

Gregory IX's *Decretals*, remained largely unchanged with regard to *servi ecclesiarum* (238). Although scholars were beginning to acknowledge the humanity of servile populations, the continued emphasis on the inalienability of church property meant that *liberti ecclesiae* could not escape obligations to the church, particularly when they sought to be ordained. In chapter 8, Sommar concludes with a brief overview of canon law after the thirteenth century, including within the Atlantic World context, through the late twentieth century (246–254).

As Sommar admits, this study does not include “breakthrough theories” and her conclusions will not surprise scholars familiar with the history of *servi ecclesiarum* (240); regional specialists certainly will note gaps in the historiographical engagement. Yet, the book is significant for establishing for students and general readers that throughout the periods and regions covered, churches and the clergy consistently owned enslaved individuals and families, and developed methods to create enduring ties with those they freed and their descendants. Her frequent summaries and concise explanations of historical developments and figures make the complex subject matter accessible, and each chapter is suitable as a starting point for more in-depth discussions.

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***Migration and the Making of Global Christianity.* By Jehu J. Hanciles. Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 2021. 479 pp. \$45.00 cloth.**

From the beginning, the purpose of the book, to “provide a historical assessment of the global spread of Christianity” with “migration as the central lens,” is clear (1). The brief introduction touches on a variety of historiographical approaches—empire (or “top-down”), whole society, and world Christianity approaches—while ultimately proffering the sociohistorical, or “bottom up,” model (6). The methodology is teased out in the first three chapters of the book, which constitute Part One, “Conceptual Overview.” While there is caution against an anti-institutionalization in the sociohistorical method, this approach centers on three pillars: (1) a focus on groups out of power, (2) fascination with aspects of life outside of politics, and (3) patterns and processes of culture (17). The first chapter provides an overview of human migration, descriptions of its varieties, and the dynamics of migration in the context of empire building—where the story of Christianity begins (40). Chapter Two focuses on the role of religion and globalization in the process of human migration. In contrast to “primal religions,” the “major religions” of Christianity, Islam, Buddhism, Hinduism, Judaism, and Zoroastrianism played the most significant role in the globalization of the ancient world (46). Christianity takes the center stage midway through this chapter, as the “sequential stage model of conversion” (52) raises the questions concerning the nature and extent of societal conversion (67). Missiological paradigms, such as Sanneh’s translation, Walls’s incarnation, and Bentley’s social conversion, take center stage in

exploring the nature of Christianity's engagement with culture. The third chapter and final section of Part One focuses on the theology of migration in the biblical account. The framing of this chapter raises questions regarding the historicity of the claims of migration in ancient Israel's history (80). However, the chapter presents a biblical survey of the theme of migration and how migration "dominates" the stories of biblical figures (97). The juxtaposition of Adam's negative migration and the redemptive migration of Abraham establish Hanciles's helpful correlation of migration and divine purpose (106). The discussion of biblical principles on the treatment of foreigners simultaneously evokes contemporary issues as well as builds toward the themes of migration and mission. God's desire was to use Israel's exodus, exile, and foreign population for the broader end of theological inclusion (122). The New Testament—with its mention of Jesus's refugee experience and Paul's missionary journeys—solidifies the theme of divine purpose being accomplished through the varieties of migration.

Part Two constitutes the majority of the book and provides a historical overview of trans-local Christian migration during the first fifteen centuries of the Church. Chapter Four considers the Christianization of the Roman Empire, with a focus on how the Christian focus on the "household of God" was strategically important for the growth of the Church among the *paroikoi*, or "resident alien" (145). This chapter considers early Christian concepts of group identity and forms of othering in the Roman Empire (167), much like Denise Buell's *Why This New Race*. Chapter Five focuses on the faith of captives and the "shifting position of individual emperors" (184) and how theological debates affected the spread of Christianity outside of the Roman Empire (188). The central focus is on the Arian ascendance of the Gothic missionary Ulfila and the political tensions with the catholic Roman Empire (208). The Ethiopian embrace of Christianity under Ezana is given an unfortunately small amount of attention in this chapter (190–192), especially considering the role of the Arian controversy. Chapter Six is lamentably called the "Minority Report," referring to the Persian Christian community that was actually equal in size to the Roman imperial Church. As Hanciles rightly points out, the imperial elevation of Christianity in the Roman Empire resulted in the persecution of Persian Christians (223). The theme of migration is further developed as the declining presence of foreign Christians in the waning years of the Sasanian Dynasty provides further case studies for this study of migration and Christian growth (260). It is a breath of fresh air to see texts such as the *Chronicle of Seert* and the *Acts of the Persian Martyrs* mentioned in a broad study of Christianity, which tend to focus primarily on Greek, Latin, and European contexts. It is lamentable that the author deployed pejorative terms with a Western/Chalcedonian bias to refer to the Church of the East or the Miaphysite communities, despite some consideration of the damage of these terms (p234). Given the chapter's focus on Sasanian-era Christianity as part of a book on migration and Christian growth, a suggestion for a future edition would be some discussion on the migration of Christians from Persia into Roman Edessa after the death of Emperor Julian. Chapter Seven challenges the "empire" approach (269) at analyzing the conversion process by highlighting missionary migrants and their centrality in the Christianizing of northern Europe during the Middle Ages. By highlighting the non-militaristic intervention of monastic and episcopal figures such as Patrick, Columbanus, and Boniface, Hanciles shifts interpretation of the Christianization of northern Europe away from imperial conquest to the translation work of migrants (311). Chapter Eight explores the spread of Christianity in Asia through Silk Road

merchants and missionaries during the Tang Dynasty (seventh–tenth centuries). Despite a concerted effort at contextualizing the Christian faith in Central and East Asia, the migrant status of Christianity in these contexts eventually led to its demise (355). While not indicated in the title, Chapter Nine surveys the “complex interactions between vast migrations, empire building, and the fortunes and fate of Christian communities in Islamic and Mongol domains” (359). Readers are helpfully exposed not only to the migration of well-known Europeans such as Marco Polo and William of Rubruck, but also Christian migrants who went west from the East, such as Rabban Sawma and Mar Yaballaha. Chapter Ten summarizes the book’s central critique of the “empire argument” by centering the role of migrants in Christian (420). In sum, Hanciles’s text offers a thorough survey of the first fifteen centuries of Christian history, highlighting many understudied historical figures, with a unique focus on migration in the transmission of the Christian message.

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***Bishop Aethelwold, His Followers, and Saints’ Cults in Early Medieval England: Power, Belief, and Religious Reform.* By Alison Hudson. Anglo-Saxon Studies 43. Woodbridge, UK: The Boydell Press, 2022. Xiv + 293 pp. \$115.00 hardcover.**

In this well-written and valuable book, Alison Hudson raises important questions about the intersection of church reform and the cult of saints; notably, she probes “why reformers were so interested in (some) saints and how the mechanics of saintly power worked in practice at reforming centres” (1). Hudson focuses on Bishop Aethelwold of Winchester (d. 984) as a representative example of what she calls “the most radical reformers.” Hudson argues that even those clerics most committed to removing worldly influence from monastic life were ineluctably drawn into collaboration with groups outside the monastery to shape their saints’ cults and achieve their desired goals (religious, economic, and political).

Hudson’s introduction is laudably thorough. She outlines the career of Aethelwold, the seven key houses he refounded in strict observance of the Benedictine Rule, and the creation of his circle of followers, which was defined by remarkable uniformity of practice, from their overarching principles down to the vocabulary used in their texts and the script used to write them. She also situates Aethelwold within a broader European context of reform movements; invoking the work of Steven Vanderputten, Julia Barrow, and others, she argues that while the rhetoric of reform was often uncompromising, realities on the ground were more fluid. She closes her introduction by defining terms, describing different types of veneration—intercommunal, intracommunal, and supracommunal—and assessing her evidence base. The substantial nature of her introduction makes her work accessible to readers unfamiliar with the early medieval English context.