

# In Others' Words

*Editor's Note: In this department, we point to resources outside of the IJFM: other journals, print resources, DVDs, web sites, blogs, videos, etc. We welcome suggestions, but cannot promise to publish each one. Standard disclaimers on content apply. Due to the length of many web addresses, we sometimes give just the title of the resource, the main web address, or a suggested search phrase.*

*Please note that, due to production delays, we are reporting in this Spring 2013 issue on publications that took place later in the year. We again apologize in advance for such anachronisms and any inconvenience.*

Over the past thirty years the *IJFM* has published in parallel with the mission periodical *Transformation: An International Journal of Holistic Mission Studies*.<sup>1</sup> The two journals have typically represented the two distinct streams of frontier mission and holistic concern that emerged from the Lausanne movement beginning in 1974. Four articles stretching over four recent issues of *Transformation* demonstrate the increasingly helpful intersection of missiological orientations (<http://trn.sagepub.com/content/by/year>).

## *Emerging Christianities, Emerging Churches*

Paul Kollman's "Analyzing Emerging Christianities: Recent Insights from the Social Sciences" (October 2012, Vol 29, Nov 4, pp. 304–314) argues for the value of social and historical anthropology in understanding emerging Christianities across the globe. The author's own focus is East Africa, where Vincent Donovan's study of the Maasai movement, *Christianity Rediscovered*, became a missiological classic back in the 70s. Kollman values Donovan immensely, but he has come to some "uncomfortable conclusions" about Donovan's singular perspective on the complexity of emergent African Christianity. He appeals for a "Christianity Re-scrutinized" that would deploy a broader range of research disciplines, and gives special place to the new field called "the anthropology of Christianity." Anyone ministering in a context which is trying to discern the nature of a "frontier Christianity" will find Kollman's review an encouragement to dig deeper and move beyond our simplistic categories of "Christian."

Mathew Clark suggests that our method of researching these emerging churches will take exception to transitional practice. In his article "Pentecostal Ecclesiology: A View from the Global South." (January 2013, Vol 30, No 1, pp. 46–59) he insists we're beyond typical research methods, and that any research of an emergent ecclesiology

... will not adopt the traditional research methodology of accessing books and journals on the topic 'ecclesiology' under the discipline 'theology' or 'systematic theology.' The

expansion of Pentecostalism in the South has been relatively recent, and most of it is still finding articulation in terms of narrative and testimony rather than in literature studies. Any attempt to arrive at the theological essence of what 'ecclesia' means in the South will have to incorporate this fact into its search for sources and a relevant methodology. For this reason useful information is mainly derived using an eclectic approach in which descriptive and narrative sources play a major role.

While Clark's article focuses on the Pentecostal movement, he shapes our expectations of how a "theologically responsible understanding of the nature of being and doing church" might develop on the frontiers.

## *Network Theory*

Anna Munster's article on "Transnational Islamic Movements" (April 2013, Vol 30, No 2) reviews the network aspect of Islamic movements, and examines their nature, structure and certain properties. There is a growing cross-pollination of social science fields on the subject of networks, and Munster helps us synthesize concepts such as social capital and the role of weak ties so that we understand just how networks carry "an underlying architecture guided by universal principles." She transcends popular notions surrounding Al Qaida and helps refine how we might imagine modern movements to Christ developing.

## *Paul's Idea of Ethnicity*

William Campbell's article, "Differentiation and Discrimination in Paul's Ethnic Discourse" (July 2013, Vol 30, No 3, pp. 157–168) is a newer addition to this author's growing corpus regarding Paul's perspective on Christian identity and ethnic differences.<sup>2</sup> The holistic stream of mission studies represented by *Transformation* has a history of contesting ethnic difference in the church due to the unfortunate prevalence of discrimination across modern societies, but here Campbell is permitted to biblically establish how Paul maintains ethnic distinctions like Jew and Greek "in Christ." The author's biblical exegesis of the Pauline term "diastole" (distinction) unpacks the subtle nuances of discrimination and difference, and makes it very clear that Paul sees turning to Christ as a "revaluing" of ethnic identity (versus its devaluing), a realignment that happens in light of "knowing Christ." While discrimination and divisiveness are exposed as dehumanizing and in need of the redemptive power of God, ethnic distinctions will remain in redeemed form in the household of God. **IJFM**

## *Endnotes*

<sup>1</sup> A Publication of the Oxford Centre for Mission Studies (OCMS) and Sage Publications [trn.sagepub.com](http://trn.sagepub.com).

<sup>2</sup> Campbell's book, *IJFM* review [http://www.ijfm.org/PDFs\\_IJFM/27\\_3\\_PDFs/book\\_reviews.pdf](http://www.ijfm.org/PDFs_IJFM/27_3_PDFs/book_reviews.pdf), p157f.