



## Book Reviews

**Brian Froese, *California Mennonites* (Baltimore, MD: Johns Hopkins University Press, 2015), 334 pages. ISBN: 9781421415123.**

*Reviewed by Andrew Klassen Brown*

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For centuries, California has occupied a unique place within the American culture and imagination as a land of opportunity, paradise, and adventure. Brian Froese, in *California Mennonites*, seeks to tell the story of the Mennonites in the Golden State, both forming and being formed by the California experience in the late nineteenth and twentieth centuries.

In this book, Froese argues convincingly that, by migrating to California, ‘Mennonites employed several strategies to bring together religious identity, accommodation, and practice so that their Mennonitism could take root in the Golden State’ (p. xii). However, this is not just a story of Mennonites within the political boundaries of the state of California, but rather how the California experience created a new breed of Mennonites, which Froese states, ‘produced an ambivalent pacifism and softened sectarian impulses with urban evangelical realities’ (p. 230).

A common theme throughout the book is the underlying tension of how to respond to the pressures of modernity experienced by the Mennonites in California, such as ‘urbanity, cultural diversity, changing economy, and shifting mores’. Drawing on extensive research with archival records and congregational histories, Froese identifies evangelicalism, Anabaptism, and secularism as the commitments that shaped the Mennonite responses to these pressures, represented by ‘a selective retaining and discarding of Mennonite religious practices, identities, and expressions’. The triangulation between these commitments, Froese suggests, made the Mennonites in California ‘a dynamic people who did not simply become modern, but who actively

shaped their experience to engage modernity on their own terms' (p. 242).

While the book primarily focuses on the years 1890–1975, it does include a very brief epilogue bringing the story into the twenty-first century, which leaves the reader desiring a more thorough treatment than the epilogue is able to provide. It is perhaps unfair to critique a book for not including something outside of its set parameters but, having found Froese's writing up to the 1970s to be so engaging, I kept wanting to hear more of this story and its recent developments. Of particular interest would be the shifting and evolving nature of Mennonite identity in California with the growth of ethnic minority Mennonite churches, the influence of New Calvinism, and the practice of dropping 'Mennonite' from many church names. This, however, may have to be saved for future scholarship.

Admittedly, it may seem a little odd to review a book on California Mennonites in a journal for European Baptists, yet Froese's study of a baptistic Christian community's engagement with the pressures of modernity in a particular place is something that warrants our attention and consideration. While the names and places may be different, the story is quite familiar: how do we live lives worthy of the calling we have received in a rapidly changing world?

**John Maiden, *Age of the Spirit: Charismatic Renewal, the Anglo-World, and Global Christianity, 1945-1980* (Oxford: Oxford University Press, 2023), 288 pages. ISBN: 9780198847496.**

*Reviewed by Ian Randall*

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This is an outstanding study of charismatic renewal, a movement that changed the face of global Christianity. For years my own 'go to' book on early charismatic renewal in Britain was Peter Hocken's *Streams of Renewal* (1997). John Maiden's work expands in at least three ways what was done by Hocken. First, the starting point of 1945 — indeed the reach back goes further — enables deep tap roots to be explored. I was

especially intrigued by the link with *Cursillos de Cristiandad*, established on the Spanish island of Mallorca in 1944. Second, there is the geographical expansion, taking in the Anglo-world and showing the remarkable web of connections within the movement. Third, Maiden's expansive study interacts with wider societal trends such as secularisation and cosmopolitanism.

The themes of the chapters are themselves innovative. 'Potential' looks at antecedents and 'follows the flows' in astonishing detail. 'Pentecost' analyses how varied currents came together and produced what Maiden terms a 'Spiritscape', which he convincingly situates within the long 1960s — an era of cultural upheaval and experiments in churchmanship. 'Mediation' has as its focus the way forms of media transmitted and coloured the movement. 'Body' takes up the areas of communal life, leadership, and the roles of men and women. 'Imagination' offers important insights into how charismatics imagined not only what God was doing but what they believed he would do. 'World' looks at the global picture beyond the Anglo settings, and the final chapter, 'Legacy', takes the complex story beyond 1980.

Baptists appear throughout the narrative. Readers wishing to trace how Baptists were influenced by and had an impact on the expressions of renewal will find that they are taken on journeys that incorporate a range of Baptist communities. In the British context, an article by Douglas McBain, who appears in the text without being named ('one prominent British Baptist') is cited, but it would have been helpful to include his wide-ranging book on Baptists and renewal from the 1960s to the 1990s, *Fire over the Waters*. Alongside McBain, one of the most influential leaders in the developing renewal in the Baptist Union in England was Nigel Wright, who became principal of Spurgeon's College, and the sympathetically critical contribution by Wright, Tom Smail, and Andrew Walker, *Charismatic Renewal: The Search for a Theology*, could usefully have been discussed, perhaps under 'Legacy'.

It is, of course, inevitable that even in a book that is replete with meticulous historical investigation and theological scholarship there will be points that could have been developed further. This is, however, a truly ground-breaking study — a work described by Stuart Piggins as 'a miracle'. It is superbly written and it will repay reading and re-reading in

order to follow the dazzling array of strands of spiritual renewal that John Maiden has uncovered.

**Stuart Murray, *Post-Christendom: Church and Mission in a Strange New World*, 2nd edn (Eugene, OR: Cascade, 2018), 272 pages. ISBN: 9781532617973.**

*Reviewed by Daniel Trusiewicz*

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Fourteen years after its first publication, this second edition of *Post-Christendom* describes the huge contrast between the Christianity which started as a movement and the Christendom which is today a well consolidated but also fossilised establishment. The population of today's Europe is gradually being secularised and this process may be indicated by the term 'Post-Christendom', meaning a society where Christianity has been losing influence. The author laments the state of the Christian church today and asks crucial and poignant questions about the future.

Having defined and illustrated 'Post-Christendom', Murray uses the following chapters to take us on a thought-provoking journey from the wellspring of Christianity in the first century to the present time. Emperor Constantine's 'conversion' was a political act that served the goals of the Roman Empire. He saw an advantage to favour Christianity and most Christians gladly accepted it. Similar polity was implemented by his successors, which resulted in the further advance of the Christian religion. The side effect was a growing self-esteem and even arrogance of the church.

By the fourteenth century, the shift from Christianity (movement) towards Christendom (establishment) had made a major change, which eventually weakened the church. Medieval Christendom became wealthy and totalitarian (also corrupt) and influenced all spheres of public life, so that massive church buildings were constructed. Any opposition was quenched and dissenters were not tolerated.

The Protestant Reformation introduced important changes but did not seriously challenge the Christendom mindset. The Anabaptists

had radical demands and challenges against Christendom. They rejected infant baptism and belonging to the state church, and advocated for religious liberty and nonviolence. They were persecuted by both Catholics and Protestants.

The age of Enlightenment turned attention towards reason and so post-Christendom was on its way. The numerous spiritual ‘awakenings’ since the seventeenth century resulted in the rise of many free churches which still bear multiple vestiges of Christendom. The Moravians in the early eighteenth century embarked on a global mission. William Carey urged similar action and started the modern missionary movement. A few centuries later, the movement has overtaken Christendom (sixty percent of Christians live now in Africa, Asia, and Latin America).

The later chapters of the book raise many questions about church in the post-Christendom era. How, for example, in the global age, can non-western missionaries avoid importing the Christendom vestiges into their own societies? How much should the emerging churches be different from the traditional ones? What is non-negotiable? What form of proclamation would be most effective? And many others...

The emerging churches seem to appreciate simplicity and humility, something that has been lost in Christendom’s established institution. Therefore, says Murray, post-Christendom churches need to be modelled after the early Christian pattern. He concludes, ‘The language of *pilgrimage* seems to describe well the Christians as they are the followers of Jesus.’

This is a challenging book and raises many important questions for mission in a constantly changing and increasingly secular world.

**Frances Mackenney-Jeffs, *Reconceptualising Disability for the Contemporary Church* (London: SCM Press, 2021), 214 pages. ISBN: 9780334059162.**

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Frances Mackenney-Jeffs, a Franciscan spiritual director and Christian counsellor, has offered a book on the important and sensitive issue of disability and the church (based on her doctoral thesis). The book is for clergy and lay people ‘who engage in ministry with disabled people to think more deeply about the relationship between the Church and disabled people and to be mindful of the dangers that lie in that direction’ (p. xv).

In a way this book fits within the recent flow of publications on disability and theology. In the first two chapters Mackenney-Jeffs describes disability from a historical perspective (chapter 1) and introduces models of disability and research methodologies used in disability studies (chapter 2). This part of the book seeks to orientate the reader in the complex and established field of disability studies and internal discussion on different models. It is informative and enlists key names and movements, which is helpful for those who want to explore the field further. Perhaps the section on research methodologies and challenges is interesting for students and those who want to immerse themselves in researching this area. It contains description of some key approaches, models, issues, and examples of scholarly approaches. It is basic and may be sufficient for novices but those who seek a more detailed introduction should turn elsewhere.

In the second part the author turns to theological issues. She first focuses on the issue of personhood (chapter 3), then continues looking for elements for the construction of a theology of disability (chapter 4), and exploring some new streams of theology and their value for the issue of disability (chapter 5). Addressing the problematic concept of disability as static and normality as exclusive (pp. 59–61), Mackenney-Jeffs opens a discussion on what it means to be human and how this includes the limits as norm. Her extensive discussion of the problem of suffering (pp. 78–100) comprises the core of chapter 4. She

rightly criticises the usual concept of redemptive suffering and offers a more nuanced approach by stating that ‘God is not the *author* of suffering [...] does not waste our suffering and uses it productively *provided that we cooperate with him.*’ (p. 95)

In the last three chapters she addresses more practical issues: inclusion of people with disabilities in the church and some examples of this (chapter 6); experiences of those who had children with disabilities and how this transformed them (chapter 7); and the pastoral support of families with members who have disabilities (chapter 8). The book finishes with a summary of tasks that lie before the church — educational, spiritual/theological, and support (pp. 187–89).

The book does serve its purpose of introducing its intended readership into the field by stimulating thinking about disability and pointing to the existing issues and challenges of disability for the church. What is particularly valuable is that Mackenney-Jeffs invites the reader to think about traditional doctrines in the light of the disability movement and those challenges that it poses to the church and its theology. Occasional turning to her personal experience makes the narrative colourful and engaging. *Reconceptualising Disability* is a good start for those who want to explore relations between disability studies and the church.

**Graham Kings, *Nourishing Mission: Theological Settings, Theology and Mission in World Christianity* series (Leiden: Brill, 2021), 250 pages. ISBN: 9789004469419.**

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This work is a collection of essays that span the working life of Graham Kings from his time as a Church Missionary Society partner in Kenya in 1985 to Bishop of Sherbourne and retirement in 2020. The chapters are grouped into the different settings of Kenya, Cambridge, Islington, Sherbourne, and Lambeth. Within these contexts we have glimpses into Kings’ own ministry, introductions to significant people in his thought, historical reflections, theological contributions, poetry, and a theme of



inter-faith relations and mission. Most of the writing has been published before as articles or lectures. The chapters that have been republished now have a short introduction by Kings.

Each chapter can be read individually as, having been separately published over a period of years, they are not connected; the link within their settings is the time period in which they were worked on. However, the overall theme of mission, of learning and serving as a whole, and global church is clear. Kings begins with a case study on Archbishop Gitare of Kenya's prophetic use of Scripture; explores how African theologians approach other faiths; reflects on the continuing influence of Max Warren on inter-faith dialogue; comments on the post-Lausanne conversations between evangelicals and Roman Catholics on mission; and in a late chapter concludes that 'it takes the whole world to understand the whole gospel' (p. 242).

While the tone is theological and Kings is clearly at home in the academic world, there is also reflection on practice from his time as a parish priest in Islington and in a couple of chapters Kings has used some of his own poetry and commissioned paintings as a method for reflection.

I feel that the book would have benefitted from having had an afterword added to the chapters as well as an introduction. As it stands, many of the chapters are interesting and some of the insights relevant but will probably be picked up by those reading for historical interest or for research. An afterword written in the present day, with additional information or reflections, would have made this volume a useful and valuable contribution to recommend to those involved in mission and mission thinking today.

**Fernando Enns, Nina Schroeder-van 't Schip and Andrés Pacheco-Lozano (eds), *A Pilgrimage of Justice and Peace: Global Mennonite Perspectives on Peacebuilding and Nonviolence* (Eugene, OR: Pickwick Publications, 2023), 450 pages. ISBN: 9781666713817.**

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As a compilation of papers, poems, and reflections from the Second Global Mennonite Peacebuilding Conference and Festival, the book provides an extensive range of resources and inspiration for anyone involved or interested in issues of justice and peace. Organised into six sections, this interdisciplinary and international collection covers the ecumenical engagement, spiritualities, and theologies of Just Peace as well as ethics, history, and practices of Just Peace.

The book demonstrates something of the diversity of Mennonite engagement in and approach to peacebuilding as well as the breadth of understanding of what must be encompassed within the pursuit of justice and peace. Papers on migration, refugee care, ecology, gender, and racial justice all feature with the text, which also seeks to reflect the range of artistic expression that marked the event as both conference and festival.

Two of the editors (Enns and Pacheco-Lozano) set the tone of the book as they explore and reflect upon their experience of Mennonite engagement in ecumenical 'Pilgrimage of Justice and Peace'. Charting the development of the World Council of Churches initiative, they share the story of 'Pilgrim Team Visits' to various locations around the world, engaging with issues of truth and trauma, land and displacement, gender justice, and racism. Assured of the importance of ecumenical pilgrimage in pursuit of justice and peace, they highlight the concepts of companionship and kenosis as essential understandings of the nature of pilgrimage in order to avoid overtones of colonialism or proselytism.

Exposure of the extent of John Howard Yoder's sexual violence has raised some tough questions about the integrity of the Mennonite peace church tradition. It is to the credit of the organisers and editors that the question of how to address Yoder's violence was included in

the conference and the publication. Daniel Drost's chapter 'Sexual Violence: Working with John Howard Yoder's Ecclesiology in the Light of His Abuse of Women' addresses the question of what to do and how to engage with Yoder's work, which has been so influential in the thinking of many in the peace church tradition. Drost's conclusions may not be to everyone's satisfaction, but he does offer a coherent possible redemptive appropriation of Yoder's work.

Benjamin W. Goossen delves into another difficult element of Mennonite history as he explores the involvement of Ukrainian Mennonites in the Holocaust and expressions of support for National Socialist ideology. In a chapter that is both shocking and searingly honest, Goossen argues that 'excavating this troubled past can open paths for atonement, contributing to peacebuilding within and beyond the Anabaptist tradition' (p. 267). While neither Drost's nor Goossen's themes are typical of the content of the book, which has much that is forward-thinking, joyful, and inspirational, their inclusion speaks to a Mennonite integrity in the pursuit of justice and peace that, in my opinion, makes this book all the more important.

**Karen E. Smith, *Following on the Way: The Acts of the Apostles as A Guide to Spiritual Formation* (Macon: Smith & Helwys Publishing, 2023), 277 pages. ISBN: 9781641733946.**

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Karen E. Smith is an Honorary Senior Research Fellow of the School of History, Archaeology, and Religion at Cardiff University and an ordained Baptist minister, whose research interests focus on the areas of formation for ministry, church history, and Christian spirituality. Her most recent output represents a 'spiritual formation commentary' on the *Acts of the Apostles*, seeking to focus on themes connected to spiritual formation and discipleship as found in the second part of Luke's work.

Accordingly, *Following on the Way* could have been sub-titled the "'So-what?' Guide to the *Acts of the Apostles*". This is not a derogatory statement, but rather an appreciation of the practicality of Smith's work.

In contrast with many academic commentaries that leave the reader with the question ‘What should I do with this?’, *Following on the Way* goes straight to the point. In section after section, Smith brings out the spiritual and therefore practical implications of the *Acts of the Apostles*, always keeping an eye to the macro-narrative of the disciples’ growth on the way of Christ. In her own words, this represents her attempt to go ‘beyond a mere reading of the text’ and reflect on the dynamics of spiritual formation. Admirably, she balances the focus of her exegesis between the communal and personal levels of discipleship and distributes the weight equally between meditating on the posture adopted and the challenges faced by the followers of Christ.

On top of this, the practicality of *Following on the Way* is enhanced by the fact that each one of its portions (28 in total, one for each chapter of *Acts*) culminates in a ‘draw your own conclusions’ section provided with questions. This, together with its accessible language and clear prose, makes *Following on the Way* a useful tool for small groups that want to meditate together on the theory and practice of discipleship.

To sum up, *Following on the Way* is a great tool for preachers and theologians, but also more generally for any Christian who wishes to delve more deeply into the *Acts of the Apostles* while taking a reflective attitude towards their walk with the Lord.

**Teun van der Leer, Henk Bakker, Steven R. Harmon, Elizabeth Newman (eds), *Seeds of the Church: Towards an Ecumenical Baptist Ecclesiology, Free Church, Catholic Tradition* (Eugene, OR: Cascade, 2022), 166 pages. ISBN: 9781666718379.**

*Reviewed by Oleksandr Geychenko*

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One may wonder what another book on Baptist ecclesiology can add to a rather vast body of publications. *Seeds of the Church* is worth attention because it represents a Baptist communal attempt to address one of the two convergence documents produced by the World Council of Churches, that is, *The Church: Towards a Common Vision (TCTCV)*. This

project was initiated by the BWA Commission on Baptist Doctrine and Christian Unity in order ‘to write a response together [...] and to add a sketch of Baptist ecclesiology as a contribution to the ecumenical discourse about the church’ (p. xv).

The volume contains the text of the official response of the BWA Commission (pp. 1–23), an introduction into Baptist ecclesial vision (pp. 24–31), and twelve papers by Baptist scholars (pp. 32–166). The editors think these pieces represent ‘bifocal vision (visible unity and legitimate diversity)’ (p. xvi) that Baptists bring to the ecumenical table. Starting from Baptist convictions and practices (p. xvi) the authors engage *TCTCV*, providing a Baptist perspective on it and critiquing some of its aspects. This made the editors’ task complex because the book represents different voices and levels of interaction with *TCTCV*.

Some authors suggest that ecumenical ecclesiology could be enriched by elements of Baptist ecclesiology. Paul Fiddes suggests that using the language of covenant alongside *TCTCV*’s language of *koinonia* can ‘bring a sense of commitment and discipleship that may sometimes be missing’ (p. 42); Henk Bakker opines that the practice of congregational discernment may enrich the worldwide church (p. 53); Marion Carson deepens *TCTCV*’s understanding of Christ’s call to unity by explaining the context and theological meaning of John 17 and pointing to the missional dimension of unity; and Jan Martijn Abrahamse suggests bringing together the Baptist concept of gathering and *TCTCV*’s emphasis on *koinonia* (pp. 61–62). Others engage *TCTCV* critically. Thus, Uwe Swarat critiques its neglect of the priesthood of all believers as ‘the biggest obstacle on the path of unity’ (p. 94); late Baptist historian Anthony Cross doubts whether the proposed way to unity through mutual recognition of the whole process of initiation is viable at all (p. 104); Frank Rees notices *TCTCV*’s truncated perspective on the nature of ministry, suggests that recent developments in pastoral care could be incorporated, and provides an example of a Baptist vision of pastoral care (pp. 125–6); and Daniël Drost reflects on how the diasporic mission approach of Dutch Urban Expressions can shape ecclesiological thought to make it more relevant and down to earth (pp. 148–152). Papers on befriending (Lina Toth), preaching (Ruth Gouldbourne), theologising (Amy Chilton), and remembering

(Elizabeth Newman) start from some *TCTCV* ideas and images, but they represent fresh ways of thinking about Baptist ecclesial practices rather than dealing with the document. Regardless, this variety and the level of engagement, the use of *TCTCV*, the focus on the practices and overall perspective of ‘receptive ecumenism’ (p. xiii) provides a framework that holds diverse Baptist voices together.

One aspect of this work requires improvement. It is obvious that the editors attempted to gather a balanced team of authors. It is highly commendable that female theological voices are well represented, and these contributions are very significant. However, it is noticeable that the contributors represent the ‘global North’. It would be interesting to see to what extent the shape of the response and its flavour would change if the project included representatives from the global South, especially from places where the Church is growing fast or facing significant challenges that test Baptist convictions and the relevance of *TCTCV* text. Apart from this, the volume is a valuable and significant contribution to ecclesiological discussions.

**John Baxter-Brown (ed.), *Call to Mission and Perceptions of Proselytism: a Reader for a Global Conversation* (Eugene, OR: Pickwick Publications, 2022), 363 pages. ISBN: 9781532658778.**

*Reviewed by Timothy Kay*

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*Call to Mission and Perceptions of Proselytism* explores the global conversation on interdenominational proselytism from a myriad of perspectives. The book is divided into three parts. The first part, ‘Setting the Scene’, provides historical and conceptual background to the modern notion of proselytism, while simultaneously acknowledging the quagmire of trying to define this emotionally laden term. The second section, ‘Statements and Reports from Christian Bodies’, provides 150 pages of carefully constructed statements from diverse sources including Catholic, Pentecostal, Orthodox, Seventh-Day Adventist,

Evangelical, and Coptic Churches, as well as numerous interdenominational consultations, which enable readers to experience many of the key moments in the global dialogue from Vatican II to today. The third part, 'Articles by Individual Commentators', allows a timely shift from official statements to individual opinions, all of which are pregnant with fruitful insights regarding both the practice of unethical proselytism and the conversation surrounding it. The stated goal of the editor was to 'allow the authors and drafters of the different documents to keep their own voice' (p. xiii). This has been immensely successful. The reader walks away with the sense of having truly tasted a smorgasbord of reflection on this vital topic.

The real problem, faced by all contributors in the volume, is that condemning proselytism proves far easier than defining it. As one moves through the various official statements on the topic, it becomes apparent that proselytism is often no more than a strawman. What Christian body would not condemn 'unethical sheep-stealing'? There are indeed several individual commentators who seem willing to develop a real, heuristic definition of unethical proselytism, but it is nonetheless hard to avoid the feeling that this corner of ecumenical dialogue is stuck in a mud of stereotypes and mistaken allegations. Maybe future interlocutors can find us a way out of it. For this to take place, the next stage of the global dialogue should involve a humble willingness to sit together, across denominational lines, with real case studies of alleged proselytism, in which church leaders ask one another, 'How exactly would you recommend we do things differently?'

A final recommendation for future dialogue is for the conversation to come full circle. This volume adequately presents Orthodox allegations of Catholic and Protestant proselytism and Catholic allegations of Protestant proselytism but the book offers no allegations of Orthodox proselytism. This seems strange, especially given the extreme forms of inter-Orthodox proselytism currently occurring in Ukraine, as well as the far more acceptable example of the surge of evangelicals turning East in North America, supported by Orthodox radio, podcasts, publishing, and social media. It is time for the conversation to come full circle, and for all of us to engage lovingly and humbly in a genuine dialogue, enriched by real case studies, real

definitions, and real conversational equality. This book will hopefully prove to be a great stepping stone in that direction.

**Sally Nash, *Shame and the Church: Exploring and Transforming Practice* (London: SCM Press, 2020), 193 pages. ISBN: 9780334058847.**

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*Shame and the Church* is a work of practical theology reflecting on the experience of shame. It aims to enable ministers to avoid practices which exacerbate shame and to help them establish communities in which people can grow in healing and freedom from shame.

Sally Nash is a Church of England priest, a theological educator, and the Director of the Institute for Children, Youth and Mission. In this work she differentiates between 'guilt', which focuses on actions (*what you did was wrong*), and 'shame', which concerns who we are (*you are a bad person*).

While acknowledging societies which are shame/honour based, the primary focus of this work is on the more personal experience of shame. It draws on the author's own experience of shame, and on the experiences of people with whom she works. The book weaves together personal stories, theological reflection, and a six-fold typology of shame developed by the author.

The six dimensions she identifies are personal, communal, relational, structural, theological, and historical shame. In chapters 1 to 5 the concept of shame is examined, whilst chapters 6 to 9 consider ways of confronting and relieving the shame which people experience.

The opening two chapters present some of the theoretical and theological underpinning of the work, with the second chapter offering detailed references for anyone wanting to investigate further the biblical background drawn on here. Chapters 3 to 5 explain her typology of shame and are full of people's stories, illustrating different types and experiences of shame.



The focus turns to ministerial practice in chapters 6 to 8, and many working ministers will find this section of the book particularly helpful. On the one hand it explores liturgy and ritual and, on the other, pastoral care. Both chapters offer ideas and examples of material used by the author. These materials are offered either to be adapted for use by ministers in their own context or to act as a stimulus for those wanting to develop their own resources and practice. The final chapter offers further resources towards creating ‘a less shaming church’.

Each chapter concludes with a helpful series of questions for personal or group reflection, making it useful for church leaders, for those who have experienced shame, and for anyone who wants to understand better the complex nature of shame in our personal and social life.

I came to this book hesitantly, fearing a highly technical approach to individual distress, but found something quite different. Whilst offering a sound theoretical framework for understanding shame, this work contains much more. It offers much to aid growth in personal awareness, contains fresh and practical insights about the impact of the language we use, and supremely it pushes readers to reflect deeply about how best to communicate core beliefs about the fundamental nature of God and of the gospel.

**Narry F. Santos and Xenia Ling-Yee Chan (eds), *The Present and Future of Evangelical Mission: Academy, Agency, Assembly, and Agora Perspectives from Canada* (Eugene, OR: Pickwick Publications, 2022), 182 pages. ISBN: 9781666730968.**

*Reviewed by Brian Talbot*

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This collection of essays originated in papers given at some Evangelical Missiological Society of Canada meetings in 2020. It is not accidental, but a deliberate policy by the editors to seek to give opportunities for a diverse range of voices to be heard in this conversation. The participants

who provided the papers include those working in academic institutions, mission agencies, churches, and others in business or a wider marketplace.

The book is divided into four parts. Part One is entitled ‘Mission in Retrospect and Prospect’. There are two papers in this section. The first looks at the future prospects for missiology in North America from a contributor from an Asian Indian background, currently resident and teaching in Chicago, USA. The response was given by a second-generation Canadian-born Chinese pastor, ministering to a Hong Kong immigrant diaspora congregation in the greater Toronto area. The second main paper was an opportunity for a Canadian indigenous voice to give a prophetic challenge to western ideas about mission, with a response from a bi-vocational Bible College instructor and Chaplain of a seniors’ residential community. Part Two is entitled ‘Past Christian Mission and its Relevance to Present Mission’. The first paper considers Clement of Alexandria’s contribution to contextual mission. The second paper engages with and extends Ralph Winter’s ‘Ten Epochs of Redemptive History’, while the third reviews the place of women in Chinese and Korean churches. Part Three is entitled ‘Present Evangelical Mission and Its Relevance to Future Mission’. Paper one, ‘Diversity is Fact; Inclusion is a Choice: Is Multiculturalism bad for the Church in Canada?’ is provided by the manager of Agency Collaboration at Mission Central in Vancouver. Paper two was written by the Missional Network Developer for International Teams Canada, an international development agency based in Elmira, Ontario and is entitled ‘Churches Together: Mission-Engaged Differentiated Unity as a Hermeneutic of the Gospel’. The third, ‘Healing of Memories: Reconciling the Church for the Reconciliation of Community’, is by a member of the Peace and Reconciliation network of the World Evangelical Alliance; with ‘Power and Participation in Evangelical Mission’ by a practical theologian and church planter from Toronto, as the fourth paper. Part Four is entitled ‘Present and Future of Workplace Mission’. It has two papers: ‘The Business of Mission: An Imago Dei for Workplace as Mission’ by two academic specialists in Business Studies and Social Sciences respectively; and ‘Renewing the Role of the Church in Cross-Cultural Marketplace Ministry’ by a mission society international director. This is followed by

a concluding paper, ‘Surfacing Significant Changes in our Understanding, Attitudes, and Actions towards Evangelical Mission’, by one of the book’s two editors.

Increasing secularisation in wider Canadian society, together with a continuing decline in the number of people identifying as practising Christians, has been a wake-up call for Canadian Christians as they seek to raise up and equip a new generation of Christian leaders to engage in effective, fruitful mission and ministry in their country. This situation is similar in many respects to other historically Christian countries like the United Kingdom. The editors of this volume are to be commended for giving an opportunity to this diverse group of practising Christians to offer perspectives and raise pertinent questions about the past, present, and future of Christian Mission in Canada. The reader is drawn into the debate that is energised by significant biblical hope for the future; but, as these contributors make clear, there are no easy answers for the future of missions. It is warmly commended.

**Robert Edmund Cotter, *John Cennick (1718–1755): Methodism, Moravianism and the Rise of Evangelicalism* (New York; Abingdon: Routledge, 2022), 177 pages. ISBN: 9781032128962.**

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In this volume, Robert Cotter (a Church of Ireland minister who earned his doctorate in the study of John Cennick) looks with fresh eyes, and new research, at the life and work of John Cennick, a tremendously important figure in the English Revivals of the eighteenth century, who has been heretofore sorely overlooked by the sweep of history. He was counted one of the best preachers of that era and was both a prolific hymn writer and a dedicated evangelist. This book explores these themes as well as delving into the person behind the work.

Cotter examines John Cennick’s background, historical context, and life. He explores previously unpublished primary sources, drawing on diaries, letters, papers, and first-hand accounts. The author assumes

that the reader has a certain knowledge of the time in which Cennick lived and, at least, an introductory knowledge of the Moravian Church. Through the book's seven chapters, Cotter takes the reader on a coherent journey through important aspects of Cennick's thought and work, beginning with a broader introduction to who Cennick was and his historical significance ('How the Preacher became the Apostle of Ireland'). Cotter moves systematically through Cennick's work in the Methodist Movement, then his formation within the Moravian Church, and his evangelistic work in Ireland. He then considers Cennick's theological approach and development (chapters on 'Christocentrism', 'Eschatology', and 'Ecumenism'). Finally, he reflects on Cennick's life and work, and his impact on the Moravian Church and Christianity in general within Ireland ('John Cennick the Mystical Maverick').

To fully engage with this work, the reader will benefit from having a broader knowledge of the English Revival of the eighteenth century, and some understanding of the Moravian Church, to understand terms, players, and situations, since the author does not provide an explanation of the historical setting.

Cotter brings to life the person of John Cennick in a fresh and insightful way. The book is well structured, well conceived, and well written. Cennick is a significant, yet under-explored, character in both social and religious history. He was a courageous, unorthodox thinker, preacher, and teacher. His passion for Jesus and the work of the gospel brought a revival to Ireland that drew people from all backgrounds and left a legacy of faith that still lives on today. I recommend this book to any who might wish to gain a deeper understanding of the Christian Church in Ireland today, for Cennick had a huge impact on the church extending far beyond the confines of the Moravian Church. It is especially relevant to the Baptist Church in the work of mission and evangelism, for Cennick and the Moravian Church were the catalyst for much of the early missional work of the Baptist Church: their methods, spiritual discipline, and dedication formed the inspiration for the explosion of missional work through the Baptist Missionary Society around the world.