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the indigenous mutation of Christian beliefs. H. B. Cavalcanti's "Tropical Christianity in Brazil" argues that while nineteenth-century Protestantism brought modernization to Brazil, both Protestant and Catholic faiths were heavily transformed by local populations. The theme of religious indigenization is taken further by Charles H. Lippy in his essay "Slave Christianity." The experience of African American slavery did not merely create a hybridized form of Afro-Christianity but, rather, resulted in a unique faith system with its own "internal integrity" (293). Imbued with African cosmologies, slave Christianity's ritual forms including the ring shout, emotionally-charged preaching, baptism, and voodoo, gave parishioners access to sources of spiritual power that belied their enslaved status and, ultimately, transformed the Christian experiences of their masters. By treating slave religion as a unique form of religious experience, Lippy gives agency to enslaved parishioners. This agency is echoed in Cheryl A. Kirk-Duggan's creative study "Spirituals and the Quest for Freedom." Kirk-Duggan uncovers cosmologies of deliverance, justice, and hope within the lines of popular songs.

Bringing together a kaleidoscope of scholarship focusing generally on Christianity's encounter with the modern, Porterfield's volume provides an impressive glimpse at religious responses to social and cultural change in the period 1600-1900. Unfortunately, the volume is generally silent on worldwide Anglicanism during the period. Moreover, astute Anglican historians will find that credit for one of Archbishop John Tillotson's more famous quotations has, in this volume, been given to Voltaire. A more important criticism, however, is that at times the volume's thematic march toward modernity seems inexorable. Importantly, this positivistic progress is occasionally checked by articles containing a healthy dose of lay reticence to modern change. On balance, *Modern Christianity to 1900* provides a fascinating glimpse at how ordinary Christians grappled with the advent of modernization in the period 1600-1900.

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*Twentieth-Century Global Christianity*. Edited by Mary Farrell Bednarowski. A People's History of Christianity, vol. 7. (Minneapolis: Fortress Press, 2008, Pp. xx, 439. \$35.00.)

Of the writing of compendia of Christianity there seems to be no end. From massive encyclopedias to multivolume histories, in recent years

publishers have not been reluctant to produce weighty tomes on the long and complicated history of the Christian Church. Accordingly, when introduced to the book under review here—the final volume of seven in a newly-published history of Christianity—my first question was whether or not such an enterprise was really worth the time, effort, even the paper stock, necessary to bring it off. Happily, when I read it, I was pleasantly surprised.

The four-hundred-plus pages devoted to the Christian experience of the century just ended cover a wide variety of topics, locations, denominations, and peoples in a multi-authored attempt to provide insight into the ever-changing panoply that is modern Christianity. Recognizing the “multiplicity and ambiguity” (1) of contemporary expressions of the Christian faith, the book is divided into three large sections, the better, one assumes, to deal with the sheer breadth and scope of the religious experiences under examination.

In the first section, “The Authority of New Voices,” such things as the explosive growth of populist Christianity in the Philippines is probed, as is the increasingly indispensable contribution made to indigenous theology by African women. In the heavily religious Philippines, popular observance is inherently syncretic. Nevertheless, central to the mass Christian experience there is the pervasive representation of the Suffering Christ—a naturally powerful image in a land of grinding poverty and widespread dispossession—and an equally popular devotion to Christ’s mother, Mary. Meanwhile, in Africa, the Circle of Concerned African Women Theologians has emerged, dating from a powerful conference held in Ghana in 1989 organized around the theme, “Daughters of Africa Arise.” And, according to one such daughter, Mercy Amba Oduyoye, in the succeeding twenty years or so, arise they have. In the form of telling their own stories, of occupying pulpits, of mentoring and writing, of challenging the age-old primacy of men in positions of theological and institutional authority, African women, argues Oduyoye, have fundamentally changed the face of Christianity throughout Africa. No mean feat, it might be added, in the place in the world where Christianity is growing even faster than Islam.

In the second section, “Traditions and Transformations,” the various authors point out the exceptional faces of Christianity in various parts of the world, particularly with reference to the old analytical chestnut of continuity and change. They are especially strong on change and do so in the context, for example, of Latin American Pentecostalism

and, even more so, in the remarkable story of the expansion of Roman Catholicism in China. The older, better known and always politically charged (especially in the United States) narrative of evangelicalism in North America forms a part of the discussion, as does a penetrating examination of the less well understood post-modern variety of Christianity and religiosity in Sweden. The eclectic nature of the essays presumably is intentional—perhaps even inevitable—and the reader cannot but be impressed with the kaleidoscope of experience that is contemporary Christianity.

The third and final section of the book, “Innovation and Authenticity,” continues with the eclecticism of the earlier sections while focusing explicitly on the main battlegrounds of today’s Christianity. Ecumenism and orthodoxy, wealth and social justice, sexual ethics and gay marriage, euthanasia and technology, these are among the highly charged issues of our day and they are examined closely in six densely packed chapters. What becomes even more apparent in this section is the prevailing nature of the authors themselves; that is to say, unlike many volumes of its type where the authors are leading scholars from prominent universities, the authors here—in the main—come from less well known places and often from single-issue driven institutions. The immediacy of their connection to the things of which they write is undeniably a strength and accounts in part for their populist leanings. But it points also to what is arguably the besetting weakness of the volume, which might be described best as a polemical insistence that runs through the essays. One could, it seems clear, come away from having read this volume holding the distinct impression that traditional orthodox Christianity—whether in the form of how that may be found in the Roman Catholic Church or the Anglican Communion, for example—is of no consequence in the modern world or to contemporary Christianity, which, it hardly need be pointed out, is simply unhistorical and unreflective of today’s Christian landscape.

That said, however, *Global Christianity* provides a highly readable and critically informative compendium of the state of Christianity at work in the world today. And for Europeans and North Americans especially, who, it may be argued, need occasional reminding, the book provides ample proof that that the so-called Global South has assumed the initiative for Christianity as a world-historical force.

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