

ship and hospitality, this other work will be driven by the salutary power of a particular *logos*. It will require the provision of thick doctrinal descriptions of the reality of the world in which 'the public' and 'the secular' are actualities. Such descriptions will furnish a Christian theological description of things within which a practice like 'scriptural reasoning' makes sense as prudent and possibly also faithful ways for Christians to get on in the world. Here, the priority of *logos* to *ethos* seems clear. A Christian alternative to Habermas' theory of public discourse may well be practical, as Adams has argued, but it will no doubt also be *doctrinal*, unfolding an account of the social and political world in terms of their effective determination by the realities of divine reconciliation, providence, and a human hope for redemption derived from the person and work of one whose execution was a public event (Acts 26:26) outside the walls of the *polis* for its sake. Could it be that the fruitful negotiation of the 'identity – involvement dilemma' is finally and more properly a task of dogmatics than it is of pragmatics, universal or otherwise?

Philip G. Ziegler, Aberdeen, Scotland

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**Editor J. Baskar Jeyaraj**

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**SUMMARY**

This review introduces a newly launched evangelical theological journal in India. It describes the purpose and format of the *Hindustan Evangelical Review: Journal of Missiological Reflection*, lists and reviews the contributions of the first issue. The journal is devoted to missiology, which in an Indian context includes more subjects than in Europe. The contributions raise interesting issues and offer some fresh and stimulation solutions and ideas. Journals like these will become more important for European readers as our continent becomes more like India: increasingly more multicultural, multireligious and multiethnic. To listen to an Indian evangelical voice can prepare and help us.

**ZUSAMMENFASSUNG**

Diese Rezension führt eine neu gegründete evangelikale theologische Zeitschrift in Indien ein. Sie beschreibt den Zweck und das Format des *Hindustan Evangelical Review: Journal of Missiological Reflection*, listet die Beiträge des ersten Bandes auf und rezensiert die Beiträge. Die Zeitschrift widmet sich der Missiologie, die in einem indischen Kontext mehr Bereiche als in Europa umfasst. Die Beiträge werfen interessante Fragen auf und bieten einige frische und stimulierende Lösungen und Ideen. Zeitschriften wie diese werden für europäische Leser immer wichtiger werden, da unser Kontinent immer mehr wie Indien wird:

verstärkt multikulturell, multireligiös und multiethnisch. Auf eine indische evangelikale Stimme zu hören kann uns vorbereiten und helfen.

**RÉSUMÉ**

Un nouveau journal théologique évangélique vient d'être lancé en Inde, la *Hindustan Evangelical Review: Journal of Missiological Reflection*. La présente recension décrit ses buts, donne la liste des articles de la première livraison et en fait la recension. Ce journal est consacré à la missiologie, un domaine qui, dans le contexte indien, englobe un plus large éventail de sujets qu'en Europe. Les articles soulèvent des problèmes intéressants et offrent des solutions ou idées nouvelles et stimulantes. De tels périodiques vont acquérir une importance croissante pour les lecteurs européens dans la mesure où notre continent va ressembler de plus en plus à l'Inde : toujours plus multi-culturel, multi-religieux et multi-ethnique. Écouter une voix évangélique indienne peut nous y préparer et nous aider.

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The first issue of this new Indian missiological journal looks promising. It is published by the Academic department of the *Hindustan Bible Institute and College* in Chennai (the former Madras, 86-89 Medavakkam Tank Road, Kilpauk, Chennai – 600 010) in South East India (for details see [www.hbionline.org](http://www.hbionline.org)). The journal "intends to publish papers written by former and present faculty members, graduates, visiting professors and others associated with the ministry of HBI. ... It is to bring out the reflections of scholars on the missiological issues, problems and prospects, based on their research, experience, collection of data and concern for ministry" (from the editorial). It is primarily addressed to theological students, missionaries, evangelists and pastors.

The thirteen articles of the first issue are of different length, quality and nature. Some are more informative and well researched scholarly articles; others are more of the style and level of reflections. I list them in order to indicate the range of topics addressed:

P. Rajkumar Gupta, founder and president of HBI writes on "Global Church and the West: Mission and Partnership" (1-14, listing several principles "as a national Christian leader trained in the West, that are crucial for effective partnerships", 9). B. C. Wintle provides "Some New Testament Reflections on Christian Partnership" (15-22), concluding that in view of the NT "We need to continue with our efforts to bring together all those involved in the same task, and to challenge them with the benefits of resource sharing and corporate accountability" (22). J. N. Manokaran describes the "Challenge of Postmodernism for Missions" (23-28, including some principles for formulating a strategy for reaching post-modern society). G. E. van der Hout contributes "Christ the Sinless Sinner: A Critique of the Hamartiological Aspect of Bonhoeffer's Christology" (29-34).

P. N. Samuel Saravanan examines the "Sourashtrians and their Response to Christ" (35-54), describ-



ing the historical background of the Sourashtrians in Tamilnadu, their cultural and religious as well as their socio-economic background. Next the author surveys the approaches of the early Roman Catholic and Protestant missions towards this group and the approaches of various indigenous mission organisations. He ends with interesting suggestions for further mission among the Sourashtrians. R. E. Hedlund discusses "Methodology in Missiology" (55-60), a much neglected field. Not only Indian missiologists wait for an up-to-date textbook on this important topic! Hedlund concludes that "methodology for doing missiology will be variable and selective as determined by the context and by the issues one decides to focus on. The choice of issues and context then will determine what methodology is used" (60).

B. John traces "The Rise and Growth of Missionary Movement in the Two-Thirds World" (61-78), including a fine survey of the Indian missionary movement, a critical evaluation and recommendations (holistic approach, leadership training, partnership, structure of organisation). D. Katapalli describes "Contextualizing the Christian Gospel according to the Thought and Worship Forms of the Muslims" (79-92), including suggestions on how to best present the Gospel to Muslims, namely the use of comparative and contrasting methods, the dynamic-equivalent method, dialogue method, indirect polemical method, the hermeneutical method, the story-telling method and the incarnational method. According to Katapalli, the "Incarnational witness means more than just the living word being clothed in flesh. It is in whom love has worked so deeply that he seeks in every way possible to become like the hearer so that he can manifest the gospel in thought, communication and religio-cultural forms that relate meaningfully to the hearer" (90).

T. Dayanandan Francis explains the "Unique Attributes of Tamil Saivism" (93-102). V. Thomas suggests in his essay "Teachers as Learners: Towards Professional Development through Service Learning" (103-22) that faculty members should be involved in their communities. "The purpose of this involvement is not merely academic enhancement or professional growth, but also service to church and society. This kind of learning is connected to life, and therefore, its implementation may mean that the image of the 'ivory tower' academic world will no longer haunt us" (122). J. Baskar Jeyaraj reflects on "Inter-Faith Relations for Transformation and Higher Education" (123-41, "written to motivate and mobilize the teachers and students in secular colleges to promote effective inter-faith relations in the campus of the institu-

tions and in their local community", 123).

In "Philosophy and Practice of Sacrifice for Social Harmony" (142-50) V. J. Rajan starts with the recent banning of animal sacrifices in Hindu temples in Tamilnadu and describes the understanding and important social function of such sacrifices in rural communities (144f). He discusses the motivation behind the ban and the questions that may be legitimately be raised against it. He summarises the position of human rights groups and closes with a brief summary of the biblical understanding and raises a number of missiological questions like: "Is there not a need for giving a sociological dimension for animal sacrifices to continue even today for those who continue to believe in their own religious traditions? How can a missiologist theologize the animal sacrifices to have a different perspective and contribute for the solidarity of the community?" (150). S. Arles writes on weeping as a strategy for mission (151-55). For Arles, "there is a weeping for soul winning. There is a cry to share the gospel. There is a desperation in order to see all people change. There is intense anguish to transform the world and its course" (155).

The issue closes with a number of reports of seminars which were attended by the members of faculty of HBI. J. B. Jeyaraj reports on "Child Theology: An Emerging Theology for Child Development" (156-59), T. Dayanandan Francis on "The First International Conference on the History of Indian Christianity" (160, held at Concordia College, New York from 13.-16. August 2005, second conference in January 2007) and D. Mathias on the Gathering 2005 of Joshua Vision India (161).

The strength of this issue (and presumably also the following issues) of the *Hindustan Evangelical Review – Journal of Missiological Reflection* lies in the fact that it reflects the Indian context where the Christian minority (the academics among them even a smaller minority!) face unique challenges in a multi-ethnic, multi-cultural and multi-religious India. It is worth listening in on how they go about doing so and to consider what their proposals mean not only for their contexts but also for others. They seem ready to engage society and while we may not agree with all their answers and solutions, they deal with issues which few theologians faced in the past in a Western context. It is likewise interesting to listen to what the authors – indirectly or directly – have to say to the church in the West and its mission. I look forward to further issues and wish this newly launched journal much success.

*Christoph Stenschke, Bergneustadt, Germany*