

ST FRANCIS MAGAZINE: A COMPLETE BIBLIOGRAPHY OF THE FIRST FIVE YEARS (2005-2009)

By Abu Daoud

Recently I was looking over some old articles from *St Francis Magazine* and I realized how much good, but older material we have published over the years. That led me to the idea that I should put together in one clear document an entire bibliography of our first five years. After some prevarication and thought I finally got down to work one night, after the kids were in bed and my wife was asleep. But before we get to the bibliography I wanted to make some preliminary clarifications and remarks as one of the members of the editorial board of the journal.

First: in some of our earliest issues, there were problems related to enumeration which need to be clarified. For example, the March 2007 issue, which properly belongs to volume three, says that it is volume 2:4—a typo. I have followed the lead of John Stringer, the senior editor, in classifying everything by year, and thus March 2007 is located correctly as part of Volume 3.

Regarding format: the journal has come a long way over the years. If you take a look at volume one you will see that SFM was, at that point, little more than an on-line clearing house for documents related to Christian witness to Muslims, broadly understood. By volume two and especially by volume three though we find a journal with a more uniform format for all (or most) articles. By volume five (2009) the format had become uniform and stabilized, with the volume and number being expressed as year:number (5:2, for example). It was also in 2009 that we decided to enumerate entire issues with pagination, which is the fancy way to say that each article in each issue has individual page numbers, and also that one can, if interested, read the issue from beginning to end with a sense of continuity. This also allowed our senior editor, the Rev. Dr. John Stringer, greater expressiveness by ordering articles—placing some first, and some later. Prior to that every article started with page one, and so page numbers are omitted in this bibliography. (For

what it's worth, it was also in this year that I became part of the illustrious editorial team of the journal.)

Final notes: for authors who published more than one article in a given volume (year) I opted for alphabetical order by article name unless it was a two- or three- part series of articles. Also, names like Abu Daoud and Abu Banaat are under 'a' as these names are patronyms, and not a given name and then a surname.

But retuning to the main point, my intention is, again, really to bring some of our older material to our newer readers. A lot has happened since 2005. We are living in a globalized world and the shape, texture, and context of Christian witness to Muslims has shifted and, I think, become more contested and contentious than ever. But I don't think that is bad, per se. In the pages of SFM and similar publications, especially IJFM, and to a lesser extent EMQ and IBMR, a vigorous and some-times vicious debate about contextualization has been taking place. I have voiced my own opinion on the topic for those interested in knowing it, in my three-article series on mission and sacrament, but that is not the point. The point is, rather, that there is a place for the debate to take place. The shift in mission has occupied many of our pages—issues related to Business as Mission, the increasing role of the Korean and Latin American churches in this endeavor, topics related to the safety and recruitment of missionaries, have all been explored in this journal.

It is true that, on the balance, the articles in SFM have endorsed the great missiological tradition, which envisions no possible separation between the label of Jesus-follower, Christian, and member of the Church. But we have also been happy to include material from those arguing in favor of the new approaches, as well as strategies somewhere in-between (Abd al-Asad, or instance). Nonetheless, the traditional model which is suspicious of discarding terms like 'Christian', 'church' and 'Son of God', has worked across seven continents over 18 or so centuries. But we are living in a time of challenge that requires (perhaps) new ways of addressing old issues. And so, the question of contextualization, and the related, but not identical, question of Insider Movements, have risen to the fore in the last few volumes. Perhaps sometimes the language has been less than entirely diplomatic, but the editorial staff of SFM work with no

pay and out of a sense of mission and vocation and we hope that our readers will be charitable in evaluating our selection and edition of articles. And in the end, if you dislike what you have read, then rather than complain, write something original and new, or ancient and new, if you prefer. The task of the Church is to draw on treasures old and new, like the owner of the household mentioned in that obscure Matthean saying: The Scribe who is informed regarding the Kingdom of God is like the owner of a household who draws forth from his storehouse both treasures old and new.

But please don't let the post-modern (and passing, I suspect) debates regarding IM and 'contextualization' distract you from some of the more enduring contribution of the Journal in its first five years of existence. As a lover of Orthodoxy and Catholic faith, I have to highlight some of our non-evangelical contributions. It is these articles that set us apart from publications like the *International Journal of Frontier Missions* and *Evangelical Missions Quarterly* and the *International Bulletin of Missionary Research* which, to their detriment, in my opinion, do not often publish such literature. The articles of authors like Lahham, Jackson, Samir and Veronis and some of the material by Teague come to mind here, among others. Also to be appreciated is the concern with Church history. It is true that not every issue contains material on how the history of our Church and witness to Islam are related, but nonetheless, there are a few articles here and there which represent a genuine contribution. I hope that we can continue to provide articles like this in the coming years.

There are some weaknesses in our publication though. While we have published some significant articles by disciples of Jesus who have come from an Islamic context (Ayub, Mallouhi), we could certainly use more. Western missionaries writing about what they think a Jesus-centered faith *should* look like cannot compare with genuine first-hand reflections of Jesus' disciples who have had to tackle these issues not in a theoretical manner, but as a matter of life or death at times.

Another notable weakness (in my mind, at least) related to the one I just mentioned, is a relative lack of case studies of indigenous Christians living in the Muslim world. This is all the more

important as Christianity in the Muslim world continues to decline. That old Baptist church by the *suuq* or the Anglican one in the suburb—they both have a history, and one which has probably not been documented, much less published. When were those churches founded? By whom? What missionary agencies, if any, were involved? What were the struggles and victories the congregation experienced over the years? How do the Christians there relate to the foreign missionaries today? When and how (if ever) was control of the church handed over to local Christians? Are the folks there converts from other types of Christianity (Orthodoxy, for example) or actually from other religions like Judaism or Islam or Zoroastrianism? In the Middle East history is much respected, but it is often handed down orally rather than textually. As the Christian communities in the Muslim world continue to decline and, in some cases, go completely extinct, those histories may be lost forever. Perhaps some of our readers will decide to take up this challenge. I certainly hope so.⁵⁵

At the end of the day, my intention in composing this bibliography and introductory article is to further the present conversations. I hope that some of our new readers will recognize some of our previous articles as valuable and check them out. I also have a technological motive, namely to make some of our material available to persons using the internet, and especially scholar.google.com. In the end we must recognize that more and more new scholars use the internet rather than the library to find material related to their research. Fair enough. We will meet them where they are because being available to the world is part of the DNA of SFM, and has been, since the beginning.

All of that having been said, I hope you will read with care the following bibliography. Find some articles you have not read. Meet some authors you do not know. Challenge yourself. Read something

⁵⁵ To see some examples of what I'm talking about check out Bultema, James. 2010. 'Muslims Coming to Christ in Turkey' in *IJFM*, Vol 27:1, Spring, pp 27-31, or Miller, Duane Alexander. 2010. 'The Episcopal Church in Jordan: Identity, Liturgy, and Mission' in *Journal of Anglican Studies*. Both articles can be found online in PDF form I believe.

outside of your traditional area of interest. And if you come to the conclusion that we are missing something essential, something that no one else has mentioned or argued, then write something for us. In the service of our Lord,

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