to imagine, i.e. to construct a new world. The following paper by David Miller in a way qualifies Ingleby’s call for ‘radical contextualisation’ by exploring the inevitable tension between ‘contextual mission’ and ‘faithful mission’. While the former resists importing an alien form of Christianity which would not flourish in its new setting, the latter avoids the traps of syncretism and heresy. The last contribution in that section from David Harley and concerns the content and the cultural factors of Asian missionary training programme. In terms of situating Christian mission within a contextual framework however, it is far less useful than the three previous articles.

Carol Walker whose text opens the second section of the book examines issues concerning Christian mission formation relative to witness to Muslims, and she points out that alongside generic theological and cultural principles the optimal introductory training should also include the use of (preferably region specific) case studies. In his ‘Lessons from the life of Karl Reichelt’ Rory Mackenzie does precisely that: he integrates the particular missiological ‘case’ with more universal Christological questions, which underlie the endeavours of all cross cultural missionaries. Mackenzie’s insightful analysis provide us not only with a comprehensive account of Reichelt’s mission in China and his interactions with Mahayana Buddhism, but also with a balanced evaluation of his missiological approach in the context of the contemporary challenges. Tan Loun Ling offers the ‘middle way’ model of missionary training in China which stems from the Confucian spirit of moderation and harmony. Finally, the Eastern pattern of thinking, which goes beyond all binary conceptions of ‘either-or’ for the sake of ‘both-and’ approach to reality, is elaborated in terms of mission training in the Indian context. In this last contribution, Christina Manohar rightly notices that mission starts with listening and therefore particular mission methods cannot be forced from outside, but need to emerge from the context.

(Con’d …)
The reason why I find the first three articles of the volume particularly stimulating is that their authors make us realize the extent to which deliberations on mission training are mutually correlated with and dependent on more primordial questions in philosophy and theology of religions, notably questions regarding the dialectical tension between the universal and the particular, which is so critical for our understanding of contextualization. Unless it is grounded in a critical reflection on ‘missiological essentials’ no training of mission workers will be capable of enhancing deeper and longer terms of engagements within the complexity of Asian social, cultural and religious systems.

In this sense, the volume in question certainly contributes to the ongoing conversation about conditions and implications, opportunities and threats of contextual mission. On the negative side, it is somewhat disappointing that none of the contributors mention ecumenical issues as a factor in contextual theology of mission. Furthermore, minor mistakes can be found in the Bibliography. However, all in all, this selection is to be recommended to everyone who resonates with Brian Stanley’s conviction that ‘Christianity is most true to itself when engaged in the risky business of mission’. Without doubt the book will leave its readers with much to ponder.

**Book Reviews:** Missionalia 41:2 (Aug 13)
Reviewer: Dr Jakub Uрабniak, Faculty of Theology, University of Pretoria

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**Handbook of Theological Education in World Christianity**

ISBN: 978-1-908355-88-0 | 759 pp | RRP £42.99 | PB
Dietrich Werner, David Esterline, Namsoon Kang & Joshua Raja, Editors

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. Its 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 perspectives 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 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 approach 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 constructive 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 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).

**Book Reviews:** Missionalia 41:2 (April 13)
Reviewer G A Duncan, Faculty of Theology, University of Pretoria

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