

Mapping Missional Conversations:

Part 2: Essential Reading –

100+ Majority World, First Nations, Indigenous, African-American, & Diaspora (Immigrant) Voices

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The gospel is like a seed and you have to sow it. When you sow the seed of the gospel in Palestine, a plant that can be called Palestinian Christianity grows. When you sow it in Rome, a plant of Roman Christianity grows. You sow the gospel in Great Britain and you get British Christianity. The seed of the gospel is later brought to America and a plant grows of American Christianity. Now when missionaries came to our lands they brought not only the seed of the gospel, but their own plant of Christianity, flowerpot included! So, what we have to do is to break the flowerpot, take out the seed of the gospel, sow it in our own cultural soil, and let our own version of Christianity grow.

~ Daniel Thambyrajah Niles

This is a two-part map of the missional terrain. It surveys the writings that inform our understanding of missional theology and practice.

Part 1 focused on Western voices. It can be found here: <https://theglobalchurchproject.com/mapping-missional-conversations-part-1/>

Part 2 focuses on Majority World (which some call the Third World), First Nations, indigenous, African-American, and diaspora (immigrant) voices.

In this blog post, I list 118 Majority World, First Nations, indigenous, African-American, and diaspora (immigrant) books and articles that will help you gain an understanding of the mission of God and his church. (I also list 40 books to begin with, to get you started).

What do I mean by “missional”? Taking my cue from David Bosch, I’m convinced that being missional means alerting everyone everywhere to the universal reign of God through Jesus Christ. We do this together, in word, sign, and deed. Christian mission should integrate proclamation, evangelism, church planting, and social transformation in a seamless whole. And we do this best as we learn from each other, through multicultural, multiethnic, and global-local conversations. I like the term “missional”, but others prefer and use other terms. I like the phrases “integral mission” and “mission as transformation” too. If people are “alerting people to the universal reign of God in Jesus Christ”, by seamlessly integrating word, sign, and deed (and in conscious response to God’s missionary nature and actions), I don’t mind if they use “integral mission”, “missional as transformation”, “missional”, or some other term.

Much of the missional conversation in the West is white, male, and privileged. Such authors have a place, of course (I fit the description myself!). And they have important things to say. But white, male, privileged voices must not dominate our understanding of missional theology and practice. This does the conversation a disservice. More than that: it limits, distorts, and even corrupts missional conversations and practices.

Some Christian leaders have outlined this problem. I won't restate all the issues. But I encourage you to read the following descriptions of this problem. They also offer solutions. See:

David Fitch here: <http://www.missionalliance.org/the-missional-movement-is-mostly-white-and-what-we-should-do-about-it-warning-blog-post-by-a-white-male/>

Kyle Canty here: <http://thecityrooftop.com/2013/07/16/a-black-missional-critique-of-the-missional-movement/>

Efrem Smith here: <http://www.efremsmith.com/category/blog/2011/05/the-missional-church-must-embrace-multi-ethnicity/>

Soong-Chan Rah here: <http://www.amazon.com/The-Next-Evangelicalism-Cultural-Captivity/dp/0830833609>

I don't think that missional theologies and practices (or theologies and practices of mission) are necessarily white or male, although many of the conversations in the West do skew that way. I'm very hopeful and excited about diverse, multi-cultural, multi-ethnic, multi-voiced, female/male, global-local missional conversations. These conversations are happening more and more, all over the globe, and it's thrilling to me.

Missional conversations will only be worthwhile if we embrace diversity, multi-ethnicity, and global voices. We need the perspectives of the Majority World (Third World), First Nations, indigenous, African-American, and diaspora (immigrant) voices. After all, this is where most of the global growth and mission of the church is happening today. A global missional conversation needs local and global voices from all over the planet. It needs the contributions of both genders, and of many cultures and ethnicities. That's why I wrote the book *GlobalChurch*. <http://www.ivpress.com/cgi-ivpress/book.pl/code=4085>

In this blog post, I list 118 Majority World, First Nations, indigenous, African-American, and diaspora (immigrant) books and articles on a theology of mission (and associated themes). I also list 40 books to begin with, to get you started.

Four Important Notes:

(1). **A Restriction on Numbers:** To limit the length of this list, I try to limit it to 1 or 2 books or articles per author. This means that many excellent books didn't find their way into this blog. But once you get to know the names, you'll soon discover other excellent things they've written.

(2). **A Restriction on Themes:** I've chosen these books because they relate to missional theology and practice. In a following blog post, I'll list books by Majority World, First Nations, indigenous, and diaspora voices that relate to other topics. (These include discipleship, worship, creation care, ministry, ethics, etc.).

(3). **A Restriction on Languages:** I only read English. Unfortunately, this means that I haven't included important works written in Spanish, Korean, Chinese, etc., unless they've been translated into English. I apologize for that.

(4). **A Work in Progress:** I intend to develop this list over time. So, please send me more authors and books that you think I should add.

In my book *GlobalChurch*, I wrote that those of us in the West need a new narrative. It's time to abandon our flawed Eurocentric and Americentric worldviews. We need a new, global, and missional narrative. We must turn to the churches of Majority World, diaspora, and indigenous cultures. They can help us explore what it means to be a global missional community. Many Christian communities in Majority World, diaspora, and indigenous contexts have been wrestling with these issues for generations. Marginalization and persecution and alienation have been their lot. Yet, somehow, in spite or because of that, they have flourished. In fact, they've grown exponentially.

For the sake of clarity, I should define whom I'm talking about when I refer to Majority World, diaspora, and indigenous Christians?

Majority World Christians are those in Africa, Asia, the Caribbean, Eastern Europe, Latin America, the Middle East, and Oceania. I use the term *Majority World* because the majority of the world's population is in those cultures today. The majority of the church is in those cultures too. I don't use the terms *non-Western* or *Third World* or *Developing World*. These terms use Western cultures as their point of reference. They imply Western superiority or centrality.¹

¹ Timothy C. Tennent, *Theology in the Context of World Christianity: How the Global Church Is Influencing the Way We Think About and Discuss Theology* (Grand Rapids, MI: Zondervan, 2007). xx.

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Indigenous and First Nations Christians are believers from “those ethnic groups that were indigenous to a territory prior to being incorporated into a national state, and who are politically and culturally separate from the majority ethnic identity of the state that they are a part of.” This includes people groups like the Australian Aborigines and American Indians.²

Diaspora or immigrant Christians are those who have spread or been dispersed from their homeland. *Diaspora* or *immigrant* Christians are having a significant influence on the shape of Western and global Christianity. These include African, Hispanic, Portuguese, or Asian minorities in the USA, UK, Canada, Europe, Australia, and more.

White, western Christians need to enter into conversation with Majority World, diaspora, and indigenous Christians. Listening to others helps us grow in our understanding and practice of mission and church and theology. For far too long, we’ve marginalized or ignored Majority World and indigenous voices. We must truly become a *GlobalChurch*.

40 Books to Start With

Here are 40 books you should start with. A note on these authors (and on the authors in the fuller list of 118 books and articles). Many of these Christians live and serve and write from Majority World and indigenous contexts. (This is the bulk of the persons on this list). Others have moved to Western settings, and are in diaspora. Those who live in Majority World and indigenous societies bring invaluable perspectives from their cultural settings. Those who have moved to Western contexts, and who are in diaspora, bring the value of hybrid or bi-cultural perspectives.

African, Asian, Caribbean, Eastern European, First Nations, Indigenous, Latin American, Middle Eastern, Oceanian, and diaspora (immigrant) Christians inspire us to fresh missional actions and perspectives.

Amos Yong.

Remembering Jamestown: Hard Questions About Christian Mission. Wipf and Stock, 2010.

Remembering Jamestown, invites us to listen to Native American voices as we consider the shape of mission in the expanding religious and cultural diversity of the twenty-first century.

Andrea Smith.

Conquest: Sexual Violence and American Indian Genocide. Duke University, 2015. Being God’s people in the world means we must address issues to do with activism, profit, revolution, sexuality, and politics. We must also address violence against women.

² Douglas Sanders, "Indigenous Peoples: Issues of Definition," *International Journal of Cultural Property* 8, no. 1 (1999). 4.

Aruna Gnanadason.

Listen to the Women! Listen to the Earth! World Council of Churches, 2005.

No missional theology can be built without an eco-theology. Aruna Gnanadason's interests are in justice and peace, poverty and liberation, development and politics, ecology and creation care, and reproductive technologies and gender issues.

Brenda Salter McNeil.

Roadmap to Reconciliation: Moving Communities into Unity, Wholeness and Justice. IVP Books, 2016.

A roadmap to justice, reconciliation, and equality, and practicing holistic evangelism that crosses boundaries of gender, race, and social lines.

Cheryl Bear-Barnetson.

Introduction to First Nations Ministry. Cherohala Press, 2013.

Explores what First Nations theology, values, and practices can teach us about creation, Spirit, incarnation, land, and missions.

Cheryl J. Sanders.

Ministry at the Margins: The Prophetic Mission of Women, Youth & the Poor. Wipf and Stock, 2009.

Mission is moving away from condescension and towards inclusion of marginalized groups seeking justice.

Christena Cleveland.

Disunity in Christ: Uncovering the Hidden Forces that Keep Us Apart. IVP Books, 2013.

Christena Cleveland uncovers the theological, gender, age, ethnic, educational, and economic forces that cause disunity. Mission requires a different kind of faith.

C. René Padilla.

The Local Church, Agent of Transformation: An Ecclesiology for Integral Mission. Ediciones Kairos, 2004.

The church's mission must be integral and holistic in the 21st century.

C. Rosalee Velloso Ewell. **Missio Dei: The Theological Roots of Evangelism.**

International Review of Mission. 101, 2, November 2012.

We cannot understand evangelism and mission, without a theology of missio Dei.

Daisy L. Machado.

"The Unnamed Woman: Justice, Feminists, and the Undocumented Woman" in Maria Pilar Aquino, Daisy L. Machado, and Jeanette Rodriguez, **A Reader in Latina Feminist Theology: Religion and Justice**. University of Texas Press, 2002.

Invites the reader to examine issues relating to undocumented people in the United States. Gives the story of an undocumented woman (and all undocumented women) a voice, as it examines borders and their meanings: geographic, emotional, racial, cultural, spiritual, religious, and linguistic. A pressing missional and justice issue today.

Drew Hart.

Trouble I've Seen: Changing the Way the Church Views Racism. Herald Press, 2016.

Addressing racism and other effects of white supremacy. Embracing practices that seek solidarity with the oppressed and that are committed to racial justice.

Efrem Smith.

The Post-Black and Post-White Church: Becoming the Beloved Community in a Multi-Ethnic World. Jossey-Bass, 2012.

A blueprint for missional, multi-ethnic, and reconciling Christian community.

Elsa Tamez.

Bible of the Oppressed. Wipf and Stock, 2006.

Through Her Eyes: Women's Theology from Latin America. Wipf and Stock, 2006.

In *Bible of the Oppressed*, Elsa Tamez deals with oppression, and the Good News of the gospel for all human beings.

In *Through Her Eyes*, Latin American women give us an insight into how they engage with issues to do with power, oppression, justice, community, politics, and theology.

Grace Ji-Sun Kim.

Embracing the Other: The Transformative Spirit of Love. Eerdmans, 2015. Listening to Asian, indigenous, and womanist Christianity, as we work toward healing, reconciliation, and justice for all people, regardless of race or gender.

Gustavo Gutiérrez.

A Theology of Liberation: History, Politics, and Salvation. 15th Anniversary Edition. Orbis Books, 1988.

Gustavo Gutiérrez writes on liberation theology, literature, poverty, and oppression. He is interested in class, racial, and gender relations. He encourages Christians to live in solidarity with the poor.

Helen Lee.

The Missional Mom: Living With Purpose at Home and in the World. Moody Publishers, 2011.

Mothers often lead missional lives, engaging their communities, neighborhoods, workplaces, and families. Wherever you see missional vitality at its best, women are almost always at the center. We should get better at recognising and celebrating this.

James Cone.

A Black Theology of Liberation. Fortieth Anniversary Edition. Orbis Books, 2010.

Shows the relationships between power, theology, oppression, race, mission, church, and liberation.

Jayakumar Christian.

God of the Empty-Handed: Poverty, Power and the Kingdom of God. Acorn Press, 2014.

Jayakumar Christian writes on development, justice, mission, economics, politics, and child development. The church must challenge and redefine power from the perspective of the kingdom of God.

John M. Perkins.

Let Justice Roll Down. Baker Books, 2012.

A gripping story of a struggle against racism, oppression, and injustice, and expressing mission through justice, peace, compassion, vision, and hope.

Jo Saxton.

More Than Enchanting: Breaking Through Barriers to Influence Your World. IVP Books, 2012.

The church will only fully embrace its mission when it stops marginalizing women, and releases both women and men to ministry, service, and mission.

Lamin Sanneh.

Whose Religion is Christianity?: The Gospel Beyond the West. Eerdmans, 2003.

Lamin Sanneh has particular focus on the relationship between Islam and Christianity and secularity. Christianity is now a global faith. The West does not own the gospel, and the future of the tradition lies in its “world” character.

Leroy Barber and Velma Maia Thomas.

Red, Brown, Yellow, Black, White – Who’s More Precious in God’s Sight?: A Call for Diversity in Christian Missions and Ministry. Jericho Books, 2014.

Highlights the historic patterns that have created racial discrepancies within missions. Inspires and motives to embrace diversity in missions and ministry.

Lisa Sharon Harper.

The Very Good Gospel: How Everything Wrong Can Be Made Right. WaterBrook, 2016.

Shalom as a vision of hope for a broken world.

Mae Elise Cannon.

Social Justice Handbook: Small Steps for a Better World. IVP Books, 2009.

Just Spirituality: How Faith Practices Fuel Social Action. IVP Books, 2013.

Mission is about joining with God as we address societal issues such as poverty, racism, AIDS, homelessness, and more. Christian faith must lead to acts of kindness, mercy, compassion, and advocacy.

Melba Padilla Maggay.

Transforming Society. Wipf and Stock, 2011.

Melba Padilla Maggay writes about how the church can transform society. The church's mission is deeply connected with social justice, kingdom theology, political engagement, and transforming society.

Mercy Amba Oduyoye.

Beads & Strands: Reflections of an African Woman on Christianity in Africa. Orbis Books, 2013.

Covers theological topics such as creation, redemption, liberation, Christology, covenant, and community. And then deals with issues such as peacemaking, neighborhoods, poverty, motherhood, sexuality, gender, patriarchy, and calling the church to account.

Muriel Orevillo-Montenegro.

The Jesus of Asian Women. Orbis Books, 2006.

Ever wondered whether your understanding of Jesus, faith, discipleship, gospel, and mission has been shaped by your culture? Want to see these things in fresh ways? Muriel Orevillo-Montenegro introduces us to Asian womanist theology, and peace and justice practices.

Musa W. Dube.

Other Ways of Reading: African Women and the Bible. SBL, 2001.

Mission and theology require grassroots, postcolonial, and womanist readings. Musa W. Dube develops healing theologies and practices in societies ravaged by HIV and AIDS. She writes about people-centered and compassionate and healing mission.

Noel Castellanos.

Where the Cross Meets the Street: What Happens to the Neighborhood When God is at the Center? IVP Books, 2015.

Embracing a gospel that proclaims Christ, forms disciples, demonstrates compassion, confronts injustice, and restores individuals.

Orlando E. Costas.

Christ Outside the Gate: Mission Beyond Christendom. Wipf and Stock, 2005.

Orlando E. Costas was a holistic global theologian. He wrote on the mission of the church, and especially mission beyond Christendom. His writings deal with issues surrounding poverty and justice, and contextual evangelism. He wrote on Hispanic theology, and spirituality and mission in Latin America.

Óscar A. Romero.

The Violence of Love. Orbis Books, 2004.

Óscar A. Romero challenged the social and political systems that perpetuated El Salvador's poverty, social injustice, assassinations, and torture. He called the church to pursue social transformation. He challenged El Salvadorian society to embrace liberty and democracy and justice. He was assassinated in 1980. This book challenges us to embrace the Spirit of Christ who moved him.

Randy S. Woodley.

Living in Color: Embracing God's Passion for Ethnic Diversity. IVP Books, 2004.

Randy Woodley writes about indigenous cultures, the Native American "Harmony Way", sustainability, eco-justice, microeconomics, leadership, missiology, reconciliation, societal justice, and contextual theology.

Richard Twiss.

Rescuing the Gospel from the Cowboys: A Native American Expression of the Christian Way. IVP Books, 2015.

The cultures of First Nations peoples give guidance on how engage in mission, contextualization, spirituality, and intercultural faith today.

Ruth Padilla DeBorst.

'Unexpected' Guests at God's Banquet Table Gospel in Mission and Culture.

Evangelical Review of Theology, 33, 1, 2009.

Hospitality is a metaphor for and embodied practice of the *missio Dei*. We are called to mission, as third-culture followers of Christ, who practice radical welcome and hospitality.

Samuel Escobar.

The New Global Mission: The Gospel from Everywhere to Everyone. IVP Academic, 2003.

Escobar writes: "Christian mission is no longer a matter of missionaries from the West going to the rest of the world. Rather, the growth of Christianity in Latin America, Africa and parts of Asia is eclipsing that of the Western church. In the third millennium of the Christian era, Christian mission is truly global, with missionaries from all places going to all peoples."

Sandra Maria Van Opstal.

The Next Worship: Glorifying God in a Diverse World. IVP Books, 2016.

Multicultural, multiethnic worship is about kingdom, reconciliation, mission, justice, and shalom.

Soong-Chan Rah.

The Next Evangelicalism: Freeing the Church from Western Cultural Captivity. IVP Books, 2009.

Many Colors: Cultural Intelligence for a Changing Church. Moody Publishers, 2010.

Soong-Chan Rah calls the North American church to escape its captivity to Western cultural trappings and to embrace a new evangelicalism that is diverse and multiethnic.

Vinay Samuel and Chris Sugden.

Mission as Transformation: A Theology of the Whole Gospel. Wipf and Stock, 2009.

Vinay Samuel is a pioneer in the field of holistic and integral mission. He is an expert in the field of Asian theology, micro enterprise development, Christian relief and development, and faith and economics. This book outlines theology and practices of integral, holistic mission: "Mission as transformation."

Vinoth Ramachandra.

Subverting Global Myths: Theology and the Public Issues Shaping Our World. IVP Academic, 2008.

Missional theology must engage the myths that surround terrorism, religious violence, human rights, multiculturalism, science, and postcolonialism. Missional theology demands engagement in the public square.

Willie James Jennings.

The Christian Imagination: Theology and the Origins of Race. Yale University, 2011.

"Presents a bold critique of the relationship between theology and race, and imagines a truly cosmopolitan citizenship that transcends geopolitical, nationalist, ethnic, and racial boundaries. Willie James Jennings charts new ways of imagining ourselves, our communities, and the landscapes we inhabit."

118 Books & Articles You Should Read

Here's the fuller list, which includes the 40 above, and more.

Ada María Isasi-Díaz.

Mujerista Theology: A Theology for the Twenty-First Century. Orbis Books, 1996.

Hispanic womanist theology calls the church to a deeper understanding of gender, solidarity, empowerment, and the grassroots struggle for freedom.

Ajith Fernando.

Jesus Driven Ministry. Crossway, 2007.

Ajith Fernando writes about the mission of the church, leadership, obedience, suffering, the message of Jesus, spirituality, and missional witness among non-Christian faiths.

Al Tizon.

Missional Preaching: Engage, Embrace, Transform. Judson Press, 2012.

Transformation After Lausanne: Radical Evangelical Mission in Global-Local Perspective. Wipf and Stock, 2008.

Al Tizon writes about how urban-suburban partnerships can transform communities. He focuses on empowering churches to empower communities. He is interested in social action and mission. Tizon shows how churches can engage in holistic mission in their communities, especially on behalf of the poor and marginalized. *Missional Preaching* and *Transformation after Lausanne* are key books for understanding transformation, communication, and glocalization, in missional perspective.

Amos Yong.

Hospitality and the Other: Pentecost, Christian Practices, and the Neighbor. Orbis Books, 2008.

Remembering Jamestown: Hard Questions About Christian Mission. Wipf and Stock, 2010.

Amos Yong is interested in a theology of the Holy Spirit and mission. He studies global Pentecostal theology. He constructs theologies of disability, politics, science, and love. He is concerned for inter religious dialogue and comparative theology and Pentecostal scholarship. *Remembering Jamestown*, invites us to listen to Native American voices as we consider the shape of mission in the expanding religious and cultural diversity of the twenty-first century.

Andrea Smith.

Conquest: Sexual Violence and American Indian Genocide. Duke University, 2015.

The Revolution Will Not Be Funded: Beyond the Non-Profit Industrial Complex. South End Press, 2009.

Being God's people in the world means we must address issues to do with activism, profit, revolution, and politics. We must also address violence against women.

Aruna Gnanadason.

Listen to the Women! Listen to the Earth! World Council of Churches, 2005.

No missional theology can be built without an eco-theology. Aruna Gnanadason's interests are in justice and peace, poverty and liberation, development and politics, ecology and creation care, and reproductive technologies and gender issues.

Brenda Salter McNeil.

Roadmap to Reconciliation: Moving Communities into Unity, Wholeness and Justice. IVP Books, 2016.

A Credible Witness: Reflections on Power, Evangelism, and Race. IVP Books, 2008.

A roadmap to justice, reconciliation, and equality, and practicing holistic evangelism that crosses boundaries of gender, race, and social lines.

Carlos F. Cardoza-Orlandi.

To All Nations from All Nations: A History of the Christian Missionary Movement. Abingdon Press, 2013.

Mission: An Essential Guide. Abingdon Press, 2012.

Mission is from the margins, and it's cross-cultural, cross-confessional, and local. We need to be free of the various "captivities of mission" which plague the West, and engage in fresh and robust mission.

Chanequa Walker-Barnes.

Too Heavy A Yoke: Black Women and the Burden of Strength. Cascade Books, 2014.

Draws upon womanist pastoral theology to aid in the healing of African American women's identities.

Cheryl Bear-Barnetson.

Introduction to First Nations Ministry. Cherohala Press, 2013.

Explores what First Nations theology, values, and practices can teach us about creation, Spirit, incarnation, land, and missions.

Cheryl J. Sanders.

Ministry at the Margins: The Prophetic Mission of Women, Youth & the Poor. Wipf and Stock, 2009.

Mission is moving away from condescension and towards inclusion of marginalized groups seeking justice.

Christena Cleveland.

Disunity in Christ: Uncovering the Hidden Forces that Keep Us Apart. IVP Books, 2013.

Christena Cleveland uncovers the theological, gender, age, ethnic, educational, and economic forces that cause disunity. Mission requires a different kind of faith.

C. René Padilla.

The Local Church, Agent of Transformation: An Ecclesiology for Integral Mission. Ediciones Kairos, 2004.

Mission Between the Times. 2nd Revised Edition. Langham Monographs, 2010.
The church's mission must be integral and holistic in the 21st century.

C. Rosalee Velloso Ewell. **Missio Dei: The Theological Roots of Evangelism.** International Review of Mission. 101, 2, November 2012.

We cannot understand evangelism and mission, without a theology of missio Dei.

Desmond Tutu and Mpho Tutu.

The Book of Forgiveness: The Fourfold Path for Healing Ourselves and Our World. HarperOne, 2015.

No Future Without Forgiveness. Image, 2000.

Desmond Tutu and Mpho Tutu promote reconciliation and forgiveness and justice. They address global issues through the United Nations. These include poverty, epidemics, unilateralism, gay rights, women's rights, climate change, and church reform. Forgiveness and healing is hard work. But it is worth it.

Daisy L. Machado.

"The Unnamed Woman: Justice, Feminists, and the Undocumented Woman" in Maria Pilar Aquino, Daisy L. Machado, and Jeanette Rodriguez, **A Reader in Latina Feminist Theology: Religion and Justice.** University of Texas Press, 2002.

Invites the reader to examine issues relating to undocumented people in the United States. Gives the story of an undocumented woman (and all undocumented women) a voice, as it examines borders and their meanings: geographic, emotional, racial, cultural, spiritual, religious, and linguistic. A pressing missional and justice issue today.

Drew Hart.

Trouble I've Seen: Changing the Way the Church Views Racism. Herald Press, 2016.

Addressing racism and other effects of white supremacy. Embracing practices that seek solidarity with the oppressed and that are committed to racial justice.

Eddie Byun.

Justice Awakening: How You and Your Church Can Help End Human Trafficking. IVP Books, 2014.

Working together to end human trafficking and sexual exploitation.

Efrem Smith.

The Post-Black and Post-White Church: Becoming the Beloved Community in a Multi-Ethnic World. Jossey-Bass, 2012.

A blueprint for missional, multi-ethnic, and reconciling Christian community.

Eldin Villafane.

The Liberating Spirit: Toward an Hispanic American Pentecostal Social Ethic. Second Edition. Eerdmans, 1993.

The Hispanic Pentecostal churches show us a social ethic that emerges from and within culture and Spirit. This holistic spirituality has implications for the life and mission of the church.

Elsa Tamez.

Bible of the Oppressed. Wipf and Stock, 2006.

Through Her Eyes: Women's Theology from Latin America. Wipf and Stock, 2006.

In *Bible of the Oppressed*, Elsa Tamez deals with oppression, and the Good News of the gospel for all human beings.

In *Through Her Eyes*, Latin American women give us an insight into how they engage with issues to do with power, oppression, justice, community, politics, and theology.

Emmanuel M. Katongole.

Mirror to the Church: Resurrecting Faith after Genocide in Rwanda. Zondervan, 2009.

Rwanda was considered a model of evangelization. Then came the genocide. "The only hope for our world after Rwanda's genocide is a new kind of Christian identity for the global body of Christ—a people on pilgrimage together, a mixed group, bearing witness to a new identity made possible by the Gospel."

Francis Anekwe Oborji.

Concepts of Mission: The Evolution of Contemporary Missiology. Orbis Books, 2006.

Faith is missionary in nature. This must influence our understanding and practice of theological education, conversion, church planting, church growth, religious dialogue, and more.

Geevarghese Mor Coorilos.

Re-routing Mission: Towards a People's Concept of Mission. CCA, 2004.

Geevarghese Mor Coorilos writes on integral eco-theology and ecumenical approaches to mission and unity. He writes on caring for the poor and marginalized, and responding to HIV, AIDS, and natural disasters.

George E. Tinker.

American Indian Liberation: A Theology of Sovereignty. Orbis Books, 2008.

Learning from First Nations and indigenous peoples about creation, justice, peace, mission, eco-justice, Christ, culture, postcolonialism, and liberation.

Grace Ji-Sun Kim.

Embracing the Other: The Transformative Spirit of Love. Eerdmans, 2015. Listening to Asian, indigenous, and womanist Christianity, as we work toward healing, reconciliation, and justice for all people, regardless of race or gender.

Graham Paulson.

Towards an Aboriginal Theology. *Pacifica* 19 (October 2006).

Graham Paulson seeks an indigenous theology that holds together, with integrity, both Indigenous and Christian identity. In this, he shows how theology is weighed down by colonialism and paternalism, and how it needs to be contextualized, liberated, and indigenized.

Gustavo Gutiérrez.

A Theology of Liberation: History, Politics, and Salvation. 15th Anniversary Edition. Orbis Books, 1988.

Gustavo Gutiérrez writes on liberation theology, literature, poverty, and oppression. He is interested in class, racial, and gender relations. He encourages Christians to live in solidarity with the poor.

Helen Lee.

The Missional Mom: Living With Purpose at Home and in the World. Moody Publishers, 2011.

Mothers often lead missional lives, engaging their communities, neighborhoods, workplaces, and families. Wherever you see missional vitality at its best, women are almost always at the center. We should get better at recognising and celebrating this.

Hwa Yung.

Mangoes or Bananas?: The Quest for an Authentic Asian Christian Theology. Second Edition. Orbis Books, 2015.

Asian theology is often like a banana, with a beautiful yellow exterior, but white within. The mango, on the other hand, comes in many different shades of skin, but inside it is completely yellow. We can learn a lot about context theology and mission from this conversation.

Ignacio Ellacuría.

Freedom Made Flesh: Mission of Christ and His Church. Orbis Books, 1976.

Mission is about the salvation of history. It's about historical and collective redemption. Salvation is about redeeming the patterns of behavior of institutions that oppress or victimize, and creating institutions that liberate. It's about addressing unjust structures like slavery, political oppression, and so on.

Izunna Okonkwo.

The Eucharist and World Hunger: Socio-Theological Explorations. Xlibris, 2011.

Izunna Okonkwo is especially interested in inculturation and ecumenism and African thought and culture. The Eucharist reminds us that world hunger can be eradicated, and that the Eucharist is a model.

James Cone.

A Black Theology of Liberation. Fortieth Anniversary Edition. Orbis Books, 2010.

Shows the relationships between power, theology, oppression, race, mission, church, and liberation.

Jayakumar Christian.

God of the Empty-Handed: Poverty, Power and the Kingdom of God. Acorn Press, 2014.

Jayakumar Christian writes on development, justice, mission, economics, politics, and child development. The church must challenge and redefine power from the perspective of the kingdom of God.

J. Deotis Roberts.

Liberation and Reconciliation: A Black Theology. Second Edition. Westminster John Knox Press, 2005.

Balancing liberation and reconciliation in racial relations. Nonviolent reconciliation as a solution and an expression of faith in the face of racial oppression.

Jenu Hanciles.

Beyond Christendom: Globalization, African Migration and the Transformation of the West. Orbis Books, 2009.

The Future of Missiology as a Discipline: A View from the Non-Western World. *Missiology*. 2015.

The migration of Christians throughout the globe has within it the seeds of renewal for the whole church, and the potential to reshape church-state and religion and culture relations globally. And missiology needs to be radically reshaped, to equip the church for a new era of missionary engagement.

John Mary Waliggo.

Inculturation: Its Meaning and Urgency. St. Paul Publications, 1986.

John Mary Waliggo considers the meaning and urgency of inculturation, especially in the African context. He believed that liberation meant full self-realization in ten areas of human life. These areas are spiritual, religious, moral, mental, cultural, economic, political, physical, social, and personal. Waliggo also worked for the rights of women and children and the poor and silenced.

John M. Perkins.

Let Justice Roll Down. Baker Books, 2012.

A gripping story of a struggle against racism, oppression, and injustice, and expressing mission through justice, peace, compassion, vision, and hope.

Jon Sobrino.

The Principle of Mercy: Taking the Crucified People from the Cross. Orbis Books, 1994.

Jon Sobrino is well known for his work on liberation theology, and on poverty and justice. He writes about the person and work of Christ (from a Latin American perspective). He considers spirituality and solidarity and hope. In this book, he shows that mercy and solidarity are a way of Christian witness and discipleship in a world of conflict and suffering.

Jo Saxton.

More Than Enchanting: Breaking Through Barriers to Influence Your World. IVP Books, 2012.

The church will only fully embrace its mission when it stops marginalizing women, and releases both women and men to ministry, service, and mission.

José Comblin.

The Holy Spirit and Liberation. Wipf and Stock, 2004.

Examines the presence and power of the Spirit in mission, church, and world.

Julie C. Ma and Wonsuk Ma.

Mission in the Spirit: Towards a Pentecostal/Charismatic Missiology. Wipf and Stock, 2011.

Mission Spirituality and Authentic Discipleship. Wipf and Stock, 2015.

Pentecostal Mission and Global Christianity. Wipf and Stock, 2014.

Julie and Wonsuk Ma write on Asian Pentecostal church planting and evangelism, cultural anthropology, gender issues in church and mission, and the Holy Spirit and mission.

Justo L. Gonzalez.

The Story Luke Tells: Luke's Unique Witness to the Gospel. Eerdmans, 2015.

Describes how Luke uniquely tells the grand story of salvation, gospel witness, and God's empowering presence.

Ken R. Gnanakan.

Responsible Stewardship of God's Creation. WEA, 2004.

Kingdom Concerns: Theology of Mission Today. IVP, 1993.

Ken R. Gnanakan ministers in slums and villages in India. His ministry helps people rise out of poverty through educational, health, and environmental projects.

Kevin Blue.

Practical Justice: Living Off-Center in a Self-Centered World. IVP Books, 2006.

Moving toward right thinking, right action, and just living.

Kōsuke Koyama.

Water Buffalo Theology. 25th Anniversary Edition. Orbis Books, 1999.

Kōsuke Koyama was concerned to defend a theology that was accessible to the average person in developing Asian contexts. He wrote on liberation theology, rooting the gospel, caring for the environment, and bridging the gap between Eastern and Western thought.

Kwame Bediako.

Jesus and the Gospel in Africa: History and Experience. Orbis Books, 2004.

Kwame Bediako developed theology characterized by distinct African features. He examines how cultures can contextualize the gospel and create unique Christian identities.

Lamin Sanneh.

Whose Religion is Christianity?: The Gospel Beyond the West. Eerdmans, 2003.

Translating the Message. Orbis Books, 2009.

Lamin Sanneh has particular focus on the relationship between Islam and Christianity and secularity. Christianity is now a global faith. The West does not own the gospel, and the future of the tradition lies in its “world” character. Furthermore, mission and translation are integral parts of cultural and Christian renewal.

Leonardo Boff.

Cry of the Earth, Cry of the Poor. Orbis Books, 1997.

Introducing Liberation Theology. Orbis Books, 1987.

Ecclesiology: The Base Communities Reinvent the Church. Orbis Books, 1986.

Leonardo Boff is interested in liberation theology, Christology, mission, politics, ecology, community, justice issues, globalization, ethics, gender, and education. Christian mission needs a certain kind of spirituality, one that listens and responds to the cry of the earth and the cry of the poor.

Leroy Barber and Velma Maia Thomas.

Red, Brown, Yellow, Black, White – Who’s More Precious in God’s Sight?: A Call for Diversity in Christian Missions and Ministry. Jericho Books, 2014.

Highlights the historic patterns that have created racial discrepancies within missions. Inspires and motives to embrace diversity in missions and ministry.

Lisa Rodriguez-Watson.

A Kingdom Response to President Obama’s Speech on Immigration.

Available at: <http://www.missionalliance.org/a-kingdom-response-to-president-obamas-speech-on-immigration/>

Lisa Rodriguez-Watson challenges the church to embrace biblical and kingdom of God responses to immigration and undocumented people.

Lisa Sharon Harper.

The Very Good Gospel: How Everything Wrong Can Be Made Right. WaterBrook, 2016.

Shalom as a vision of hope for a broken world.

Mae Elise Cannon.

Social Justice Handbook: Small Steps for a Better World. IVP Books, 2009.

Just Spirituality: How Faith Practices Fuel Social Action. IVP Books, 2013.

Mission is about joining with God as we address societal issues such as poverty, racism, AIDS, homelessness, and more. Christian faith must lead to acts of kindness, mercy, compassion, and advocacy.

Marthinus L. Daneel.

African Earthkeepers: Wholistic Interfaith Mission. Orbis Books, 2001.

Marthinus L. Daneel is a Zimbabwean professor of theology. He is an expert on African Independent Churches. He conducts research among African Christian and traditionalist communities, and demonstrates the importance of holistic, interfaith, earthkeeping mission today.

M. Daniel Carroll R.

Christians at the Border: Immigration, the Church, and the Bible. Second Edition. Brazos Press, 2013.

Challenges Christians to an informed, biblical, just, compassionate, and missional understanding of this pressing issue.

Melba Padilla Maggay.

Transforming Society. Wipf and Stock, 2011.

Melba Padilla Maggay writes about how the church can transform society. The church's mission is deeply connected with social justice, kingdom theology, political engagement, and transforming society.

Mercy Amba Oduyoye.

Beads & Strands: Reflections of an African Woman on Christianity in Africa. Orbis Books, 2013.

Covers theological topics such as creation, redemption, liberation, Christology, covenant, and community. And then deals with issues such as peacemaking, neighborhoods, poverty, motherhood, sexuality, gender, patriarchy, and calling the church to account.

Michael Amaladoss.

Making All Things New: Dialogue, Pluralism and Evangelization in Asia. Orbis Books, 1990.

Michael Amaladoss calls the church to defend the oppressed, and to explore witness through interreligious and ecumenical dialogue and spirituality and mission.

Miguel A. De La Torre.

Doing Christian Ethics from the Margins. Second Edition. Orbis Books, 2014.

Listening to Christ from the margins, as we engage with issues such as American exceptionalism, Neoliberalism, global poverty, war, environment, gender relations, and more.

Mitri Raheb.

Bethlehem Besieged: Stories of Hope in Times of Trouble. Augsburg Fortress Publishers, 2004.

I Am a Palestinian Christian. Fortress Press, 1995.

Faith in the Face of Empire: The Bible Through Palestinian Eyes. Orbis Books, 2014.

Mitri Raheb reflects on what it means to do biblical interpretation in the Israeli-Palestinian context. What does it mean to be a peacemaker, reconciler, and bridge-builder, amidst conflict? God the Father in revelation and geo-politics. God the Son in Messianic purpose, and in resistance, politics, and kingdom. God the Spirit in diversity, freedom, reconciliation, and life.

Mitsuo Fukuda.

Upward, Outward, Inward. Wide Margin Books, 2010.

Mitsuo Fukuda is founder of Rethinking Authentic Christianity Network. This network provides mission strategies and grass-root training systems for churches in Japan and other Asian nations. He also specializes in contextualization, cultural anthropology, Japanese culture, and intercultural studies. In this book, he shows how mission and church require us to pass on the baton of discipleship.

Mortimer Arias.

Announcing the Reign of God: Evangelization and the Subversive Memory of Jesus. Wipf and Stock, 2001.

Mortimer Arias calls the church to recover the biblical perspective of the kingdom for the mission of the church. This perspective must shape evangelistic witness.

Muriel Orevillo-Montenegro.

The Jesus of Asian Women. Orbis Books, 2006.

Ever wondered whether your understanding of Jesus, faith, discipleship, gospel, and mission has been shaped by your culture? Want to see these things in fresh ways? Muriel Orevillo-Montenegro introduces us to Asian womanist theology, and peace and justice practices.

Musa W. Dube.

Other Ways of Reading: African Women and the Bible. SBL, 2001.

Mission and theology require grassroots, postcolonial, and womanist readings. Musa W. Dube develops healing theologies and practices in societies ravaged by HIV and AIDS. She writes about people-centered and compassionate and healing mission.

Nelson Mandela.

Long Walk to Freedom: The Autobiography of Nelson Mandela. Back Bay Books, 1995.

The mission of God calls us to moral, political, ethical, and just leadership. Nelson Mandela's autobiography inspires us in that direction.

Nikki A. Toyama-Szeto and Abraham George.

God of Justice: The IJM Global Church Curriculum. IVP Connect, 2015.

Exploring how the biblical idea of justice leads to freedom, restoration, and reconciliation.

Noel Castellanos.

Where the Cross Meets the Street: What Happens to the Neighborhood When God is at the Center? IVP Books, 2015.

Embracing a gospel that proclaims Christ, forms disciples, demonstrates compassion, confronts injustice, and restores individuals.

Oliver Alozie Onwubiko.

Theory and Practice of Inculturation: An African Perspective. Onwubiko, 1992.

Oliver Alozie Onwubiko develops an African missionary ecclesiology and an African approach to inculturation. He shows how African thought and religion and culture converse with Christianity. Together, these can form an indigenous African Christian faith and mission and church.

Orlando E. Costas.

Christ Outside the Gate: Mission Beyond Christendom. Wipf and Stock, 2005.

Liberating News: A Theology of Contextual Evangelization. Wipf and Stock, 2002.

Orlando E. Costas was a holistic global theologian. He wrote on the mission of the church, and especially mission beyond Christendom. His writings deal with issues surrounding poverty and justice, and contextual evangelism. He wrote on Hispanic theology, and spirituality and mission in Latin America.

Óscar A. Romero.

The Violence of Love. Orbis Books, 2004.

Óscar A. Romero challenged the social and political systems that perpetuated El Salvador's poverty, social injustice, assassinations, and torture. He called the church to pursue social transformation. He challenged El Salvadorian society to embrace liberty and democracy and justice. He was assassinated in 1980. This book challenges us to embrace the Spirit of Christ who moved him.

Paulo Freire.

Pedagogy of the Oppressed. 30th Anniversary Edition. Bloomsbury, 2000.

Education and witness and social transformation go hand-in-hand. Paulo Freire promoted an approach to education that leads people toward personal and social freedom. He believed that education could help people pursue the critical transformation of their situations and cultures and world.

Peter C. Phan.

In Our Own Tongues: Perspectives from Asia on Mission and Inculturation. Orbis Books, 2003.

Peter C. Phan deals with themes around culture, social thought, mission, Asian perspectives, liturgy and prayer, and church. He highlights the importance of dialogue in mission.

Pope Francis (Jorge Mario Bergoglio).

Open Mind, Faithful Heart: Reflections on Following Jesus. Crossroad Publishing, 2015.

Francis is the first Latin American Pope. He is the first Pope from the Southern Hemisphere. He is the first non-European Pope since Gregory III in 741. In this book he reflects on Christian discipleship, and following Jesus in the struggle to make God's reign a reality on the earth.

Randy S. Woodley.

Shalom and the Community of Creation: An Indigenous Vision. Eerdmans, 2012.

Living in Color: Embracing God's Passion for Ethnic Diversity. IVP Books, 2004.

Randy Woodley writes about indigenous cultures, the Native American "Harmony Way", sustainability, eco-justice, microeconomics, leadership, missiology, reconciliation, societal justice, and contextual theology.

Richard Twiss.

One Church, Many Tribes: Following Jesus the Way God Made You. Chosen Books, 2000.

Rescuing the Gospel from the Cowboys: A Native American Expression of the Christian Way. IVP Books, 2015.

The cultures of First Nations peoples give guidance on how engage in mission, contextualization, spirituality, and intercultural faith today.

Roberta R. King and Sooi Ling Tan.

(un)Common Sounds: Songs of Peace and Reconciliation among Muslims and Christians. Cascade Books, 2014.

Explores the role of music in peacemaking, conflict resolution, interfaith dialogue, and reconciliation.

Roger D. Ibengi.

Missional Leadership for the African Church. Contextualization, 1, 9, 2001.

Roger D. Ibengi writes about the shape of missional leadership. He considers the growth and characteristics of global missiology.

R. S. Sugirtharajah.

Voices from the margin: Interpreting the Bible from the Third World. Orbis Books, 2006.

Mission has long been associated with colonialism. To rectify the problems associated with such colonialism, we need to listen closely to voices from the margins. We need to develop contextual and postcolonial mission and hermeneutics.

Ruth Padilla DeBorst.

“At the Table Their Eyes Were Opened”: Mission as Renouncing Power and Being Hosted by the Stranger. International Bulletin of Missionary Research, 39, 4, 2005.

'Unexpected' Guests at God's Banquet Table Gospel in Mission and Culture. Evangelical Review of Theology, 33, 1, 2009.

Hospitality is a metaphor for and embodied practice of the *missio Dei*. We are called to mission, as third-culture followers of Christ, who practice radical welcome and hospitality.

Samuel Escobar.

The New Global Mission: The Gospel from Everywhere to Everyone. IVP Academic, 2003.

A Time for Mission: The Challenge for Global Christianity. IVP, 2011.

Escobar writes: “Christian mission is no longer a matter of missionaries from the West going to the rest of the world. Rather, the growth of Christianity in Latin America, Africa and parts of Asia is eclipsing that of the Western church. In the third millennium of the Christian era, Christian mission is truly global, with missionaries from all places going to all peoples.”

Sandra Maria Van Opstal.

The Mission of Worship. IVP Books, 2012.

The Next Worship: Glorifying God in a Diverse World. IVP Books, 2016.

Multicultural, multiethnic worship is about kingdom, reconciliation, mission, justice, and shalom.

Sebastian Kim and Kirsteen Kim.

Christianity as a World Religion. Bloomsbury, 2008.

To understand the mission of the church today, you need to understand World Christianity.

Shoki Coe.

Christian Mission and the Test of Discipleship. Trinity College, 2012.

Shoki Coe grew up in Japanese-occupied Taiwan. He went on to become a champion of Taiwanese freedom and a pioneer of Asian theology. He was an advocate of Christianity in the Global South. He was a pioneer of contextualization. Here, in this classic text, he explores: “Text and Context in Missions,” “Missio Dei”, and “Christian Mission in the Context of Asian Nation Building.”

Simon Chan.

Grassroots Asian Theology: Thinking the Faith from the Ground Up. IVP Academic, 2014.

Missional theology hasn't gone far enough. It hasn't explored the implications of trinitarian theology, communion ecclesiology, or grassroots theology and contextualization in enough depth. Simon Chan shows how grassroots theology is being shaped throughout Asia.

Simon Kofi Appiah.

Africanness Inculturation Ethics: In Search of the Subject of an Inculturated Christian Ethic. Peter Lang International Publishers, 2000.

Simon Kofi Appiah is interested in the relationship between culture and psychology and ethics. He studies how these emerge in processes of inculturation. Inculturation must be accompanied by renewal of memory, if it is to address concrete cultural and social problems.

Soong-Chan Rah.

The Next Evangelicalism: Freeing the Church from Western Cultural Captivity. IVP Books, 2009.

Many Colors: Cultural Intelligence for a Changing Church. Moody Publishers, 2010.

Soong-Chan Rah calls the North American church to escape its captivity to Western cultural trappings and to embrace a new evangelicalism that is diverse and multiethnic.

Steve Heinrichs.

Buffalo Shout, Salmon Cry: Conversations on Creation, Land Justice, and Life Together. Herald Press, 2013.

Healing historical wounds of racism, stolen land, and cultural exploitation.

Tetsunao Yamamori.

Penetrating Missions' Final Frontier: A New Strategy for Unreached Peoples. IVP Books, 1994.

Global Pentecostalism: The New Face of Christian Social Engagement. University of California, 2007.

Tetsunao Yamamori was the international director for the Lausanne Committee for World Evangelization. He analyzes global Pentecostalism, world missions, and strategies for mission among unreached people groups.

Tite Tiénou and Paul G. Hiebert.

Missional Theology. Missiology, January 1, 42, 2014.

Tite Tiénou writes on African theology, contextualization, mission, and evangelicalism. In this article, he shows how missional theology draws on and complements, systematic and biblical theology.

Tom Skinner.

Black and Free. Revised Edition. Xulon Press, 2005.

Words of Revolution. Zondervan, 1971.

The gospel is about reconciling people, across all the lines that divide.

Vinay Samuel and Chris Sugden.

Mission as Transformation: A Theology of the Whole Gospel. Wipf and Stock, 2009.

Vinay Samuel is a pioneer in the field of holistic and integral mission. He is an expert in the field of Asian theology, micro enterprise development, Christian relief and development, and faith and economics. This book outlines theology and practices of integral, holistic mission: "Mission as transformation."

Vinoth Ramachandra.

Subverting Global Myths: Theology and the Public Issues Shaping Our World. IVP Academic, 2008.

Gods that Fail: Modern Idolatry and Christian Mission. Wipf and Stock, 2016.

Missional theology must engage the myths that surround terrorism, religious violence, human rights, multiculturalism, science, and postcolonialism. Missional theology demands engagement in the public square.

Vishal Mangalwadi.

Truth and Transformation: A Manifesto for Ailing Nations. YWAM Publishing, 2009.

The gospel addresses society's ailments, including corruption and oppression.

Willie James Jennings.

The Christian Imagination: Theology and the Origins of Race. Yale University, 2011.

"Presents a bold critique of the relationship between theology and race, and imagines a truly cosmopolitan citizenship that transcends geopolitical, nationalist, ethnic, and racial boundaries. Willie James Jennings charts new ways of imagining ourselves, our communities, and the landscapes we inhabit."

A Recommended Daily Devotional

In **Cry Freedom: With Voices from the Third World** (Albatross Books, 1998), Charles Ringma offers 365 meditations based on the writings of Majority World Christians. I highly recommend this book.

Thanks to Those Who Helped Me Compile This List

I'm grateful to those who helped me compile this list: Amy Williams, Juliany Gonzales, Lisa Rodriguez Watson, Rene August, Karina Kreminski, Mary Elizabeth Fisher, Tanya Riches, Ian Packer, Soong-Chan Rah, Randy Woodley, and James Padilla-DeBorst.

GlobalChurch

If you'd like to learn more about global theology, please read my book *GlobalChurch: Reshaping Our Conversations, Renewing Our Mission, Revitalizing Our Churches*. IVP Books, 2016. <http://www.ivpress.com/cgi-ivpress/book.pl/code=4085>

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