

of such overstatement appear elsewhere as well and although they were distracting, I found they do not subtract from the overall value of this study. They are certainly a symptom of the need for more scholarship in this area.

Wright sees the widespread nature of communal reading events raising questions about many of the assumptions made in New Testament scholarship around literacy levels and access to texts in the first century. On this level, I found Wright's study very thought-provoking because his evidence suggests that literacy and access to texts were much more common than is usually assumed in New Testament studies, which in turn shapes our understanding of the early church. Overall, Wright has made an important contribution to the study of the New Testament through his work on communal reading events which should cause all those researching in this area to reconsider the assumptions we make regarding the impacts of communal reading in the first century, particularly how we assume illiteracy for a vast majority of the population while also arguing for intertextual allusions and echoes that require knowledge of and exposure to an array of other texts.

Dyron B. Daughrity, *Rising: The Amazing Story Of Christianity's Resurrection In The Global South*. Minneapolis, MN: Fortress Press, 2018. (242 pp.) ISBN: 9781506421827.

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Looking for an accessible text on the growth of Christianity in the global south, *Rising: The Amazing Story of Christianity's Resurrection in the Global South* seemed like it might fit the bill. However, this work was not quite what I expected. Its central focus is not so much the story of Christianity's growth in the global south, but rather the potential for reverse mission which this growth represents. *Rising* is written with very specific cultural particularity, by a citizen of the United States, for citizens of the United States, which did create something of a sense of disengagement for myself as a New Zealand theologian. This could have been easily avoided had the language been slightly more globalised.

Nevertheless, Daughrity's voice sounds an important prophetic note that needs to be heard, particularly in an age of separatist politics heralded by Brexit, and the ongoing debate around American borders and walls. Daughrity rightly acknowledges that Christians hold a very different range of political opinions on immigration and border policy. His own position is made clear when he states that "immigration is good for Christianity" (p. 212) and that "doing the work of Christ is a responsibility that supersedes our national citizenship ... Christ urges us to look after the immigrant" (p. 213). These are particularly pertinent comments considering the significant impact of the American government shutdowns in early 2019 due to partisan disagreements over funding for border control.

Chapters are organised by geographic area for the most part, beginning with a focus on the decline of Christianity in Western Europe. Daughrity describes the sad juxtaposition of beautiful, large churches which have become "empty, cavernous temples" (p. 3) lacking the vitality of active, worshipping

congregations. The secularisation of Europe is attributed to both historical reasons (resentment against the church for its collaboration with evil regimes during the world wars), and a lack of trust in the institution of the church (on the basis of the cover-up of child abuse, and the misuse of funds for personal gain) (pp. 6,12-14). Although he could have done more to celebrate faithful European Christians engaged in worship, ministry and service, Daugherty rightfully observes the hope offered to Christianity in Western Europe by immigrants who bring with them a vibrant Christian spirituality (pp. 15-22).

Daugherty next turns to Russia, recognising that his comments are coloured by his perspective as an American who lived through the legacy of the Cold War and fall of the Berlin Wall (pp. 31-34). His survey of the Christianisation of Russia is very helpful, as are his observations on the devastation wrought by the socialist revolution and the widescale persecution and martyrdom of Christians in the mid-twentieth century. Emphasising that although Russia was ‘dechurched’, it was not ‘dechristianised’ (p. 43), Daugherty explains that this faithful remnant allowed Orthodox Christianity in Russia to thrive after a policy of religious openness was instated in the 1980s (pp. 47-50). Comparing American Christianity with Russian Christianity, Daugherty highlights that “Russia has unleashed the power of the church in a way that we in the West simply cannot comprehend due to our value of the separation of church and state” (p.56). This reflects the history of Russian Orthodoxy, a “history of symphonia — where church and state complement and validate one another” (p. 36).

Bookending his next chapter on Christianity in the United States with stories of his own faith journey, Daugherty suggests that Christianity in the US is changing rather than dying (pp. 67-68, 74). New expressions of Christianity are growing rapidly, exemplified by millennials’ attraction to large charismatic churches such as Bethel and the International House of Prayer (pp. 63-66). Again returning to the missionary potential of immigration, Daugherty notes that because the majority of immigrants to the US are Roman Catholic Latin Americans, this should “boost religiosity” in America (p. 72). Briefly surveying the ebbs and flows of Christianity in America, from the Puritans to the Great Awakenings, to Vietnam and the sexual revolution, Daugherty utilises Niebuhr’s five classifications of engagement from Christ and Culture to suggest that “Christianity will adapt” (p.78). Although the majority of Christians will choose a middle way, doing their best to live out a Christian faith without being extremists (p.80), while others see America “entering a long dark age, an age of malaise and decadence” (p.85), and withdraw from society as much as possible, there are some who will choose the “transformer/engagement view” (p.82), living with the vision of impacting mainstream society with the power of the gospel.

Daugherty pauses his geographical survey at this point to tell the story of the Jesuits and how this religious order “changed the religious demography of the world during their most fruitful centuries, from about 1540 to their suppression in the late 1700s” (p.102). Although Catholicism is declining in influence in its traditional strongholds, it is experiencing significant growth in the global south — often in places where Jesuits sowed their lives as seeds. Daugherty suggests that there is much we can learn from the Jesuits, not least their commitment to enter new cultures as learners, and their deep faith (pp. 111-115).

Daughrity next comments on the growth of Christianity in African nations over the last century. Celebrating African involvement in reverse missions, he suggests that rather than continuing to send Christians on short-term mission trips to Africa, a more fruitful alternative might be to host Africans for longer periods in our western contexts. This would allow communities to be shaped by a deep faith which has been forged in a context where the problems are entirely different to what many of us jokingly refer to as ‘first-world-problems’ (pp. 126-130). In many ways, “we are coming full circle.” African theologians like Athanasius and Augustine had a profound influence on the early church, and in the same way, Daughrity suggests, the rise of African Christianity means that world Christianity will “see a more profoundly African influence on the faith” (p.138). His focus continued to be on African Christianity’s influence on world Christianity, rather than a direct focus on African Christianity itself.

Daughrity’s chapter on Asia draws on his extensive personal experiences in India. He observes that despite significant missionary efforts, Christianity has not caught on in India to the same extent that it has in Africa. The caste system, the effects of colonialism, and division between Christians are identified as contributing to this state of affairs. Skirting the danger of over-generalisation, Daughrity examines the diversity that exists between different Asian nations, comparing the challenges of following Christ in India with South Korea’s rapid embrace of Christianity, and the complex structures of Chinese Christianity which is split between legal, organised churches, and unregistered, unrecognised churches. Daughrity’s encouragement is for Christian missions to turn towards Asia and the varied range of missional opportunities that exist there.

While Daughrity does not focus on immigration from Asia in his survey of Asia, he next returns to the US, this time focusing on the large numbers of Latin Americans and Asians who immigrate to the US. Sharing stories of his visits to ethnically diverse Christian communities in California, and his own experience pastoring a predominantly African American congregation in the same state, Daughrity reflects on the profound opportunity that exists to build congregations that represent the diversity of the kingdom of God, acknowledging that “the gospel stands in judgment of us if we privilege one shade of skin over any other” (p.200). This thought is continued in the next chapter, where the observations that Daughrity has made about immigration are practically applied. Rather than sign up for a lifetime of missionary service overseas, American Christians should become the ‘good soil’ that Jesus described in the parable of the sower in Matthew 13. Citing the Old Testament’s command to welcome, not oppress, foreigners, the fatherless, and widows, alongside the New Testament’s teaching on hospitality, Daughrity proposes that immigration positions us to recognise anyone — regardless of their national citizenship — as created in the image of God.

Daughrity’s final chapter is a celebration that despite the “premature forecast of its demise,” (p.228), Christianity is rising all over the globe. Acknowledging that for many America is a land of opportunity and thus a goal or dream, Daughrity makes the insightful observation that in welcoming immigrants, Christians must be willing for this to be a “mutually beneficial encounter,” (p.239) — to be shaped by themselves by their new “partners in the gospel” (p.240). Although his language is again US-

centric, this is an invitation that is relevant for the global church as missions now moves from everywhere to everywhere.