

killing her. Finally, some members of Hanan's family encouraged her to pray to Jesus, the Christians' Jesus, for he is famous for his healing powers. So Hanan prayed to Jesus and was healed. As a result, Hanan started to talk with an Orthodox Christian neighbour and to learn more about the Christian faith. After a year, the Orthodox Christian friend introduced Hanan to another (Protestant) Christian who explained the gospel in greater clarity to her. A few weeks later Hanan was baptized. (1986a:247)

References Cited:

- Mernissi, Fatima
1985 Beyond The Veil, Revised Ed. London: Al Saqi Books
- Musk, Bill
1986a "Encounter with Jesus in Popular Islam." In Evangelical Review of Theology 16 (July-Sept): 247-257
- 1986b "Ultimate Reality in Popular Muslim Religion in Egypt." In Encounter No. 129 (Sept-Oct): 2-47

SIGNIFICANT JOURNAL ARTICLES: 1985-87

[Note: The full names and addresses of the journals mentioned by name or initials are listed at the end.]

The Arab World

"Psychocultural Study in Missiology: Middle Eastern Insecurity," by George J. Jennings, in Missiology 15 (Jan. '87): 91-111. Many mission leaders have been confronted with counseling problems, although until recently there has been reluctance to incorporate psychopathologies and therapies into training and experience on a professional level. The author cites Hesselgrave as one who has pioneered in this area. He goes on to assess mental illness in the Middle East, dominated by Islam in values and worldview, applying an "emic" (Pike) approach to psychocultural pathologies in order to assist Christians as they employ psychological theory and practice cross-culturally.

"The Arab World in the Year 2000: A Demographic Nightmare," by A. R. Omran, in LM 2 (Nov '86): 3-6. Based on the latest statistics and projections, this article examines the demographic revolution going on in the Arab World; the population of Arabic countries as a whole will double in just 23 years, due to the highest growth rate in the world. The author then examines the social impact of the different problems this creates (e.g. the squeeze between the increasing population and decreasing resources) on three demographic types of countries within the Arab World. A must article to read.

Contextualization

"Evangelism and the Contextualization of the Gospel," by David J. Hesselgrave, in TWF 10 (Winter '85): 4-5 & 8. Pointing out that one cannot avoid "contextualization" even though those who coined the term used it in a way that is objectionable to evangelicals, the author goes on to give three helpful guidelines to contextualization, to help us make the gospel more meaningful to our hearers, and help us avoid erroneous approaches.

"Critical Contextualization," by Paul G. Hiebert, in IBMR 11 (July '87): 104-112. One of the most important studies on contextualization to date, the article begins with a critical analysis of past approaches, and then outlines a new approach to avoid the problems of the past. The "era of non-contextualization" (1800s) with its colonialism, belief in the superiority of the West, cultural evolutionism and scientism resulted in Christianity being viewed as foreign, while old beliefs and customs went underground rather than being consciously dealt with. Newer anthropological theories and descriptive linguistics (1900s) however led to "uncritical contextualization" which had its own set of problems, such as the denial of absolutes and the consequent opening of the door to syncretism. The author outlines a third approach, which he calls "critical contextualization," that avoids the mistakes of the past. The article contains a wealth of insights and ideas that we cannot begin to summarize here.

Folk Islam

"Ultimate Reality in Popular Muslim Religion in Egypt," by Bill Musk, in Encounter, No. 129 (Sept/Oct '86): 2-9. The author, who has specialized in 'folk Islam,' outlines the "cosmological map" of folk Islam in terms of two major concepts--the concepts of power (fate, magic, sorcery, the evil eye, curses, baraka, amulets, etc.) and of being (angels, devils, jinn, prophets, saints, etc.)--the goal of which is equilibrium. "Equilibrium is maintained by appropriating the various 'powers' of the other-worldly or of the this-worldly, and by invoking different transempirical 'beings'." He finds "relatively little cognitive dissonance" between this and theological Islam, suggesting that it displays a felt need for an "ultimate reality" that is "close at hand," to which Christ is the ultimate answer.

"Encounter with Jesus in Popular Islam," by Bill Musk, in ERT 16 (July-Sept '86): 247-257. Building on the above-mentioned concepts, Musk looks at the place of Jesus in the "cosmological map" of the ordinary Muslim as He is depicted in the Hadiths (Islamic traditions). He finds that, although, along with classical Islam, folk Islam views Jesus as created and non-divine, He nevertheless "occupies a special position as a unique being" which "invite[s] the devotion and petitions of ordinary Muslims as they find themselves in disequilibrium." He suggests that the Christian can appeal to this in proclaiming Christ by emphasizing the supernatural aspects of Jesus' life.

Power Encounter

"Power Encounter in Evangelism", by Timothy Warner, in TWF 10 (Winter '85): 1-3. The author defines two levels of power encounter: the personal level in which Satan's forces seek to bring personal defeat in the life of the Christian invading his territory, and make him ineffective, and the ministry level "in which God's servants encounter demonic forces to be overcome as part of their ministry." The article focuses mainly on the second, discussing why this demonstration of power is important in some cultures but feared in ours, and why we need to acknowledge our fear and exercise this authority, beginning in the area of prayer.

"Power Encounter in Christian Mission," by C. Peter Wagner, with responses by Michael Pocock & Timothy Warner, in TWF 11 (Spring '86): 1-5. The author calls for a fresh look at the reality of supernatural power in view of the importance of demonic activity in the non-Western world and its increase, along with the spread of non-Christian religions, in the West, a fresh awareness that our Western worldview is flawed in this respect and of our need for a paradigm change, and in this connection a fresh examination of the Biblical teaching on the Kingdom of God. Helpful.

"Challenges to Abu's Jesus," by Loren Entz, in EMQ 22 (Jan '86): 46-50. The story of a converted Muslim sorcerer in Burkina Faso, West Africa. After going through a "cleansing experience" from his evil past, he is disciplined, becomes an evangelist, and is embroiled in a series of incredible "power encounters" involving attempts to kill him by sorcery. A useful case study.

Religious Liberty/State and Religion

"Religious Liberty: A Muslim Perspective," by Mohamed Talbi, in Islamochristiana 11 (1985): 99-113. This useful study treats the question in relation to the Declaration of Human Rights. The author begins with a study of the basic Qur'anic principles that bear on the question of religious liberty, then looks at Islamic practice in the case of the "dhimmi" and of the apostate in the light of Qur'anic teaching. He finds, interestingly, that Islamic practice went beyond the dictates of the Qur'an, and argues that "religious liberty is fundamentally and ultimately an act of respect for God's sovereignty, and for the mystery of His plan for man. ..."

"Liberte religieuse et transmission de la foi," by Mohamed Talbi, in Islamochristiana 12 (1986): 27-47. After covering some of the same ground as above (this is a lecture given in Tübingen), the author goes on to argue that religious liberty implies the freedom to pass on one's faith to others. He labels the Muslim call to "stop hunting in the other's territory" as "unrealistic," "unrealizable" and "unworthy, but also urges Christians to not mix service with proclamation "by using the one as a springboard for the other."

"Etat et religion," a text by the Groupe de Recherches Islamo-Chretien, in Islamochristiana 12 (1986): 47-72. Written by a study group composed of both Christians and Muslims living in France and North Africa, this very interesting text gives a summary of relevant Biblical passages, along with Catholic and Protestant positions on the subject, followed by a summary of relevant Qur'anic material, with Sunni and Shiite positions. In the light of the present world situation, it concludes, surprisingly (i.e. that the Muslim participants concurred), in favor of pluralism. Invaluable summaries.

Women in Mission

"Women's Roles in Mission: Where Are We Now?" by Joyce M. Bowers, in EMQ, 21 (Oct '85): 352-360. Abstracted: Jenny Bowles. Bowers suggests that missionary activity at the end of the last century spearheaded the feminist movement by giving women the opportunity of more responsibility than was possible at home. She notes the discrepancy between the official equal status of men and women missionaries and the actual unclear understanding of the role of women missionaries (especially married women). She gives four different possible roles for married women, recognizing that their role changes as their family grows up, but that there is a recent tendency to over-emphasize the 'home-making' role. As concerns women's representation in leadership, she points out the responsibility of sending agencies to help missionaries of both sexes understand the role of women, so that their gifts may be used to full potential.

Missionary Biography/History

"The Legacy of Samuel M. Zwemer," by J. Christy Wilson Jr. in IBMR 10 (July '86):117-121. An overview of the principal missionary activities and accomplishments of Zwemer. Of value is the bibliography of books written by Zwemer, and a bibliography of books and articles about him.

Journals Mentioned

Encounter. PISAI, Piazza S. Appollinare 49, 00186 Rome, ITALY
Evangelical Missions Quarterly. EMIS, 25W560 Geneva Rd, Bx 794, Wheaton IL 60189, USA
Evangelical Review of Theology. Paternoster Press, 3 Mt. Radford Crescent, Exeter EX2 4JW, UK
International Bulletin of Missionary Research. P.O. Bx 1308-E, Ft. Lee NJ 07024 USA
Islamochristiana. PISAI (see Encounter for address)
Lebanon Monitor. University of Maryland Foundation, College Park MD 20742, USA
Missiology. 616 Walnut Ave., Scottdale PA 15683-1999, USA
Trinity World Forum. SWME/TEDS, 2065 Half Day Rd., Deerfield IL 60015, USA

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