The missiometrics report on global mission in the January 2006 IBMR drew our attention to 350 Christian World Communions (CWCs) representing some 39,000 distinct denominations worldwide. In this issue the authors of the report, David Barrett, Todd Johnson, and Peter Crossing, return to the subject of CWCs with their article “Five Overviews of Global Christianity, AD 1800–2025.”

Three of the essays in this issue reference the highly publicized theological and ethical challenges that threaten to fragment the worldwide Anglican Communion. Once the privileged religion of a proudly and literally Anglican hegemonic empire, the communion now consists of some 80 million members of 44 different churches in 34 provinces worldwide. In this communion, “English” and American members are a shrinking minority. Fractiously complex issues arising from the encounter of the biblical text with practices and values issuing from disparate cultural contexts are steadily chipping away at the communion of Missionary Research
of Anglicans worldwide. What might be the missiological implications of these tensions, as mirrored in the 2008 Lambeth Conference? The editors posed this question to three Anglican missiologists, whose answers appear below.

The image of tranquil commonality evoked by the word “communion” has often been belied by church councils themselves. From the beginning—when the very first council was convened in Jerusalem to resolve a “sharp dispute and debate” (Acts 15:2 NIV) over whether Gentile followers of Jesus should comply with Jewish ceremonial law, in particular, circumcision—councils have been the only known way to tackle controversial issues of great complexity on which communions strongly disagree.

Not all church councils have been able to achieve a satisfactory consensus, of course. In Voting About God in Early Church Councils (Yale Univ. Press, 2006), Ramsay MacMullen draws on extensive verbatim stenographic records to analyze some 50 ecumenical councils from A.D. 325 to 553 in which doctrinal orthodoxy was decided by majority vote. It was by means of an estimated 15,000 councils convened during this two-century period—most significantly the one at Nicea in 325 (represented above) and another at Chalcedon in 451—that Christendom Christians came to “agree” on an acceptable theological formulation of their triune Supreme Being. Not surprisingly, emperors played a significant, often decisive role both in staging the major councils and in influencing their outcomes. Then as now, for any would-be synthesizer the Bible was an inconveniently untidy book. Since the divine mathematics of Trinitarian formulas were not easily extracted from the pages of Scripture, achieving doctrinal consensus was a formidable task, involving immense intellectual labor and no little ingenuity. Frequently these debates were won, not by argument alone, but by legal compulsion and the threat of arms.

This history does not diminish our forefathers’ admirable and hard-won accomplishment of distilling from the Scriptures a core body of doctrine on which entire populations could agree. But not surprisingly, it has never been possible to achieve worldwide Christian consensus. They—like all of us—were products of their unique cultural intellectual milieus, and today their posterity remains deeply divided. The separation between Greek and Latin Christianity formalized in 1054 remains unbridged. In addition, Arians trace their ejection from mainstream Christianity to a Council of Constantinie in 381; Assyrians (Nestorians) split off as a result of the Council of Ephesus fifty years later; then in 451 the Council of Chalcedon adopted positions on the person of Christ that were incompatible with the distinctive theologies of groups that became known as the Oriental Orthodox: the non-Chalcedonian Armenians, Copts, Ethiopians, Indian Orthodox, and Syrians (Jacobites).

As impossible as it seems to achieve agreement within, let alone between, communions, the nature of human identity itself points to the indispensability of communions. It is from the intimate communion of two persons that each human existence begins; it is from nurturing communities that each of us derives a name, a sense of self, a language, social statuses with their corresponding roles, and a sense of place within a story that is bigger and grander than our puny selves. It is not surprising, then, that the Oxford English Dictionary should find it necessary to devote nearly fifty-one columns to words deriving from “common” and “commune.” Without communion, we simply cannot exist. No matter how difficult relationships between or within communions might be, we still need each other. For without you, there can be no me.

—Jonathan J. Bonk


Ian T. Douglas

The decennial meeting of bishops of the worldwide Anglican Communion, known as the Lambeth Conference, has never been immune from controversy. Archbishop of Canterbury Charles Longley called for the first Lambeth Conference in 1867, in part to consider whether John Colenso, bishop of Natal in South Africa, had gone too far in accommodating Scripture and the teachings of the church to Zulu culture. While the “Colenso Affair” had significant missiological implications, the nature of the conference itself was also controversial. Not wanting to lend credibility to a centralization of episcopal power within Anglicanism, the then archbishop of York and the bishop of Durham, two of the most senior bishops in the Church of England, refused to attend. Thus, questions that swirled around the fourteenth Lambeth Conference (held last summer in Canterbury, England, July 16–August 3)—questions related to scriptural interpretation, the nature of the church, the authority of the Lambeth Conference itself, and the lack of participation by some key bishops—were not at all new to this global gathering of Anglican bishops.

What was new for the 2008 Lambeth Conference was how the conference chose to address these difficult issues. Eschewing established processes, the conference pursued a decidedly missiological vision in its design, processes, and content. The Design Group for the conference was motivated by a belief that the mission of God is to restore all people and all creation to right relation with God and each other through the life, death, and resurrection of Jesus Christ. Empowered by the Holy Spirit, the church is called to participate in the restoration and reconciliation of all people to unity with God and each other in Christ. Thus the unity of the church in service to God’s promise of a restored and reconciled creation is fundamentally a missiological concern. Bishops participating in the 2008 Lambeth Conference would be invited to discern anew their unity with God and each other in Christ as leaders called to serve and extend the missio Dei. Centering the conference in the affirmation that the church and its leadership are fundamentally called to advance God’s mission in the world, the aim of the 2008 Lambeth Conference was primarily to equip bishops as leaders in mission, thereby strengthening the Anglican Communion as a whole.

Missiological Imperatives

The initial missiological imperative for the 2008 Lambeth Conference lay in another historical expression of the gathered Anglican Communion, namely, Anglican Congresses. In the last century there were three significant worldwide gatherings of Anglican laypeople, deacons, priests, and bishops focusing on mission, known variously as Pan-Anglican or Anglican Congresses, held in London in 1908, Minneapolis in 1954, and Toronto in 1963. These congresses brought together thousands of Anglicans from every corner of the world to consider the missiological challenges and opportunities before Anglicans as a global family of churches. The Anglican Congress of 1963, in particular, through its forward-looking vision of Anglican responsiveness to mission known as “Mutual Responsibility and Interdependence in Christ,” helped to set the ecclesiological and missiological agenda for the contemporary Anglican Communion.

There have been a variety of efforts across Anglicanism in the last decade or so to hold another mission-focused Anglican Congress. In particular, the eleventh meeting of the Anglican Consultative Council, held in Dundee, Scotland, in September 1999, called for an Anglican Congress to be held “in association with the next Lambeth Conference.” Because of changes in the office of the archbishop of Canterbury, with Rowan Williams succeeding George Carey in 2003, planning for the combined Anglican Congress and Lambeth Conference was delayed. Not until late 2003 was a Design Group for the combined Anglican Congress and Lambeth Conference named by Archbishop Williams, and the first meeting of the Design Group did not occur until early 2004. The group was specifically chosen to include Anglican leaders from a wide variety of contexts and backgrounds, all of whom had a primary commitment to mission. The original Design Group included two laywomen, from Hong Kong and South Africa; a priest from the United States; bishops from Cuba, Uruguay, Malawi, South Africa, and Mauritius; and an archbishop from Melanesia. The Design Group was ably assisted by staff from the Anglican Communion office and Lambeth Palace (the office and residence of the archbishop of Canterbury in London) and was later augmented by two additional bishops, from England and Polynesia. The worldwide representation of these individuals, combined with a primary commitment to Christian mission in the many contexts and cultures that they represented, was most significant to the planning process. By mid-2004, planning for the combined congress and conference was well underway. It was soon decided that the site for the 2008 Anglican Congress and Lambeth Conference would be Cape Town, South Africa, reflecting the shift in Anglicanism to the “global South.”

Because of both logistic and financial limitations, however, it became clear in late 2004 that the Communion could not support an Anglican Congress in South Africa in 2008. This was highly disappointing for the Design Group, as well as for local hosts in South Africa. Recognizing that the brief for the Design Group had significantly changed with the loss of the congress, the group offered to step down so that Archbishop Williams would have a free hand to put together a planning committee made up solely of bishops who would plan a bishops-only Lambeth Conference. Archbishop Williams would have none of it. Moved by the missiological focus of the combined congress and conference, and informed by his vocation as a theological educator, Archbishop Williams retained the original Design Group and charged them to do a new thing.

The new thing was to plan a Lambeth Conference whose primary agenda was to equip bishops as leaders in God’s mission. The archbishop further believed that as bishops became more

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resourced as leaders in mission, the Anglican Communion itself would be drawn together in new ways of common service to the missio Dei. The missiological imperatives of the 2008 Lambeth Conference were clear: to equip bishops as leaders in God’s mission and thus strengthen the common life and identity of the Anglican Communion.

**Missiological Process**

With a free hand to design a new kind of Lambeth Conference oriented to equipping bishops as leaders in God’s mission, the Design Group, coming together in weeklong meetings in London three times a year, set about imagining what kind of conference would best serve the missiological imperative. Bishops on the Design Group who had participated in the 1998 Lambeth Conference remembered with pain and sadness the contentious parliamentary debates of the last conference, especially the debate over resolution 1:10 on human sexuality. With much prayerful discernment the Design Group concluded that following previous Lambeth Conference processes, which focused on drafting theological reports supported by resolutions debated in parliamentary procedure, would not best serve the Anglican Communion at this time. It was clear that a new, more relational and conversational process was needed if mutual understanding and common commitment to God’s mission across the Anglican Communion were to be engendered.

This proposed relational and conversational process for Lambeth 2008 was embraced by the archbishop of Canterbury. In October 2003 Williams had called an emergency meeting of the primates of the churches of the Anglican Communion. Speaking to the BBC at the conclusion of this meeting, which addressed the election of Gene Robinson as bishop of New Hampshire, an openly gay man living in a long-term partnered relationship with another man, Archbishop Williams said of the perceived crisis in the Anglican Communion: “What complicates matters where the Anglican Church is concerned is that we’re not a single monolithic body with a single decision-making authority. Our Communion depends a great deal on relationships rather than rules and it’s those relationships that are strained at the moment.” The repair of such relationships and the desire to foster new relationships across differences in service to God’s mission thus became central to the design of Lambeth 2008.

Arriving at the University of Kent in Canterbury, the venue for the 2008 Lambeth Conference, close to seven hundred Anglican bishops and ecumenical participants encountered a rich opportunity to come to know and resource each other as leaders in God’s mission. To do this the conference utilized daily Bible study groups made up of eight bishops each, assigned to ensure representation from widely separated regions. While small-group Bible study had been a part of the last few Lambeth Conferences, prioritizing these studies as the key building block of the conference process was new. An international team of biblical scholars and theologians from Aotearoa/New Zealand, Democratic Republic of Congo, England, India, South Africa, Tanzania, and the United States put together sensitive and innovative contextual Bible studies focusing on the “I am” statements of Jesus in the Gospel of John. In over eighty groups of eight bishops each, those attending Lambeth 2008 encountered God and each other in a safe, face-to-face Christian community through the study of the Gospel of John and in the sharing of their own life stories and contexts.

The second significant design element for the 2008 Lambeth Conference was larger indaba groups comprising five Bible study groups each, for a total of approximately forty bishops in each. “Indaba” is a Zulu word from South Africa originally connoting a meeting of chiefs or village leaders that “gather for purposeful discussion” in community. In sixteen separate indaba groups, deepened by the face-to-face accountabilities being established through the smaller Bible study groups, the bishops engaged common issues now facing the Anglican Communion.

Indabas met daily in the last half of each morning, following both Eucharist and the Bible study. Although resourced with suggested small-group activities to discuss the assigned common daily topic or issue at hand, each indaba was free to design and follow its own life and group processes. The multivocal and multicentric way of engaging tough questions before the Anglican Communion in the indaba groups, as compared to previously utilized parliamentary procedure, was underscored by Archbishop Williams in his 2008 Pentecost letter to the bishops of the Anglican Communion in advance of the Lambeth Conference:

I indicated earlier letters that the shape of the Conference will be different from what many have been used to. We have listened carefully to those who have expressed their difficulties with Western and parliamentary styles of meeting, and the Design Group has tried to find a new style—a style more reflective of that Pentecost moment when all received the gift of speaking freely about Christ.

At the heart of this will be the indaba groups. Indaba is a Zulu word describing a meeting for purposeful discussion among equals. Its aim is not to negotiate a formula that will keep everyone happy but to go to the heart of an issue and find what the true challenges are before seeking God’s way forward. It is a method with parallels in many cultures, and it is close to what Benedictine monks and Quaker Meetings seek to achieve as they listen quietly together to God, in a community where all are committed to a fellowship of love and attention to each other and to the word of God.

Each day’s work in this context will go forward with careful facilitation and preparation, to ensure that all voices are heard (and many languages also!). The hope is that over the two weeks we spend together, these groups will build a level of trust that will help us break down the walls we have so often built against each other in the Communion. And in combination with the intensive prayer and fellowship of the smaller Bible study groups, all this will result, by God’s grace, in clearer vision and discernment of what needs to be done.
Undergirding all of these opportunities for conversation and relationship building were an ordered worship and prayer life filled with vitality, joy, and celebration. Each day began with the bishops and their spouses gathering for Eucharist in a large tent especially designed as a worship space (affectionately known as the Big Top). Leadership for each Eucharist was provided by bishops from different churches in the Anglican Communion, and the tent was filled each morning with singing and visual images from around the world. Daily noon prayer was held in the context of each indaba group, and then all of the bishops and spouses returned to the Big Top at the end of the day for evening prayer. In this ancient rhythm of an ordered daily prayer life, yet one that embraced various cultural expressions of worship from around the world, the bishops expressed their commonality in Christ while celebrating gifts from profoundly different cultural contexts.

**Missiological Content**

The ten topics that the bishops considered sequentially in the indabas had a missiological trajectory initially focusing on the nature of God’s mission in the wider world and moving to matters more internal to the Anglican Communion. To discern initial common ground the bishops began with the topic of Anglican identity. This built upon a preceding three-day retreat in the Cathedral at Canterbury led by the archbishop of Canterbury on the theme “God’s Mission and a Bishop’s Discipleship.”

Days 2 and 3 of the indabas focused on God’s mission through evangelism and social justice. These days gave a strong missiological grounding to the Walk for Witness in support of the Millennium Development Goals (MDGs) in London, which followed on the first full Thursday of the conference. Starting at Whitehall and then proceeding alongside the Houses of Parliament and across the Lambeth Bridge and ending at Lambeth Palace, more than 1,300 bishops and their spouses dressed in purple cassocks and national dress provided an inspiring witness to achieve the MDGs.

Returning to Canterbury, the bishops in their indabas then looked at how service to God’s mission must be done cooperatively with sisters and brothers of other Christian traditions (ecumenism), as well as how the whole of creation needs to be safeguarded if the whole church is to serve God in the wider world. The bishops then engaged the question of Christian witness in the midst of other faiths, recognizing that Christians are not the only people on the face of the earth.

Having considered mission in relationship to evangelism, social justice, ecumenism, the environment, and other faiths, the bishops then spent a day in a common program with the parallel Spouses’ Conference to consider how the use and abuse of power in the church affects faithfulness to God’s mission. The day with the spouses provided an inspiring witness to achieve the MDGs.

In sixteen indaba groups, the bishops engaged common issues now facing the Anglican Communion.

**Missiological Implications**

The missiological implications of the 2008 Lambeth Conference are hard to determine immediately, and the full ramifications of the new direction of Lambeth might not be known for years to come. Still, one is able to offer a few tentative conclusions.

The aim of Lambeth 2008 was to equip bishops as leaders in God’s mission and thus strengthen the Anglican Communion was pursued with diligence and faithfulness. At the conference there was a concerted attempt to gather up the various conversations on the different topics addressed by the indaba groups through appointed “listeners” in each of the sixteen groups. These listeners worked tirelessly every night to draft representative reflections on each day’s indaba conversations. The reflections were then brought together in a multivocal document that was offered back to the bishops and the whole Anglican Communion under the title “Lambeth Indaba: Capturing Conversations and Reflections from the Lambeth Conference 2008—Equipping Bishops for Mission and Strengthening Anglican Identity.” The reflections document prioritizes mission as “the total action of God in Christ by the power of the Holy Spirit—creating, redeeming, sanctifying—for the sake of the whole world.”

Not everyone, however, including both bishops who were and were not at Lambeth 2008, were pleased with either the “reflections document” or the new direction of the Lambeth Conference. Those who were looking to Lambeth to be the arbiter of all things Anglican or a final decision point on such matters as the proposed Anglican Covenant were not pleased with the new design of the conference. Some even accused the archbishop of Canterbury of eschewing parliamentary process in order to avoid tough decisions, or of wanting to disempower bishops of the global South, who would have been a majority in a parliamentary plenary at Lambeth if they all had attended and if they had voted as a bloc. But Archbishop Williams defended the
The transformative experience of Lambeth 2008 is summed up in a letter from a bishop in the Church of North India, to Phil Groves, facilitator of the “Listening Process” around issues of human sexuality in the Anglican Communion.

I came to attend the Lambeth Conference with a lot of questions in my mind about the issue of human sexuality, as I knew this issue has threatened the unity in the Anglican Communion. Coming from a conservative background, I was not even prepared to listen to anyone who supported the gay and lesbian people. However, the Indaba experience has changed my opinion. After listening to the stories of bishops coming from different cultural contexts I have become aware of the pain and agony people bear because of our attitude towards each other. Further, I am convinced that despite their different and often opposite positions, all are committed to live and grow within the Anglican family. The binding force in a family is love. If we love one another we learn to transcend our differences and don’t hesitate to sacrifice our own interests for the sake of the family unity. This is possible only when we are willing to listen to each other. The amount of sacrifices I make is dependent on the depth of my love and the intimacy of my relationship.

As for me I have decided not to be hasty in judging the gay and the lesbians. I wish to learn more about their life and intimacy of my relationship.

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No one in the Anglican Communion believes that the difficulties and challenges before the Communion have suddenly disappeared because bishops from vastly different cultures can now better see and understand both the commonalities they share and their distinctives. But of the bishops who did attend the Lambeth Conference of 2008, most would agree that they are recommitted to God and each other in Christ and are better equipped to serve God’s mission in the world. And therein is hope for the Anglican Communion.

Notes

3. Discussion of the rationale for holding the Anglican Congress in association with the Lambeth Conference is beyond the scope of this article, although it is an important study of power struggles in emerging Anglican ecclesiology. See “Resolution 14: Anglican Congress,” in The Communion We Share: Anglican Consultative Council XI, Scotland, ed. James Rosenthal and Margaret Rodgers (Harrisburg, Pa.: Morehouse Publishing, 2000), pp. 349–50.
6. A primate is the head bishop, archbishop, metropolitan, or presiding bishop in each of the thirty-eight churches of the Anglican Communion.
8. The fact that ecumenical participants were considered “full participants” in the conference and not guests or observers was continually emphasized as a sign of a shared common calling in God’s mission.
11. The Windsor Report, drafted by the Lambeth Commission on Communion and released in late 2004, is a significant study of the current and emerging ecclesiology of the Anglican Communion. Its recommendations, including a proposed “Anglican Covenant,” are under consideration among the churches of the Anglican Communion in what is generally called the Windsor Process.
What practices is God blessing in raising up groups of Jesus followers among Muslims? And how shall we understand Muslim peoples and their access to biblical witness? In recent years, workers from a growing number of organizations have begun to discuss such questions. Their initial insights were refined by a broad group of workers in a consultation in the spring of 2007, further analyzed in subsequent months, and compiled in this volume. From Seed to Fruit presents the most recent worldwide research on witness to Christ among Muslim peoples, using biblical images from nature to show the interaction between God’s activity and human responsibility in blessing these peoples.

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Anglicans and Reconciling Mission: An Assessment of Two Anglican International Gatherings

Mark Oxbrow

Seven years on from Philip Jenkins’s *The Next Christendom* (Oxford, 2002; rev. ed., 2007), the global community of Anglican Christians may be looking at “The Next Communion,” although a lot of uncertainty still remains regarding the shape and life of that communion. The issues of demography, ecclesiology, and theological outlook that underpin Jenkins’s analysis are highly visible in Anglican circles today. One wonders whether the Anglican Communion might in fact be the first of the major world Christian families to painfully but necessarily refound its mission and life in alignment with the emergent global Christian-ity to which Jenkins and others have pointed. The events of last summer may suggest that this process is underway.

Last July Anglican bishops from every corner of the world gathered in Canterbury, England, for the fourteenth Lambeth Conference. When in 1867 Charles Longley, then the archbishop of Canterbury, convened 76 bishops “in visible communion with the United Church of England and Ireland” who had accepted his invitation to the conference, he was effectively calling together an English church. Archbishop Rowan Williams’s call, 141 years later, was addressed to more than 880 bishops, of whom the vast majority knew little of ecclesial life in England. His invitees were Asian and African bishops deeply engaged in mission in their own contexts, Japanese bishops ministering in a language and culture rarely understood in England, and bishops from the Muslim heartlands of the Middle East and South Asia. Forgetting history for a moment, one could be forgiven for wondering why the leader of a relatively small and declining church on a small island off the western coast of Europe should have any expectation at all that over 800 leaders of growing Anglican churches around the world should accept his invitation to spend three weeks in a small town in Kent. But they came—or rather, 630 of them came.

The approximately 200 bishops who did not accept Archbishop Williams’s invitation (and the handful who were pointedly not invited) were in fact very present at Lambeth in different ways. In an expression of true Christian grace, they were constantly present in the prayers of those who were there. They were also the silent commentators on every conversation and the “brake on triumphalism” in every celebration. The conflicts that kept some 200 bishops at home, and that a few weeks earlier had drawn over a thousand Anglican leaders to Jerusalem for the Global Anglican Future pilgrimage (GAFCON), have been simplistically portrayed by the media as revolving around issues of human sexuality, but in reality the fault lines run much deeper. In geologic analogy the consecrated gay bishop, Gene Robinson, and Archbishop Peter Akinola’s calls for a return to “biblical faithfulness” are deep below the oceans tectonic plates collide with unforgiving and immeasurable power. It may not be Alpine snow or even the rocky crags that will shape Anglican future but rather the tectonic plates of ecclesial power and theological fire.

Background

Ten years before the current conflicts within the Anglican Communion came to a head, Samuel Huntington wrote, “In the emerging world of ethnic conflict and civilizational clash, Western belief in the universality of Western culture suffers three problems: it is false; it is immoral; and it is dangerous.” Perhaps the same needs to be said today of any English Anglican belief in the universality of European expressions of faith in Christ Jesus. Ten years ago at the meeting of the Anglican Consultative Council in Scotland, the West African missiologist John Pobee reminded Anglicans that “the moment you use the word Communion, you are committed to a community concept. It is not a question of how I see it; it is how we see it— we, in spite of our differences. How do we read Scripture together so that we can be shaped into seeking communion with God and with one another? . . . We cannot seek communion and continue in the old ways. Something must give. We cannot be at the same place. We are called to move. And therefore the search for communion is to be linked to transformation.” Pobee’s “shaped,” “something must give,” “move,” and “transformation” remind us again of those crunching tectonic plates, but more significantly they represent an invitation into communion, not this time from an archbishop in Canterbury but from an African missiologist. How ready are European and North American Anglicans to enter into the richness of communion represented by those very different Anglican churches of Africa, Asia, and the Middle East? How ready are we all to listen to one another in humility?

It is perhaps appropriate that a missiologist issues the invitation to enter into the experience of the other. Mission is as much about receiving hospitality, entering into the world of the other, and learning to enjoy the riches of God mediated through another culture as it is about going and giving to the other. Can, one wonders, an invitation to “come to Canterbury,” however well intentioned and with whatever generosity it is issued, ever do anything other than reinforce the hegemony of English ecclesial culture and power? It was a disappointment that neither the Anglican Gathering (the proposed, but never held, wider assembl- ing of lay and ordained Anglican leaders) nor Lambeth 2008 was hosted in South Africa, as was the original intention, for that venue might have more accurately reflected the contemporary Anglican global demography and mission context.

Anglicanism, or rather the Church of England, was born out of European political struggle pasted over with a thin veneer of theological reformation. The worldwide Anglican Communion itself was born out of the missionary impulse, at times deeply compromised by colonialism and exploitation. The challenge for Anglicans today, suggests Kevin Ward, is “to develop a self-understanding which enables the communion to appreciate its common heritage of faith and order, its worship and discipline, in ways which both acknowledge and transcend Anglicanism’s...
ethnic, national and colonial origins. It needs further to develop a common Christian identity and confession which does not privilege ‘Englishness,’ but which honours the distinctively local forms in which the Gospel has been appropriated and rooted, and which must constantly be interpreted anew.” Ward’s reference to the need for a “common Christian ... confession” reminds us that one of the major actions of those Anglicans who met in Jerusalem at GAFCON was to establish a “Fellowship of Confessing Anglicans.” The question, of course, is how common and widespread that confession can be for all Anglicans.

Lambeth 2008

We will return to the question of GAFCON and the Fellowship of Confessing Anglicans, but first we must ask what actually happened in Canterbury in July 2008. What communion was expressed as 630 bishops gathered first in retreat and then in conference? It is often said that the 1998 Lambeth Conference will always be known by the number 1.10, the number of the conference resolution on human sexuality. If that is so, then the 2008 Lambeth Conference was the indaba Lambeth. In introducing the methodology of the conference to his fellow bishops, Archbishop Rowan Williams explained that much of their time would be spent in small Bible study groups and larger groups of about forty bishops. He continued, “We have given these the African name of indaba groups, groups where in traditional African culture, people get together to sort out the problems that affect them all, where everyone has a voice and where there is an attempt to find a common mind or a common story that everyone is able to tell when they go away from it. This is how we approached it. This is what we heard. This is where we arrived as we prayed and thought and talked together.” In the indaba, it seems, is about communion, about common story, about common confession. As bishops prepared for the conference, and well on into the process of the conference itself, major concerns were expressed about the serious lack of time for plenary sessions, for debate, for the passing of resolutions. How can a global communion of churches move forward without resolutions? Or is such a consensus-reaching methodology indeed no more than a Western approach and mind-set? In 178 there were resolutions; in 188 this number had swollen to 73, and the 1998 conference managed to pass 107 resolutions, many of which have not seen the light of day since. Plenary debate, resolutions, points of order, and voting are all part of the English church heritage which, to be fair, have served the Anglican Communion for over a hundred years, but the plan for 2008 was different. There were to be no resolutions, just indaba. Anglicans were to mine their Zulu and Xhosa heritage instead to discover new ways into communion—and perhaps a new communion.

In the event, the nearest anyone got to a debate or a resolution was a series of “hearings” on critical topics within the communion. Once again the organization of these hearings caused concern because, while the Communion was “falling apart at the seams over homosexuality,” or so the media were telling us, that issue was not due for a hearing until the Thursday of the third, and final, week. But that was exactly what was needed. How can a family come to a common mind on such a divisive and personal topic when they have just stepped off planes, when they hardly know each other, and when suspicion is as present as trust? Two weeks of prayer, the study of Scripture, and indaba built the depth of community that enabled mature, honest, no-holds-barred debate and a determination to walk on together in communion despite the pain and struggle of deeply held differing convictions. Those charged with “listening” during the conference wrote, “There were repeated statements of the desire to remain in communion while attempting to maintain a generous space for ongoing discussions.”

The concept of “generous space” fits well with indaba and with John Pobee’s concern for the building of community with communion. Ian Douglas writes helpfully on listening: “Listening to one another and listening to God is fundamentally an exercise in faithfulness to the mission of God. If the Bible calls us to follow in the footsteps of a God who seeks to restore people to unity with God and each other in Christ, then listening to the other in the promise of restoring unity in a divided world is profoundly missiological in nature. The missiological significance of listening is that in listening across differences we are participating in the hope of a restored and reconciled world intended by God.”

The work of the Lambeth Conference in 2008 was built around the theme “The Bishop as a Leader in Mission.” In the program this was worked out through use of the “Five Marks of Mission,” adopted many years previously—to proclaim; to teach, baptize, and nurture; to respond to human need; to transform injustice; and to safeguard creation. One wonders whether in indaba the bishops might have discovered a sixth mark of mission: to listen and to reconcile.

GAFCON 2008

If Lambeth 2008 was marked by indaba, then that great gathering of “confessing” Anglicans in Jerusalem a few weeks earlier was marked by worship. Many who set out for Jerusalem hurt and angry found there, in the reading of Scripture, in the visiting of holy sites, in song and in silence, a deep healing and filling with the glory of God. The focus of GAFCON was, as its name suggested, the future of Anglicanism, a future that appeared uncertain and insecure. There was no doubting, of course, the growth of Anglican churches in the Global South, but the Communion itself was in disarray. The GAFCON Statement endorsed by, among others, 291 Anglican bishops, says, “The future of the Anglican Communion is but a piece of the wider scenario of opportunities and challenges for the gospel in 21st-century global culture. We rejoice in the way God has opened doors for gospel mission among many peoples, but we grieve for the spiritual decline in the most economically developed nations, where the forces of militant secularism and pluralism are eating away the fabric of society and churches are compromised and enfeebled in their witness. The vacuum left by them is readily filled by other faiths and deceptive cults. To meet these challenges will
require Christians to work together to understand and oppose these forces and to liberate those under their sway. It will entail the planting of new churches among unreached peoples and also committed action to restore authentic Christianity to compromised churches.” The statement later explains, “We, the participants in the Global Anglican Future Conference, are a fellowship of confessing Anglicans for the benefit of the Church and the furtherance of its mission. We are a fellowship of people united in the communion (koinonia) of the one Spirit and committed to work and pray together in the common mission of Christ. It is a confessing fellowship in that its members confess the faith of Christ crucified.” I quote at length from this statement because here we see a definition (is it a redefinition?) of communion as “fellowship” characterized by the confession of faith. Where once Anglicans found their communion in and through their historic links to Canterbury, now all mention of these roots are omitted, and the focus is Christ crucified. The question, of course, is in what sense communion, so defined, is Anglican rather than simply Christian.

Missional Futures

Despite the predictions of the prophets of doom, there are not now two, or even more, Anglican comunions. A significant number of the 291 bishops who were in Jerusalem for GAFCON were also two, or even more, Anglican communions. Asignificant number in Canterbury for Lambeth. Conversations and fellowship will be omitted, and the focus is Christ crucified. The question, of course, is in what sense communion, so defined, is Anglican rather than simply Christian.

Notes


International Association of Catholic Missiologists: Third Plenary Assembly, Pieniężno, Poland


Sixty-six participants from Asia, Africa, Europe, Latin America, North America, and Oceania “shared the fruits of their research on how intercultural relations challenge the experience, understanding and expression of the Christian faith in their particular context,” according to the conference report.

The missiological implications of cultural interaction were identified and analyzed in four main areas of concern: integral healing and reconciliation, cultural globalization and asserting identity, migration, and intercultural communication in the Roman Catholic Church.

The Impact of the Sexuality Controversy on Mission: The Case of the Episcopal Church in the Anglican Communion

Titus Presler

As controversy about the place of homosexuality in Christian life and church polity strains the stability and unity of churches in the United States and around the world, the turmoil is affecting churches’ global mission work as well. Since mission typically takes place through webs of relationship within churches and with companions in other parts of the world, the relational stresses brought by the sexuality issue have prompted shifts in mission support, organization, and, sometimes, the very possibility of mission companionship continuing in particular places.

As the world’s third largest Christian communion—after the Roman Catholic and the Orthodox—the Anglican Communion is one such relational web, and within it actions taken by the Episcopal Church USA (ECUSA) have prompted unprecedented and widely reported disturbance. This study addresses the Episcopal and Anglican turmoil and its effects on mission relationships as a sample of the impact of the sexuality controversy in the first decade of the twenty-first century.

The blessing of same-sex unions and the designation of homosexual persons to church leadership have become matters of Christian faithfulness for members of numerous denominations. Opponents perceive these issues as a test of whether the churches will be faithful to what they believe is God’s vision for the sexual complementarity of men and women as indicated in Scripture. Proponents perceive a test of whether the churches will be faithful to what they believe is God’s vision for the relationships and ministries of homosexual persons, on analogy with church struggles over racial and gender inclusion.

Tension about the place of homosexuality in the Episcopal Church began to build during the 1970s with initiatives at diocesan and churchwide assemblies. The issue was center-stage for global Anglicanism at the 1998 Lambeth Conference, when a majority of bishops at the once-a-decade gathering passed a resolution rejecting same-sex blessings and gay ordination. The flashpoint came with the 2003 Episcopal Church General Convention’s consent to the election of V. Gene Robinson as the Episcopal bishop of New Hampshire and his subsequent consecration in November 2003, widely regarded as unilateral actions in defiance of Lambeth 1998.1 The current conflict is unprecedented in the degree to which it has strained relations among the national or regional churches (called provinces) and has raised the possibility that membership of certain provinces in the communion may be downgraded from full to associate status.

This study addresses the effects of the controversy on mission under three headings: first, the widespread Anglican apprehension that shared mission may suffer in the crisis; second, an assessment of the effects of the turmoil on Episcopal Church mission work thus far; and third, an evaluation of Episcopal mission prospects in the near and mid-term future.

Mission Perceived as Threatened

Especially since 2003 it has become commonplace to declare that mission in the Anglican Communion is threatened by the sexuality controversy. The primates—who are the archbishops, presiding bishops, and moderators of the forty-four provinces and united churches of the communion—struck this note when they met in London in October 2003 after the confirmation but before the consecration of Gene Robinson and in view of the decision of the Diocese of New Westminster in Canada to authorize a rite for blessing committed same-sex relationships. Among the things the primates said were threatened were “our mission and witness.”2

Apprehension about a threat to mission is prominent in the Windsor Report of the Lambeth Commission on Communion, issued in October 2004 to chart a way forward in communion-wide discussion of the issues. “Perhaps the greatest tragedy of our current difficulties,” wrote commission chair Robin Eames, then archbishop of Armagh in Ireland, “is the negative consequence it could have on the mission of the Church to a suffering and bewildered world” (foreword). The commission said that distrust among adversaries in the controversy was “catastrophic in terms of our mission which . . . includes the call to model before the watching world the new mode of being human which has been unveiled in Christ” (par. 41). The varying degrees of impaired communion declared by some provinces were said to be “detrimental to our common mission and witness” (par. 50).

The Windsor Report sees a threat to mission as grave because the mission is God’s: “Our communion enables us, in mutual interdependence, to engage in our primary task, which is to take forward God’s mission to his needy and much-loved world” (par. 46). The emphasis on God’s mission expresses the missiological consensus of the past sixty years that whatever the mission of the church might be, it has its source in the mission of God: “Our communion is ‘to articulate the faith afresh in different cultures’” (par. 32). The report cites the watchword of the 1963 Anglican Congress, “mutual interdependence and responsibility in the Body of Christ,” and the 1993 “Ten Principles of Partnership” as articulating the communal lifestyle through which God’s mission has borne rich fruit over the centuries, such as evangelism and (by implication) the church-planting that issued in indigenous churches; struggles against slavery, apartheid, persecution, and genocide; developmental responses to famine, disease, and

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natural disasters; theological seminaries; and companion diocese links (pars. 8–9).

Remarkably, the Windsor Report does not explain how the church’s mission could be damaged by the current tension, but references to “shared mission” and to being drawn together in communion for the sake of God’s mission imply that the commission saw God’s mission as being enhanced by greater numbers of people sharing a particular mission vision and strategy of implementation, and as being correlatively diminished when the communion of those people is impaired or broken (pars. 46, 50, 52, 70, among others). Thus a direct link is assumed (rather than argued) between robust communion and robust mission. The report’s contrast between internal ecclesial reordering and the outward direction it associates with mission suggests a belief that preoccupation with church order, presumably including the sexuality controversy, detracts from implementing mission (par. 38).

Threat to mission is a prominent concept in the Anglican Covenant that has been proposed as a relational framework for the communion going forward. The St. Andrew’s Draft of February 2008 addresses the communion’s response to actions “deemed to threaten the unity of the Communion and the effectiveness or credibility of its mission,” and some version of this very phrase occurs eleven times in the appendix, which outlines procedures for dealing with covenant violations. “We have sought to emphasize more obviously the missionary element constitutive to our valuing of unity,” the Covenant Design Group states in its commentary. The covenant text throughout testifies to a conviction that mission is the major reason to value unity. Mission work that brought the communion into being is celebrated, as is the opportunity for inter-Anglican mission collaboration among the provinces.

Mission commitments are detailed in terms of evangelization, reconciliation, and the “Five Marks of Mission” developed by successive mission commissions and the Anglican Consultative Council: Gospel proclamation, nurture of new believers, response to human need, societal transformation, and environmental stewardship.

Perhaps in response to the perceived threat, mission was especially prominent in the design of the 2008 Lambeth Conference, which met July 16–August 3. “The chief aims of our time together,” wrote Archbishop of Canterbury Rowan Williams to the bishops, “are, first, that we become more confident in our Anglican identity, by deepening our awareness of how we are responsible to and for each other and second, that we grow in energy and enthusiasm for our task of leading the work of mission in our Church.” During the conference, the Windsor Continuation Group detailed “the severity of the situation” in its “Preliminary Observations” and then echoed the widespread view of mission as threatened: “All this amounts to a diminishing sense of Communion and impoverishing [of] our witness to Christ.” Threat to mission was similarly central in the rationale of traditionalists who met as a rival Global Anglican Future Conference the month before Lambeth, in June 2008: “The chief threat of this dispute involves the compromising of the integrity of the church’s worldwide mission.”

The missiological gain in these articulations is that Anglicans in the current turmoil have become clearer that the purpose of the church’s unity, as expressed in shared communion, is to fulfill God’s mission in the world. Catholicity, an obvious Anglican value, is being cherished more deeply for how it brings diverse parts of the body of Christ together in mission.

Impact of the Controversy

The positive impact on shared mission. In considering the impact of the controversy over sexuality, it is helpful to define Christian mission more precisely, namely, as sending and being sent across significant boundaries of human social experience to share in word and deed the good news of God in Jesus Christ in the power of the Holy Spirit. The boundaries crossed may be social, ethnic, racial, linguistic, economic, geographic, or any combination of these. We are on mission, therefore, when we reach out in the name of Christ beyond who and where we are in order to engage others who are different from us in any or all of these ways. More briefly, mission is ministry in the dimension of difference. The mission this study views in the perspective of the sexuality controversy is just such an outward, world-minded, and boundary-crossing mission. Moreover, the study is concerned particularly with shared mission, mission that is undertaken jointly by different parts of a global church, in this case the Episcopal Church and other provinces of the Anglican Communion.

One positive effect of the sexuality controversy is that many Episcopalians have become aware for the first time that they are Anglicans as well as Episcopalians and that they are members of a particular worldwide community of 80 million Christians. Many knew vaguely about origins in the Church of England but were unaware of today’s Anglicans in Africa, Asia, and Latin America. Thus, although they had experienced discord within their parishes and dioceses, they were startled by the outcry from around the world that was recorded not only by church news organs but also by secular newspapers, television, and the World Wide Web. While that was a jolt, their widened ecclesial consciousness constitutes an environment more hospitable to valuing mission companionship.

Correlatively, a second effect of the perceived threat to mission is a renewed cherishing of mission as a central criterion of
Christian faithfulness. Four factors have moved mission to this centrality since the 1970s. First, the mission of God, rather than the mission of the church, began to be promoted ecumenically as an organizing theological principle in the 1950s, and this concept has filtered into Episcopal reflection through seminars and clergy. Second, the major churchwide capital campaign that raised more than $170 million between 1970 and 1985 for projects at home and abroad was called Venture in Mission, which helped ordinary Episcopalians apply the concept of mission to the full range of the church’s work. Third, the 1979 Book of Common Prayer brought mission to the fore as no previous prayer book had through such innovations as collects for mission in the Daily Office, missional emphases in the eucharistic prayers, and explicit discussion of mission in the Catechism. Fourth, mission reflection took hold in church organization as parishes, dioceses, and church agencies adopted the mission-statement model of strategic planning that is common in corporate business life. Ordinary Episcopalians internalized these developments so thoroughly that mission became their ordinary talk when they evaluated their church life, so much so that mission was in danger of becoming a clicheé. The current crisis has delivered mission from innocuous routine and renewed it as a central dimension of Christian life.

A third positive effect is a renewed cherishing of particular international mission relationships. Episcopalians have realized just how precious their relationships are with Christians in other parts of the world. The single most effective vehicle by which ordinary Anglicans have come to know each other in recent history has been the Companion Diocese Movement, which took hold in the 1970s and has been flourishing ever since with local initiatives that do not require churchwide management and finance. Anglicans from diverse parts of the world have met one another through Companion Diocese Relationships, and the contacts have multiplied to many thousands through the hundreds of short-term group mission trips that are undertaken annually. The trip phenomenon has weaknesses as well as strengths, but amid reports of impaired communion and broken relationships, many Episcopalians have been able to rejoice in how their diocesan and parish links with Christians in Africa, Asia, and Latin America have continued to flourish. They have moved from “Of course!” to “Thanks be to God!”

The damaging impact on shared mission. One damaging effect of the sexuality controversy on mission is the obverse of the renewed cherishing of mission as a criterion of Christian faithfulness: mission has become a cudgel with which various sides of the issue beat the other sides. Traditionalists and progressives alike accuse each other of being obsessed with sex—whether through culture-bound permissiveness or through culture-bound homophobia—and inattentive to mission imperatives. In fact, all sides are concerned about mission. Progressives are zealous about the fullness of God’s mission being extended to and through homosexual persons. Traditionalists are concerned lest the integrity of God’s mission be fatally compromised by a repudiation of biblical morality. Thus the sexuality controversy is not simply a distraction from mission, as is often alleged, but it is actually about mission. Dialogue and mutual understanding would be enhanced if, instead of excluding each other from the mission table, all sides could acknowledge that others have strong missional commitments in the controversy that are worthy of respect and discussion.

A second negative effect of the controversy is that some missionaries have felt pressure to repudiate their connection with and sponsorship by the Domestic and Foreign Missionary Society (DFMS), which is the central missionary-sending organ of the Episcopal Church, and to affiliate instead with freestanding mission agencies unconnected with the DFMS. Seven missionaries known to have disaffiliated from DFMS constitute a significant number, given that the high point of recent DFMS numbers was 103, and now it is just 70—low totals for a church with 2.2 million members.10 It is good that disaffiliated missionaries continue to serve with other Episcopal agencies. However, unlike the voluntary mission societies of ECUSA and the Church of England, the DFMS’s work has communicated since 1835 that world mission is the work of the whole church rather than of particular advocacy groups. Moreover, missionaries who make their homes in other cultures are crucial interpreters to the sending church, a function already impaired by the major decrease in DFMS missionaries since the 1960s. Indeed, Episcopalians’ relative ignorance of the rest of the Anglican Communion before the current crisis was due substantially to the earlier decline in missionary numbers.

Third, a number of mission relationships between Episcopal Church entities and others have been damaged. A few instances illustrate the point. The refusal of the bishop of Accra to receive communion with the Episcopal Church’s presiding bishop at the February 2007 Primates Meeting in Tanzania prompted the bishop of Maryland to withdraw an invitation to the Ghanaian bishop (who is also archbishop of West Africa) to visit Maryland, and that Companion Diocese Relationship (CDR) is now significantly attenuated. The Diocese of Oklahoma is now obliged to use other conduits for the funds that it had channeled to ministries in the Diocese of West Ankole in Uganda. Some provinces have declined participation in the annual grants process of the United Thank Offering (UTO). In 2006 the International Concerns Committee of Executive Council discussed how to respond to local Anglican requests for help in the devastation of northern Uganda when the archbishop of Uganda was adamant that no assistance be received from the Episcopal Church. In Virginia and elsewhere, some parishes

Traditionalists and progressives alike accuse each other of being obsessed with sex.

where majorities have withdrawn from the Episcopal Church are large and mission-engaged, and the loss of their mission work is diminishing the church’s mission as a whole, as is the October 2008 departure of a substantial portion of the Diocese of Pittsburgh to the Province of the Southern Cone (a South American province). Even so, most missionaries, most CDRs, most UTO grants, and most Episcopal Relief and Development grants have continued despite the crisis.11 Moreover, inter-Anglican relationships around missionaries and money have never been free of tension. What is new is that tension about the present and future status of the North American provinces within the communion requires development of alternative channels of communication and relationship, which saps energy from mission vision and implementation.

A fourth negative effect is a fissure in the major network of Episcopal mission organizations, which for fifteen years nurtured personal relationships and mission partnerships among organizations that spanned the spectrum from conservative to liberal
and progressive to traditional. This narrative begins well before the current turmoil. In the late 1960s the DFMS had about 260 missionaries, but the racial and urban crises of the time prompted the church to redeploy funds to domestic mission and recall most of the church’s international missionaries. Activist evangelicals believed the church had abandoned international cross-cultural mission and began to found new mission organizations: the Episcopal Church Missionary Community in 1974 (now the New Wineskins Missionary Network), the South American Missionary Society–USA in 1975, what is now Global Teams in the late 1970s, Sharing of Ministries Abroad–USA in 1982, the Episcopal Medical Missions Foundation in 1992, Anglican Frontier Missions in 1993, and others. Proliferation of voluntary mission societies on the model of the British societies challenged the DFMS’s ethos as the sole legitimate mission society of the Episcopal Church, and tension festered between the new agencies and those located at the Episcopal Church center.

Through struggle and negotiation the various organizations inaugurated a new network in 1990, the Episcopal Council for Global Mission, in which they gathered to cooperate in mission, learn from each other, and discuss theological differences. The council grew to over sixty member organizations, including parishes, dioceses, voluntary societies, seminaries, networks, and DFMS units. Growing in friendship and vision, the network carried out initiatives for persecuted Christians, underevangelized peoples, and cross-cultural seminarian formation. A continuing complaint by the voluntary societies was that the church continued to recognize officially only missionaries sent by the DFMS.

To remedy this objection, the council was reframed to relate to the General Convention through the Executive Council, which would recognize missionaries of diverse organizations that worked in line with mutually agreed sending standards. The Episcopal Partnership for Global Mission (EPGM) was inaugurated by the 2000 General Convention, and the missionaries of all its member organizations began to be recognized by the Executive Council during the 2000–2003 triennium.

The sexuality decisions of the 2003 General Convention, however, prompted a number of the traditionalist EPGM organizations to reconsider. Ironically, reconsideration was prompted partly by the very recognition by the Executive Council that the voluntary societies had sought, but which was now viewed as tainted by the General Convention’s sexuality decisions. More basically, concerned organizations questioned whether they could work any longer alongside organizations that affirmed the new decisions. A public break at the 2004 EPGM annual meeting accelerated the growth of a second mission network, Anglican Global Mission Partners (AGMP), under the auspices of the American Anglican Council. It now counts twenty-six organizations as members, and EPGM’s membership has dropped to thirty-four.

This fissure is a major blow to the international mission work of the Episcopal Church. Engaging difference within the mission community had enhanced the vision of mission organizations for engaging difference abroad. Participants learned both from kindred spirits and from those who differed with them theologically and strategically. There is now comparatively little contact between organizations on opposite sides of the theological di-

**Noteworthy**

**Announcing**

The inaugural issue of the *Journal of World Christianity*, a mission e-journal “seeking to explore intercultural, interconfessional, and interreligious dynamics of Christianity as a world religion,” was published online in September 2008 by the Center for World Christianity at New York Theological Seminary. Dale T. Irvin, president and professor of world Christianity at the seminary, and Patrick Provost-Smith, former assistant professor of the history of Christianity at Harvard Divinity School, are coeditors. To register for a free subscription, visit www.journalofworldchristianity.org.

*Acta Missiologiae*, an interdenominational journal for reflection on missiological issues and mission practice in central and eastern Europe, released its first issue in 2008. Published once a year by the Central and Eastern European Institute for Mission Studies, Károli Gáspár University, and Károli University Press, Budapest, Hungary, the journal “seeks to balance Orthodox, Roman Catholic, Mainline Protestant, and Evangelical-Charismatic perspectives.” The editor is Scott Klingsmith; the associate editor is Anne-Marie Kool, an International Bulletin of Missionary Research contributing editor. For subscription information, e-mail cims@kre.hu.

The International Baptist Theological Seminary, Prague, Czech Republic, will conduct a research colloquium February 8–11, 2009, on the theme “Christian Mission in Orthodox Context: Canonical Territories, Religious Freedom, and Issues of Proselytism.” “Speakers will address ‘points of tension and opportunities for enriching Christian witness to the secularised European contexts with majority Orthodox religious presence.’” For details, contact Parush R. Parushev, IBTS academic dean, at parushev@ibts.eu.

“Imagining the Future: The Reconciled Community” is the theme for the first Bethel University Conference on Sociological Perspectives on Reconciliation, to be held February 20–21, 2009. Sponsored by the Moberg Lectureship on Christianity and Sociology at Bethel University, St. Paul, Minnesota, the conference will feature papers on race, ethnicity, faith, gender, and class. For details, contact Andrew Odubote, assistant professor of anthropology and sociology, b-odubote@bethel.edu.

The thirty-fifth annual meeting of the French Colonial Historical Society will take place at San Francisco State University May 28–30, 2009, with “Religion and Missionaries in the French Empire” as its theme. For conference details, visit www.frenchcolonial.org.


The Yale-Edinburgh Group on the History of the Missionary Movement and Non-Western Christianity will hold its
vide about sexuality. The church’s mission vision and work are poorer for the split.

**Future Prospects for Mission**

What are the prospects for the Episcopal Church’s shared mission in the Anglican Communion amid the current alienations, the uncertainty of the Episcopal Church’s future status, and the damage that shared mission has already sustained?

First, most current trajectories will likely continue. The number of Episcopalians sent as missionaries overall will continue to hover around 200. Budget allocations point to DFMS missionaries remaining at around 70. The South American Mission Society–USA lists 80 missionaries, Global Teams lists 32, and Anglican Frontier Missions lists 19. The numbers are not large, but neither are they insignificant. A rapprochement between the Episcopal Partnership for Global Mission and the Anglican Global Mission Partners is unlikely in the near future, and each network will support its member organizations. Meanwhile, most CDRs will continue to flourish, with thousands of Episcopalians going abroad annually on short-term mission pilgrimages. Most Anglican provinces, regardless of sexuality views, will continue to accept UTO and Episcopal Relief and Development grants for development work.

Second, the Millennium Development Goals (MDGs) will continue to grow in the mission consciousness of many Episcopalians. The 2006 General Convention designated close to $1 million to the initiative, and most dioceses have endorsed the MDGs. The enthusiasm is commendable, but it needs historical and theological moorings. There is little theological reflection on the MDGs, little knowledge that much of the missionary enterprise historically has been devoted to concerns identical with the MDGs, and little awareness that in the 2004–6 triennium 9–12 percent of the church’s budget was already contributing directly to the MDGs. There is danger, therefore, that MDG initiatives will proceed without building on the church’s historic mission commitments.

Third, the 2008 Lambeth Conference strengthened relationships of Episcopal Church bishops with many other provinces for at least the short term, while the longer term awaits outcomes of the covenant process and the responses of the rival movement initiated by traditionalist provinces. Lambeth’s resolutely consultative approach of small-group Bible study, indaba discussions (modeled on a Zulu pattern of elders consulting together), and self-select sessions, along with the exclusion of any legislative action, succeeded in making space for relationships to flourish amid acknowledged differences. Such relationship-building naturally prompted mission exploration, especially in an agenda that devoted more than half of its working days to major aspects of mission, thirty-one self-select opportunities to evangelism and social justice, and fourteen to interreligious engagement. As the conference wore on, attention shifted away from mission and back toward sexuality and covenant controversies, and some mission gatherings were poorly attended, but the mission emphasis had salutary effects. One bishop, for instance, rejoiced at how two interdiocesan mission possibilities had emerged through conversations.

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**Personalia**


**Died. Dellanna West O’Brien**, former executive director of the Southern Baptist Convention’s Woman’s Missionary Union, September 7, 2008, in Plano, Texas. As director of WMU from 1989 to 1999, O’Brien launched a number of initiatives, including the Christian Women’s Job Corps. She served as vice president of the Baptist World Alliance (2005–08). O’Brien and her husband, Bill, were missionaries in Indonesia (1962–71). A lifelong educator, O’Brien founded International Family and Children’s Educational Services, Richmond, Virginia, to provide educational testing services for missionary children. In recent years the O’Briens directed Compassion Frisco, an effort to assist survivors of the tsunami in Banda Aceh, Indonesia.


**Died. William D. Reyburn**, 86, anthropologist and linguist with the United Bible Societies, September 9, 2008, in Goshen, Indiana. Reyburn’s experiences in World War II in the Pacific and Japan led him to pursue linguistics, anthropology, and biblical studies. After completing doctoral studies, he embarked on forty-five years of missionary service with the UBS in the Americas, Africa, Europe, and the Middle East. He is author or coauthor of eight books on missions and Bible translation, including *Manung Across Cultures* (1981).

**Died. Carl F. Starkloff, S.J.,** 75, theologian and authority on ministry with native Americans, August 14, 2008, at St. Louis University Hospital. A St. Louis native, he was assigned to central western Wyoming, where he taught history and Latin at St. Stephen’s Mission High School, a posting that introduced him to the Shoshone and Arapahoe native cultures. After ordination he taught at Rockhurst College, Kansas City, Missouri, 1968–74. Following a year of teaching at the University of Aberdeen in Scotland, he returned to Wyoming, where he served for six years as director of St. Stephen’s Indian Mission and superior of the local Jesuit community. During these years he worked with native peoples to integrate their language and customs into the liturgical life of the mission. In 1981 he relocated to Toronto, Canada, where for nearly twenty years he was professor of theology and missiology at Regis College, returning to St. Louis in 1999. Starkloff is author of *The People of the Center: American Indian Religion and Christianity* (1974).

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2009 international conference July 2–4 at Yale Divinity School, with “Missions, Law, and Custom” as its theme. The conference is cosponsored by the Centre for the Study of Christianity and Custom, Hartford Seminary, Hartford, Connecticut, and the Centre for the Study of Islam and Christian-Muslim Relations, Hartford Seminary, Hartford, Connecticut, and the Overseas Ministries Study Center. For more information visit [www.library.yale.edu/div/yaleedin.htm](http://www.library.yale.edu/div/yaleedin.htm).
The Anglican Communion has in its emerging ethos of companionship a paradigm for mission that is ideally suited for the current situation.

in Christ by the power of the Holy Spirit—creating, redeeming, sanctifying—for the sake of the whole world.” Roughly following the “Five Marks of Mission,” the church’s role is addressed under the headings of evangelism, social justice, the environment, ecumenism, and relations with other religions.

The deliberations of the 2008 Lambeth Conference were undercut by the boycott by the most polarized provinces—Nigeria, Uganda, Rwanda, and (largely) Kenya, which together include about 30 million Anglicans—and by the confrontational stands taken by them and others at the Global Anglican Future Conference (GAFCON) that preceded Lambeth. GAFCON’s determination to continue incursions into Episcopal Church dioceses is fueled by an avowed missional concern for conservative congregations, but it constitutes open mission warfare that recapitulates the competition of some Global North mission agencies in the Two-Thirds World in earlier eras. It distracts Episcopal dioceses from mission as resources are poured into consultation and litigation devoted to retaining congregations and properties. If the Primates Council and other initiatives of GAFCON develop traction, the de facto outcome may be two rival communions, with some parts of the world virtually closed to mission with the Episcopal Church. If, in another scenario, the covenant process results in a downgrading of the Episcopal Church’s membership in the Anglican Communion, the church’s shared mission could likewise be impaired significantly.

Fourth, the Anglican Communion has in its emerging ethos of companionship a paradigm for mission that is ideally suited to the current situation. The previous ethos of partnership that took hold from the 1970s succeeded in cultivating mutuality and interdependence, in contrast to earlier patterns of imposition. Yet it was experienced by many in the Global South as fostering a business mentality relying on formal, written agreements about responsibilities and commitments—precisely a weight that the current fragility of some relationships may not be able to sustain in the future. The paradigm of companionship in mission set forth for the Episcopal Church in 2003 and for the wider Anglican Communion in 1999 stresses, by contrast, sharing bread together, discovering one another’s life, developing friendship, and being in solidarity with one another. This ethos places in the hands of mission companions—whether individuals, congregations, dioceses, or provinces—resources for staying alert to new relational opportunities and for refraining from pressing fellow companions beyond what the current tensions can bear.

Fifth, both Scripture and Anglican formulas highlight reconciliation as central in Christian mission and thus counsel interactions that go far beyond minimal mutual forbearance for the sake of mission. Reconciling interchurch relationships that have become estranged is a mandate not only on the general ground of Christian discipleship in ecclesial life but also because reconciliation itself is intrinsic to mission. Healing such relationships—in this case among provinces of the Anglican Communion—will strengthen the church as a whole and therefore the church’s reconciling mission in the world. Though reconciliation seems far off now, it must be central in Anglicans’ aspiration for the current crisis, as well as for their work in the world.

Finally, an incarnational ecclesiology highlights the importance of relationships at all levels among churches, and not only between specially designated leaders and groups. Discussions of commissions, bishops, councils, and primates are very far from being the sum total of relationships in mission in the Anglican Communion, which is certainly true of other communions as well. Christians of diverse viewpoints have mechanisms in place by which they can cultivate relationships with fellow communicants on the ground in other parts of the world, and many are doing so. The diversification and democratization of mission that has occurred through links between dioceses, synods, presbyteries, conferences, and other companionships over the past several decades are the lifeblood of mission in the respective communions—and this is true for the Anglican Communion as well. In this breathing, walking, rejoicing, weeping, and sharing companionship, communion in mission lives and grows.
COME. Not long after I began teaching in Bangalore (South India), someone asked, “Which institution do you recommend for a Ph.D. in Mission Studies?” My answer was “Asbury Theological Seminary.” A decade later, as a faculty member at Asbury, I realize how right I was! What an experience it has been to join the team I so admired where a well-balanced emphasis on both spiritual life and high academic standards distinguishes the quality of this scholarly community.

LEARN. Even in the midst of school activities, I am learning to see that the love of God is the reason faculty members are here. At Asbury there is a spiritual life experience and an atmosphere which brings the best out of me in my work. It is simply a joy to work here! My wife and I are growing spiritually here and we are so impressed with the openness of the doctoral students.

SERVE. I certainly believe I am called to a position that expects me to be an academician at the doctoral studies level. I find I serve best when I challenge students to dig deeper, to develop a level of analytical and reflective thinking. I serve at a seminary committed to academic excellence and to missions and evangelism.
The International Impact of the Formation of the Church of South India: Bishop Newbigin Versus the Anglican Fathers

Mark Laing

The formation of the Church of South India (CSI) in 1947 was looked upon with great interest around the world, particularly as it pioneered the reunion of episcopal with non-episcopal churches. This event in South India impacted mission-church relationships, for it demanded new structures to accommodate new relationships. It not only affected India but reverberated globally, and especially it challenged old assumptions at the heartland of Christianity shifted southward, and agriculture within the Anglican Church. Reverberations globally, and especially it challenged old assumptions within the Anglican Church. Reverberations globally, and especially it challenged old assumptions within the Anglican Church.

The Lambeth Conferences

Lambeth 1948. The CSI was inaugurated in 1947, with Newbigin consecrated as bishop of Madurai and Ramnad. At the request of Bishop Michael Hollis, moderator of the CSI, Newbigin attended the first assembly of the World Council of Churches (in Amsterdam) and then, in that same trip, represented the CSI to the Lambeth Conference (in London). The tone of the meetings was typified by one of the questions a bishop raised about the CSI: “I see that you ask ordinands to accept the Nicene Creed but candidates for baptism only to accept the Apostles’ Creed. Which are the items of the former, not included in the latter, to which you take exception?” Such questioning made Newbigin realize that “this was not a discussion about the Church of South India at all. It was about English ecclesiastical and cultural differences.” After the formal conference and the times of private conversation with various bishops, Newbigin countries. At such a critical juncture, Newbigin was alarmed by what he perceived as Anglican interference in these other union efforts. With the outcome of these efforts at stake and with their implications for the larger ecumenical movement, Newbigin felt compelled to enter into debate with the Anglican Church. This article details the nature of that debate through Newbigin’s involvement with the Lambeth Conferences of 1948 and 1958.

Although by the 1958 conference Anglicans had mellowed in their response to the CSI, they still continued to endorse the Ceylon Scheme for reunion rather than the SIS. The pronouncements of Lambeth led to a heated dialogue between Newbigin and Geoffrey Francis Fisher, the archbishop of Canterbury. The debate continued until 1961, when Fisher was succeeded by Archbishop Arthur Michael Ramsey.

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nevertheless could record, “I think the visit has undoubtedly been worth while.”

This optimism was dashed when Newbigin read the formal published report from Lambeth, which revealed that the conference had failed to give its approval to the SIS. Newbigin was bitterly disappointed. The main sticking point was that the SIS provided partial rather than complete communion with the Anglican Church at the time of its inauguration. The negative response of Lambeth not only affected Anglican relationships with the CSI but also threatened to delay or defeat other embryonic union schemes. Newbigin and others involved with the formation of the CSI firmly believed that what had been achieved in South India would serve as a model for other reunions around the world, with negotiations then under way in Australia, New Zealand, East and West Africa, and Canada. Although disappointed that the Lambeth Conference did not endorse the SIS, Newbigin continued to assist others engaged in union schemes and, at the same time, to maintain his defense of the SIS against Anglican opposition. Newbigin was exasperated by the Anglicans. Despite his detailed theological argument in The Reunion of the Church (1948; 2d ed., 1960) and subsequent detailed responses to Anglican concerns, “no attempt was ever made . . . to come to grips with the argument. There was simply a steady insistence that the CSI must conform to the Anglican model,” a position that the CSI could not accept.

Lambeth 1958. Newbigin had requested that former Anglicans now within the CSI be allowed to attend the 1958 Lambeth Conference as observers. Archbishop Fisher declined to offer this invitation, but he did give Newbigin a personal invitation to the conference and, significantly, asked Newbigin to preside over Communion using the CSI liturgy. Newbigin described this as a “healing moment” after a long, vigorous battle between the CSI and the Anglicans. With hindsight, however, it is better to understand that moment as a temporary lull in the battle rather than a true peace.

The Lambeth Conference of 1948 had examined supplemental ordination but, without reaching a conclusion, advised that further discussion was required. Yet Anglicans had largely ignored Newbigin’s work The Reunion of the Church and had offered no further analysis of either supplemental ordination or of its alternatives. Lambeth 1958 was proposing supplemental ordination as “the medicine for the healing of the Church.” Newbigin felt that it was unwise of Lambeth, without due scrutiny, “to advise without all concern to take only that medicine.”

Although Lambeth in 1958 praised the CSI, it at the same time warned Anglican churches not to pursue union schemes using this model. As before, the conference reaffirmed the Lambeth Quadrilateral as the basis for union, with particular emphasis put on the fourth point, the historical episcopate. Newbigin observed, “The Lambeth Conference has coupled its kind references to CSI with a very firm instruction that others must not follow its example. The Churches in West Africa, which had just made a promising fresh start with union negotiations on the South India model, are ‘strongly recommended’ to look rather to the Ceylon scheme.”

Newbigin was riled that Lambeth was advising union negotiators to abandon a scheme that had been proven could unite episcopal with non-episcopal churches (the SIS) in favor of a scheme that had not been tried and that was based on principles (specifically, supplemental ordination) that the 1948 conference had judged would require further study before they could be endorsed.

South India Scheme Versus Ceylon Scheme

The SIS differed from the Ceylon Scheme in two areas: its statement of faith and, more crucially, the method proposed to unify the ordained ministry. The SIS recognized all ministers of the uniting churches, whether or not they had been episcopally ordained. Since the SIS accepted that there was but one ordination to the universal church, in the actual service of unification there was authorization, induction, and installation, granting ordained ministers full authority to exercise ministry in their respective spheres. The unification service categorically avoided any form of supplemental ordination. The CSI, however, accepted the historical episcopate as the legitimate center for the organization of the church. In its constitution it acknowledged that it would grow toward that goal: all new CSI ministers would be episcopally ordained, and they would thus gradually replace non-episcopal ministers when such ministers retired from service.

The Ceylon Scheme, in contrast, advocated an act of supplemental ordination at the time of unification; similarly, the South India Scheme (NIS) for union proposed an ambiguous act called “mutual acceptance,” a laying on of hands that was a de facto form of supplemental ordination. These acts of ordination allowed complete communion with the Anglican Church at the outset of church union, as ministers who had not been episcopally ordained were so ordained by this supplemental ordination. Newbigin dismissed supplemental ordination as “the attempt to combine a recognition of an existing ordination with the addition to it of something which also has the character of ordination.” The ambiguity associated with the act allowed an equivocal interpretation: while non-Anglicans might view it as a harmless ceremony, Anglicans could see it as ordination itself, any prior non-episcopal “ordination” being regarded as null and void. Newbigin opposed the “unstraightforwardness” of the Ceylon Scheme’s act of unification. The proposals “boil down to an act of ordination, prefaced and surrounded by the emphatic statement ‘this is not an ordination.’ If it is not an ordination, why is it necessary to make it—in fact—an exact replica of an act of ordination?” More candidly, Newbigin opined what he believed was the reason for Lambeth’s preference for the Ceylon Scheme, namely, that it would obviate the necessity of Lambeth making clear pronouncement as to whether non-episcopally ordered churches were truly churches in its eyes.

In light of Lambeth’s distaste for the SIS, Newbigin felt compelled to write a detailed argument supporting the SIS in preference to the Ceylon Scheme. This was published as an extended introduction to the second edition of The Reunion of the Church.

Bishop Hollis commended Newbigin’s analysis, which
not only defended the CSI but also exposed “the radical errors” in the Anglican approach to union. Hollis, himself a High Anglican, commended Newbigin for demonstrating that any union scheme cannot leave Anglicanism “fundamentally untouched,” that Anglicanism itself must be willing to change as churches move from disunity to unity.25

“Anglican Interference”

For Newbigin, the relationship of the CSI to the Anglican Communion was of secondary importance. What mattered immensely was the prospect that further union schemes would be jeopardized by perceived Anglican interference—that is, by the Anglican Communion endorsing the Ceylon Scheme in preference to the SIS.

Newbigin had felt this interference within the SIS when the CSI was being pressured by Lambeth to break communion with non-episcopal churches. Similarly, Newbigin anticipated that the closely observed NIS would also come under Anglican scrutiny. No matter what scheme the North India churches eventually adopted, Newbigin believed that they too would be pressured to conform to Anglican demands.26 This in fact happened in 1955 when Archbishop Fisher requested that the basis of the NIS “be clarified.” The NIS had been seeking to unite the clergy from the churches in a way similar to that of the SIS, giving mutual recognition whether or not a minister had received episcopal ordination. Anglican requests for “clarification” in effect sought to remove mutual recognition and enforce episcopal ordination as the only acceptable form of ordination. William Stewart, a Church of Scotland missionary who, as chair of the NIS, had a parallel role to Newbigin’s in the development of union in the NIS, believed that this less-than-straightforward request from the Anglicans would delay union by as much as eight years. Venting frustration, Stewart commented negatively on the assumptions of the Anglican Quadrilateral, which “have led to the Anglicans feeling themselves compelled to be sort of ecclesiastical censors of the world; subjecting all other churches to certain rigid tests of legitimacy before they can enter into communion with them.”27

Newbigin was frustrated that the argument he proposed on this point in his book from the Kerr Lectures, The Household of God (1953), was (almost) entirely missed, even by hostile critics. Newbigin presented his core argument in chapter 5, “Christ in You the Hope of Glory,”28 “which was meant to show that there is acceptance of one another as we are within the eschatological perspective of grace which is as far removed from indiff erentism as justification by faith is from antinomianism.”29 Newbigin was convinced that this acceptance, based on the knowledge of what the church was becoming, was the theological clue to resolving the stalemate in the reunion processes.

A further concern was the lack of candor in Anglican pronouncements on intercommunion. For example, the Australian proposal for intercommunion (1948), which advocated mutual commissioning, included the statement: “It is understood that the acceptance of a wider ministerial commission does not in any sense imply re-ordination.” At face value, this comment was interpreted as giving assurance that any previous non-episcopal ordination was accepted as valid. But “the purpose of the phrase was precisely to safeguard the opposite intention, namely that what is conferred in the proposed rite is not re-ordination but ordination, because there was no previous ordination at all.”30

The Newbigin-Fisher Debate

Newbigin’s ongoing critique of the Lambeth decision against the CSI resulted in a “vigorous and sometimes highly polemical discussion” between Archbishop Fisher and Newbigin through correspondence and by personal visits to Lambeth Palace. On one occasion, the ferocity was so intense that, at least by Newbigin’s interpretation, he was “almost thrown out of the Palace.”31 The vigorous discussion that ensued between Archbishop Fisher and Newbigin began at the Lambeth Conference of 1958 and continued until 1961. The debate centered on Lambeth’s preference for the Ceylon Scheme (and the NIS) for union in preference to the SIS. Of central concern was the proposed union of churches in West Africa (Nigeria) and the Near East (Iran). In Nigeria union negotiators had made considerable progress toward union, using the SIS as a model. Whereas in India the CSI had allowed their neighbors in North India the freedom to develop their own scheme without interference, Newbigin was riled that Lambeth was interfering by strongly advising that the Ceylon Scheme should be adopted in preference to the SIS.32 This led to Fisher and Newbigin discussing the contrasting merits of each. Newbigin and Fisher fought so hard at Lambeth and afterward because they both realized the profound influence of Lambeth to make or break other union schemes.

The Lambeth Conference issued a key resolution on the input of the SIS and the Ceylon Scheme on potential West African union. Newbigin and Fisher differed on their interpretation of Resolution 32, particularly concerning the phrase that Lambeth “strongly recommends to the Province of West Africa further consideration of the Ceylon scheme.”33 For Fisher this was a “balanced argument,” a “recommendation only of ‘further consideration of the Ceylon scheme,’” the emphasis in the phrase being on “further consideration.”34 But for Newbigin the resolution amounted to Lambeth “authoritatively prescribing the Ceylon and North India schemes for ‘universal use.’”35 His interpretation was that “Lambeth with all the immense weight of its authority has advised all concerned to turn their attention to one method rather than the other,” with profound implications not just for Nigeria but for all union schemes involving the Anglican Church.36

The strength of Newbigin’s response caused Fisher to accuse Newbigin of pouring “cold water on the Lambeth Conference” when Newbigin spoke against the perceived interference by Lambeth in the Nigerian negotiations. The archbishop hoped that Newbigin would be suitably contrite and “regret” his words,37 those spoken at Lambeth and those published. Newbigin was sorry that his words made a “very unfortunate impression” that caused “grief,” but, having carefully reviewed his address to Lambeth, he continued to believe that what he had said was “true in fact and legitimate in form and intention”; he could therefore neither withdraw it nor express regret for his words.

In Newbigin’s perception, having spoken with Anglican bishops of the Church of India, Pakistan, Burma, and Ceylon (CIPBC) and the convener of the NIS after Lambeth, he found only “pessimism about prospects which were bright before Lam-
When Fisher was succeeded by Archbishop Arthur Michael Ramsey in 1961, Newbigin anticipated a change in the level of theological engagement. Commenting on a speech in which Ramsey addressed issues of union, Newbigin observed that Ramsey was willing to “take theological questions seriously,” which was “a big contrast to Fisher.” From Ramsey’s speech, with its “evident depth of concern about reunion,” Newbigin saw future hope for more fruitful discussion with the Anglicans. For Newbigin the way forward was to continue to press Anglicans to adequately address the implications for their insistence on episcopal ordination as a prerequisite for union. Newbigin was convinced that “the historical episcopate is a God-given focus of unity,” but “to absolutise the rule of episcopal ordination in the way Anglicans are doing is to pervert the real purpose of all rules of order, and to use them to perpetuate disorder.”

**Newbigin’s Subsequent Analysis of Lambeth**

The foregoing debate between Newbigin and the Anglicans was not gentle, abstract discussion without import; it impacted the heart of the ecumenical movement. As Newbigin reflected later, the Lambeth Conferences of 1948 and 1958 had been *katōs* moments in the history of the church, which provided rare opportunities for dramatic progress. Rather than the opportunity being embraced, it had been squandered: “There are moments given to us which do not return. I personally think that such a moment occurred when the Lambeth Conference of 1948 was invited to define its attitude to the recently accomplished union of Churches in South India. I believe that if the Lambeth Fathers of that day had had the courage to take the same generous and positive attitude to South India that has characterised later Anglican decisions, the whole subsequent history of reunion would have been different. That opportunity was lost.”

One of Newbigin’s parting comments to Fisher was that “it would be very much better that union should go forward even on a defective basis than that there should be no union at all.” Newbigin was well aware that the process of union created a tension between the theological formulation upon which union was based and the time lag of the organizational expression of that union. Thus, in the case of the CSI, ecclesiastical expression was founded upon anticipatory theological formulations. Integral to the SIS was the acknowledgment that union was a process growing to completion. As one could not foresee what theological problems the process might encounter in the future, this ability to evolve and adapt was crucial. This, however, was one of the main criticisms made against the scheme by the Anglicans—that full Anglican communion was not possible at the outset of union but was a future goal. Applying the principle of evolution from the case of the CSI to other schemes in general, Newbigin stated: “One might almost venture to formulate the following law: all schemes of union are theoretically out of date at the time when they are ecclesiastically practicable. Unless theological fashions become more static, and ecclesiastical assemblies more dynamic (neither of which seems at the moment to be likely), one must expect that this law will continue to operate.” Newbigin’s point was that any scheme was not a terminus marking the completion of union but the starting point for future development. The new united church needed to be defined in terms of what it was becoming rather than in static formulations.

The hope Newbigin shared with others in the CSI was that their union “would be the starting point for wider union. It will have largely failed if this hope is not realized.” They understood the CSI’s form of union “as having prophetic significance because it has bridged the gap between episcopal and non-episcopal churches, [and] because it accepted ‘unambiguously the ministries of the churches to which we belong as genuine ministries of Christ blest and ordered by Him.” At the formation of the CSI there was the bright hope that the scheme would prove to be a catalyst for other reunion schemes: “I vividly remember how firmly we believed in those exciting days that our union in India would open the way for similar unions all over the world.”

But by 1960 doubt had crept into Newbigin’s voice: “As the years since 1947 pass by, it becomes more necessary to ask whether this is going to happen, or whether the Church of South India is to be condemned to become just one more oddity among the infinite fissiparations of Christendom.” Two decades on, his doubt was confirmed. Writing as negotiations for union of churches in England had just collapsed, Newbigin interpreted that event as the conclusion of a sixty-year epoch that began with the Lambeth Appeal in 1920, this period being characterized by a desire for full organic and visible union. But “the Lambeth Conference of 1948 was unable to approve of what had been done in India. One after another the plans of union in different parts of the world in which Anglicans were involved were abandoned.”

Newbigin held Lambeth mainly responsible for scuttling further union schemes involving Anglicans. But by the 1980s he could also discern other factors that frustrated attempts for organic union, the prevalence of these factors making the shift away from organic unity more definite. These he identified as the inertia and self-preservation of denominations; the rise of evangelical fundamentalism, which demanded new and varied forms of corporate worship and lacked interest in old ecclesiastical structures; the move to define Christian obedience exclusively in terms of seeking justice and peace between nations, races, and classes; and a redefinition of unity, from that of the church to that of humanity, which thus moves the locus of unity beyond the remit of the church—which to Newbigin was “not an enlargement of the ecumenical movement but a reversal of it.”

After the failure of several union schemes, the Anglican Communion took less initiative in calling for organic union. Other factors also fostered this change in tack. At Vatican II the Roman
Catholic Church, for the first time, engaged in discussion with the non-Roman church on issues of faith and order. “Its immense influence, and its character as a single supranational church, shifted the focus away from local moves for organic union and towards the relations of the World Confessional Families with Rome.” Moreover, the rise of parachurch organizations, often concerned with pragmatic issues of peace and justice, further fueled the shift away from seeking organic unity. The basic premise in the call for organic union was an attempt to recover the unity that was presumed to have existed in the apostolic church. However, with the rise of modern New Testament scholarship, that claim was also being undermined by the counterclaim that “such unity did not exist in the primitive church.”

Conclusion

Hollis, Stewart, and Newbigin, as negotiators in the Indian union schemes, shared common criticisms of the Anglican Church: that it was intransigent, that it adopted the self-appointed position as arbiter of various schemes, and that it thought of itself as immutable and thus was prepared to enter union only according to its own terms. Absolutizing the historic succession of the episcopo
cate had placed the church in an intransigent position from which it would not budge. Fisher personified the church, as archbishop seeking to safeguard Anglican interests.

In the light of these events, Stephen Neill’s axiom on the process of union is salutary: “Churches cannot unite unless they are willing to die.” The ensuing debate demonstrated that the Anglican Church was willing neither to die nor to evolve; union was to be on its terms, safeguarding its interests. In contrast, the CSI acknowledged in its constitution the theological principle that the church was provisional, a temporary construct. The church, caught up in the dynamic work of the Spirit, accepted that it was incomplete and open to change.

Lambeth’s negative response in 1948 to the newly inaugurated CSI proved to have squandered a seemingly irreversible opportunity. Union of episcopal with non-episcopal churches was successful only in the Indian subcontinent, attempts elsewhere floundering. This outcome was in part due to Anglican efforts to safeguard their concerns. Since that time other factors have militated against organic union, leading churches to embrace less costly forms of union or alternatively of federation.

Newbigin held Lambeth mainly responsible for scuttling further union schemes.

Notes

2. Union schemes were under consideration in Nigeria, Ghana, Canada, Australia, New Zealand, and East Africa (J. E. Lesslie Newbigin, Unfinished Agenda: An Autobiography [Grand Rapids: Eerdmans, 1985], p. 114).
3. The Church of North India and the Church of Pakistan were inaugurated in 1970; negotiations to unite the Ceylon Church collapsed.
4. Newbigin was from a Reformed background although his early experiences of church were quite diverse. He was brought up in the English Presbyterian Church, boarded at a Quaker public school, had been profoundly influenced by the SCM as a student, and was ordained and sent as a missionary by the Church of Scotland.
5. For Newbigin’s own account of attending these conferences, see Newbigin, Unfinished Agenda, pp. 111–14, 162.
6. Newbigin to Frances Newbigin (sister), May 22, 1948, DA29/1/6/42. All archival materials cited in this article are from the Papers of Lesslie Newbigin (DA29), which are held in the Special Collections, Main Library, Univ. of Birmingham, Edgbaston, Birmingham (cataloged at http://calm.bham.ac.uk/DServeA).
7. Newbigin, Unfinished Agenda, p. 112.
8. Newbigin to Helen (wife), July 26, 1948, DA29/1/6/60.
9. Resolution 58 of the 1948 conference stated: “The unification of the ministry in a form satisfactory to all the parties concerned either at the inauguration of the union or as soon as possible thereafter [was] likely to be a prerequisite to success in all future proposals for the reunion of the Churches” (RT. Rev. Alfred John Rawlinson, bishop of Derby, to Newbigin, September 26, 1958, DA29/2/8/9).
However, by the Lambeth Conferences of 1988 and 1998, the CSI was accepted into full communion with the Anglican Communion. This acceptance was given even though the CSI, at the end of the thirty-year period in 1977, did not reconsider how ministers were received from non-episcopal churches (Wainwright, Newbigin, p. 419).
11. Newbigin, Unfinished Agenda, p. 128.
12. Resolution 17, which was passed at the 1958 conference, later allowed for bishops of united churches that were in communion with the Anglican Communion to attend future Lambeth Conferences (Rawlinson to Newbigin, September 26, 1958, DA29/2/8/9).
14. The contentious act of supplemental ordination was proposed to provide what was presumed to be lacking for non-episcopally ordained ministers. Laying on hands by the bishop would constitute such a minister “as one duly ordained in the Catholic Church,” making his ministry acceptable to the Anglican Church.
15. Newbigin, Reunion, pp. xxi, xxxv.
16. Ibid., p. xvii. Lambeth Conference 1958, Resolution 32, Church Unity and the Church Universal—West Africa, stated: “The Conference, while recognising the weight to be attached to arguments in favour of retaining the model of the Church of South India and the policy of gradualness therein expressed, but aware also of the desire within the Province that from the outset full communion should be maintained between Churches of the Anglican Communion and any united Church which might be formed, strongly recommends to the Province of West Africa further consideration of the Ceylon scheme as a model, since only so does it seem likely that the desired result will be achieved” (www.lambethconference.org/resolutions/1958/).
17. William Stewart to Newbigin, October 25, 1958, DA29/2/8/16. The Lambeth Quadrilateral (1888) states that acceptance of the following articles supplies a basis for union: the Scriptures, the Apostles’ and Nicene Creeds, the sacraments of baptism and communion, and the historic episcopate.
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19. For Newbigin’s comparison between the SIS and the Ceylon Scheme, see ibid., pp. xviii–xxvii.
20. Ibid., p. 113.
22. Newbigin, Reunion, p. xxiv.
27. Stewart to Newbigin, June 17, 1955, DA29/2/1/446. Because the NIS concluded after the SIS, there is much correspondence between Newbigin and Stewart on the merits and progress of the respective schemes.
33. See n. 16 above for the full text of Resolution 32.
36. Newbigin to Fisher, July 9, 1959, DA29/2/2/8/34.
40. Cited in Newbigin to Fisher, July 9, 1959, DA29/2/2/8/34.
41. Resolution 24, “Church Unity and the Church Universal—the Church of North India and the Church of Pakistan,” Lambeth Conference 1958.
42. Newbigin to Stewart, November 2, 1961, DA29/2/2/8/58. Ramsey’s address was on the Ceylon union scheme to the Canterbury Convocation. Newbigin acknowledges how his thinking on the historical episcopate had already been influenced by reading Ramsey’s book The Gospel and the Catholic Church (1936). His personal acquaintance with Ramsey began after Lambeth 1948, when they met at Woudschoten in preparation for the Amsterdam assembly (Newbigin, Unfinished Agenda, pp. 75, 116).
43. Newbigin to Fisher, April 15, 1961, DA29/2/2/8/52.
44. J. E. Lesslie Newbigin, “Anglicans, Methodists, and Intercommunion: A Moment for Decision,” Churchman 82, no. 4 (1968): 285. Reflecting further, almost forty years after the 1948 conference, Newbigin reiterated his earlier sentiments: If Lambeth had responded positively to the CSI, “I am sure that the whole worldwide movement for unity among the Churches would have gone forward. . . . [Instead] That opportunity was lost, and is not likely to come again” (Unfinished Agenda, p. 114).
52. Ibid., pp. 2, 3.
54. Ibid.
55. Cited in ibid., p. 1030.

U.S. Catholic Missioners: More Laity, Greater Focus on North America

The U.S. Catholic Mission Association . . . compiles statistics on U.S. citizens—laity, religious, and clergy—serving in mission both within and outside [the United States]. The latest survey was mailed to 689 mission-sending organizations in March 2007. The tables below display similar totals for 1960 and 2007, but illustrate the different composition of the missionaries and the geographic areas of their activity.

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Christian World Communions: Five Overviews of Global Christianity, AD 1800–2025

This 8-page report is the twenty-fifth in an annual series in the IBMR. This year we set out a 5-fold panorama of descriptors of the relatively unknown Conference of Christian World Communions (CCWC)—historical, documentary, photographic, confessional, and statistical.

A Christian World Communion (CWC) is defined here as an ongoing body uniting only churches and denominations with one similar ecclesiastical tradition or characteristic (Adventist, Anglican, Baptist, Disciples, Eastern Orthodox, Evangelical, Lutheran, Methodist, Old Catholics, Oriental Orthodox, Pentecostal, Reformed, Roman Catholic, Salvationist, etc.) though recognizing the existence and legitimacy of all the others.

Persons invited to the annual conference are few enough to allow everyone to get to know the others in the short three days. Those invited are heads of Communions—patriarchs, presidents, popes, archbishops, bishops, chairmen—with each bringing no more than one or two colleagues. No press are invited, nor observers. There is no centralized budget. Subjects discussed can be seen in the notes in Global Table 1’s right-hand column. Average attendance in the early days was 15, rising gradually to 35 today (see Global Table 1 column T).

This first page draws attention to noteworthy aspects of the 5 tables that follow.

Global Table 1: Historical Overview

CCWC leadership has always insisted on a 3-day conference every October as top priority. This first global table reveals the success of this policy. The first Communion in this sense was the Lambeth Conference (1873), attended by 76 bishops, followed closely by 5 other Communions. By 1957 the movement was strong enough for the 7 major CWCs to hold their inaugural CCWC (see top photo in Global Table 3). Each year’s activities and personages are described using the 26 letters A to Z as codes. This permits us to compress a large amount of data about each conference on its own line.


Global Table 2: Documentary Overview

Two streams of documents are relevant here. First, the CCWC has commissioned 97 research papers from 1957 as listed here in this table. A minority have been published, but most remain unpublished.

The second stream consists exclusively of published International Bilateral Dialogues (IBDs). These are agreements between any 2 worldwide CWCs who agree to sit down for a period of at least several months to discuss each other’s difficult doctrines or central dogmas and to seek mutual answers and explanations. When each party feels satisfied, a joint statement of agreement is compiled and then jointly published. As Global Table 5 Line 48 indicates, by 2009 there exist at present 290 published IBDs, with 8 new ones currently under way.

In our accounting process in Global Table 1, category D enumerates only the first stream above, but category S includes the IBD summaries in Growth in Agreement I (1984), II (2000), and III (2007). Total IBDs = 300 by AD 2010. This means that the total professional documents generated by the CCWC has now passed 850—a formidable amount of scholarship and planning.

Global Table 3: Photographic Overview

Photos taken at each year’s CCWC convey the humor, excitement, learning, and fellowship experienced, as well as the determination of all present to strive for the fulfillment of Christ’s keyword: “so that they all may be one.” The 1957 2nd meeting (top) identifies all 14 of those present by name and Communion. Note the large number of research reports as Visser t Hooft finishes his opening paper. In 1986 Pope John Paul II (right) addresses the other 20 CWCs, drawing attention to the value of personal friendship. And on the last day of the 20th century, CCWC delegates (bottom) met in Bethlehem and Jerusalem, representing 91 percent of global Christianity, conversing in an estimated 3,000 different languages.

Global Table 4: Confessional Overview

The CCWC has 23 committed regular attending Communions. Some 50 additional CWCs are in full sympathy but have not been invited. Another 100 have friendly links to existing CCWC members. Lastly, some 110 may be described as opposed to ecumenism or conciliarism in general.

Global Table 5: Statistical Overview

This final table presents a statistical overview of the entire world’s 2.2 billion Christians and their activities, encompassing 2 alternative parallel but different groupings: first, the (a) Global Christian Forum (GCF), which is bringing together all Christians of every variety. So far the Forum has held conferences together at the global level (Nairobi 2007, New Delhi 2008) and increasingly at regional levels. There has been remarkable success in the determination to invite as speakers church leaders who hitherto have avoided each other. Second, the ministry of (b) the Conference of Christian World Communions (CCWC) over its 50 years has developed such cooperation to a fine art.

These two global enterprises are now discovering powerful ways of working together in 80 varieties of ministry under 10 main global ministries or concepts or keywords in widespread or current use (background, presence, mission, common witness, baptism, unity, renewal, communications, evangelism, evangelization), for the period AD 1800–AD 2025.

In the light of history’s 20 centuries of Christian disagreements, misunderstandings, rivalries, and even ecumenizations and outright warfare, the recent global developments sketched in this report are clearly of immense significance.

January 2009
### Global Table 1. Historical Overview of CWCs: 26 Annual Descriptors and 569 Documents commissioned by or related to 53 Annual Conferences of Christian World Communions, AD 1957–2008.

<table>
<thead>
<tr>
<th>Meeting Year</th>
<th>Location (Venue)</th>
<th>Attend Doc</th>
<th>Global WCWs</th>
<th>Impact %</th>
<th>Other features of each Meeting, using a single-letter code followed by equal sign (=) (see list of Descriptors on next page).</th>
</tr>
</thead>
</table>
Descriptors for Global Tables 1 and 2.

Single Code Letters in each column in Global Table 1, each followed by = (equals sign), followed by persons or group mainly responsible; repeated in 2nd columns in Global Table 2 on following page. For initials of Communions, see listing below left.

Type of Document or other Descriptor Activity

A = Author of commissioned Paper describing whole WCF/CWC.
B = Document produced, and later published (Ecumenical Review et al.).
C = Total CWCs (or WCFs, before 1980) participating in CCWC (Conference of CWCs).
D = Total aggregate number of Documents since 1957 (major, minor, Papers, Profiles, Miniprofiles, Annual Minutes, but not Correspondence).
E = Executive Secretary for WCFs or CCWC appointed and starts work.
F = First time a CWC attends (or rejoins) Annual Conference.
G = Global total all CWCs worldwide, including 330 outside CCWC (named and described in Global Table 4).
H = Host Communion handling Conference local arrangements, hospitality, etc.
I = Influence/Impact of CCWC as % all Christians and Christian activities.
J = Chair, Chairperson CCWC (or predecessors WCF et alia), usually for 2 years.
K = CCWC membership withdrawn.
L = Location (Venue) of Annual Conference.
M = Meeting in Annual Sequence 1–53, each year producing Minutes; Meetings almost always in October or November.
N = New name chosen for whole Conference.
O = Overview of history of WCFs or CCWCs to date.
P = Profile (major description of a single Communion).
Q = Questionnaire to CWCs undertaken, then analyzed.
R = Research requested (and resulting report, if any).
S = International Bilateral Dialogues or Conversations, IBDs (between any 2 Communions, at official international level, either under way or now completed with published joint statement).
T = Number of persons attending Annual Conference.
U = Updating Miniprofiles of individual CWCs and their latest activities.
V = Visitors and invitees to Annual Conference.
W = Worldwide data produced for or relevant to CWC.
X = Group photograph of Annual Conference available (with number of attenders shown).
Y = Year of Meeting.
Z = Main Subject discussed.

CCWC COMMUNIONS (initials used in Global Table 1’s end column)

ACC = Anglican Consultative Council (Lambeth Conference before 1971)
BWA = Baptist World Alliance
CHA = Christian Holiness Association
COB = Church of the Brethren
DECC = Disciples Ecumenical Committee for Consultation
EPC = Ecumenical Patriarchate of Constantinople
FWCC = Friends World Committee for Consultation
ICC = International Congregational Council (1970 merges in WARC)
IMC = International Moravian Church in Unity of Brethren
IOCBC = International Old Catholic Bishops Conference
LWF = Lutheran World Federation
MWC = Mennonite World Conference
OAIC = Organization of African Instituted Churches
OOC = Oriental Orthodox Churches Conference
OPM = Orthodox Patriarchate of Moscow
PWF = Pentecostal World Fellowship/Conference
RCC = Roman Catholic Church
REC = Reformed Ecumenical Council
SA = Salvation Army
SDA = General Conference of Seventh-day Adventists
WARC = World Alliance of Reformed Churches (1970 merger of WPA, ICC)
WCCCC = World Convention of Churches of Christ
WCC = World Council of Churches
WEA = World Evangelical Alliance (formerly Fellowship)
WMC = World Methodist Council
WPA = World Presbyterian Alliance (1970 merges in WARC)

OTHER INITIALS

BDs = Bilateral Dialogues
BEM = Baptism, Eucharist, and Ministry
CUC = Common Understanding and Vision
CWC = Christian World Communions (name since 1980)
EB = Encyclopaedia Britannica
GCF = Global Christian Forum
IBD = International Bilateral Dialogues
IBM = International Bulletin of Missionary Research
JPIC = Justice, Peace, and the Integrity of Creation
KCH = Kenya Churches Handbook
UBS = United Bible Societies
WCB = World Confessional Bodies (name from 1965 to 1968)
WCCG = World Confessional Church Groups (name from 1958 to 1961)
WCD = World Christian Database
WCE = World Christian Encyclopedia
WCF = World Confessional Families (name from 1968 to 1980)
WCG = World Confessional Groups (name from 1962 to 1965)
WCH = World Christian Handbook
WCO = World Confessional Organizations (name proposed in 1957)
WCT = World Christian Trends
### Global Table 2. Documentary Overview of CWCs: 97 Major Papers, 52 Annual Minutes, Articles, Reports, Surveys, Books, Profiles, Miniprofiles, Questionnaires, 1957 to 2008.

<table>
<thead>
<tr>
<th>Year</th>
<th>Type</th>
<th>Authors, Implementers, Titles of Major Papers</th>
</tr>
</thead>
<tbody>
<tr>
<td>1957</td>
<td>B</td>
<td>W.A. Visser ‘t Hooft, ‘Contribution of Confessions to Ecumenical Life, especially to WCC’.</td>
</tr>
<tr>
<td>1958</td>
<td>B</td>
<td>Conference of World Confessional Bodies in World Parish, pages 22–24.</td>
</tr>
<tr>
<td></td>
<td>R</td>
<td>Corpus Confessionum: discussion of a vast project, but eventually dropped as too complex.</td>
</tr>
<tr>
<td>1959</td>
<td>A</td>
<td>W.A. Visser ‘t Hooft, ‘Contacts with the Roman Catholic Church’.</td>
</tr>
<tr>
<td></td>
<td>A</td>
<td>K. Schmidt-Clausen, ‘The World Confessional Families and the Ecumenical Movement’.</td>
</tr>
<tr>
<td></td>
<td>A</td>
<td>N. Goodall, ‘Some Notes on World Confessionalism and the Ecumenical Movement’.</td>
</tr>
<tr>
<td>1964</td>
<td>A</td>
<td>‘Confessional Families and the Churches in Asia’.</td>
</tr>
<tr>
<td>1965</td>
<td>A</td>
<td>P.C. Empie, ‘Dilemmas of World Confessional Groups with Respect to Engagement in Mission and Unity’.</td>
</tr>
<tr>
<td>1967</td>
<td>A</td>
<td>‘Confessing Our Faith Today: Discussion of Statement issued by East Asia Christian Consultation, Hong Kong, 1966’.</td>
</tr>
<tr>
<td></td>
<td>A</td>
<td>L. Vischer, ‘The Place and Task of WCFs in the Ecumenical Movement’ (continued).</td>
</tr>
<tr>
<td>1968</td>
<td>A</td>
<td>‘Relationship with the Roman Catholic Church: Evaluation of a Questionnaire circulated among WCFs’.</td>
</tr>
<tr>
<td></td>
<td>A</td>
<td>Emiliano Timiadis, ‘Negative Factors influencing Unity’.</td>
</tr>
<tr>
<td></td>
<td>A</td>
<td>G. Carson Blake, ‘The Role of the WCFs in the Ecumenical Movement after Uppsala’.</td>
</tr>
<tr>
<td>1969</td>
<td>A</td>
<td>D.M. Peyton, ‘WCFs Commitment to the Future of the Ecumenical Movement’.</td>
</tr>
<tr>
<td></td>
<td>A</td>
<td>A. Appel, ‘Structural Relationship between WCFs and WCC’.</td>
</tr>
<tr>
<td></td>
<td>A</td>
<td>L. Vischer, ‘A New Departure in dealing with the Problem of Religious Liberty’.</td>
</tr>
<tr>
<td></td>
<td>A</td>
<td>L. Vischer, ‘Concepts of Unity, and Models of Union’.</td>
</tr>
<tr>
<td></td>
<td>S</td>
<td>N. Ehrenstrom, ‘Unity Concepts in Bilateral Dialogues’.</td>
</tr>
<tr>
<td></td>
<td>P</td>
<td>J.J. Arrighi, ‘Religious Liberty in accordance with the Thinking of the Roman Catholic Church’.</td>
</tr>
<tr>
<td></td>
<td>P</td>
<td>I. Bria, ‘The Relationship Between the Orthodox Church and Other Churches in Orthodox Church Majority Situations in Europe’.</td>
</tr>
<tr>
<td></td>
<td>S</td>
<td>J.C. McLelland, ‘Bilateral Dialogues and Theological Advance’.</td>
</tr>
<tr>
<td></td>
<td>A</td>
<td>P. Lanares, ‘Religious Liberty’.</td>
</tr>
<tr>
<td></td>
<td>A</td>
<td>Statement: ‘The Ecumenical Role of the WCFs in the One Ecumenical Movement’.</td>
</tr>
<tr>
<td></td>
<td>W</td>
<td>G. Mambo et al., ‘Kenya Churches Handbook’ (as model for full coverage in a country).</td>
</tr>
<tr>
<td></td>
<td>W</td>
<td>D.B. Barrett, ‘World Christian Database’ (13,000 languages, 18,000 denominations, 160 CWCs).</td>
</tr>
<tr>
<td></td>
<td>A</td>
<td>G.A. Lindbeck, ‘WCFs and the WCC’.</td>
</tr>
<tr>
<td></td>
<td>A</td>
<td>P. Lanares, ‘Religious Liberty’.</td>
</tr>
<tr>
<td>1978</td>
<td>B</td>
<td>D.B. Barrett, ‘The Anglican World in Figures (TAWIF-1)’.</td>
</tr>
<tr>
<td>1979</td>
<td>P</td>
<td>N.A. Nissiotis, ‘Orthodoxy and Hellenic culture’.</td>
</tr>
</tbody>
</table>
Q ‘Witness and Service: results of Questionnaire’.
P H.Meyer, ‘The Theological Profile of Lutheranism’.
1981 A ‘Reception and Unity: Ecumenical Commitment’.
1982 Z United andUnitingChurches.
1986 A Papers by WCCC and DECC.
1988 P ‘Mennonite World Conference’.
1990 P W.Clarke, ‘Salvation Army’.
A R.E.Gurney, ‘New Religious Situation in Central and Eastern Europe’.
B D.Freiday, ‘Quakers, Ecumenism, and the WCC’.
B P.A.Baktis, ‘Old Catholic–Orthodox Agreed Statements on Ecclesiology’.
P R.Minnerah, ‘Church-State relations and religious liberty issues: a Catholic response’.
P C.M. Robeck, ‘A profile of Pentecostalism’.
P K.Raiser, ‘Common Understanding and Vision of the WCC (CUV)’.
P H.Schlimm, ‘The MoravianChurch( Unitas Fratrum)’.
B M.Root, ‘Christian World Communions and the CUV Process’.
1999 W ‘Joint Declaration on Justification by Faith’ (LWF and RCC).
W T.M.Johnson, ‘World Christian Trends (WCT)’.
B S.Nyomi, ‘Christian World Communions in Africa: their impact in overcomindenominationalism’.
B L.Visher, ‘World Communions, the WCC, and the Ecumenical Movement’.
2003 S A.D.Falconer, ‘Bilateral Dialogues’ at 40 years of age.
2004 A S.Oppegaard, ‘Rethinking Ecumenical Relations’.
2005 S ‘9th Forum on International Bilateral Dialogues’ at Annecy, France.
S ‘10th Forum on International Bilateral Dialogues’.
Global Table 3. Photographic Overview of 3 of the CCWC’s most notable major events.

Conference of World Confessional Bodies, Geneva, November 14, 1957: (seated, from left) George Ernest Ingle, Anglican; Elmer T. Clark, Methodist; Marcel Pradervand, secretary, Presbyterian and Reformed; Carl E. Lund-Quist, chairman, Lutheran; R. F. G. Calder, Congregationalist; Arnold T. Ohm, Baptist; W. A. Visser ’t Hooft, World Council of Churches; (standing) Lilo Schiller, Lutheran; Lewis S. Mudge, Presbyterian and Reformed; E. Benson Perkins, Methodist; Ferdinand Sigg, Methodist; Herbert M. Hadley, Friends; Hans Heinrich Harms, World Council of Churches; Vilmos Vajta, Lutheran.

CCWC meeting in Manger Square, December 1999, Bethlehem, Palestine, representing 91 percent of global Christianity.

In 1986 Pope John Paul II addresses 45 CWC delegates: “I must tell you that during my time as Archbishop of Cracow (Poland) my best friend was the Methodist minister.”
Global Table 4. Confessional Overview of CWCs: Affiliations, Memberships, Foreign Personnel, and their Influence today.

A Christian World Communion (CWC) is defined as an ongoing body uniting only churches and denominations with one similar ecclesiastical tradition or characteristic (Adventist, Anglican, Baptist, Ecumenical, Evangelical, Friends, Lutheran, Mennonite, Methodist, Orthodox, Pentecostal, Reformed, Roman Catholic, etc.) though recognizing the existence of the others.

### Meaning of 5 columns
1. Involvement of each CWC ranked by categories 1 to 10 (attitude to either worldwide church or ecumenical confessionism as explained in the 10 lines across each list of titles)
2. Each CWC's official title (in English, with vernacular titles added only where necessary to establish identity)
3. Each CWC's affiliated church members
4. Each CWC's personnel, in 2 descriptive letters
5. Involvement of each CWC ranked by categories 1 to 10 (attitude to either worldwide church or ecumenical confessionism, as explained in the 10 lines across each list of titles)

#### 1. Involvement of each CWC ranked by categories 1 to 10 (attitude to either worldwide church or ecumenical confessionism)

- **A**: Massive strength, over 100,000 personnel
- **B**: Major strength, from 30,000 to 100,000 personnel
- **C**: Moderate strength, from 10,000 to 30,000 personnel
- **D**: Minor strength, from 1,000 to 10,000 personnel
- **E**: Minimal strength, under 1,000 personnel

#### 5. Involvement of each CWC ranked by categories 1 to 10 (attitude to either worldwide church or ecumenical confessionism)

- **a**: massive influence, over 250 personnel per million
- **b**: major influence, from 100 to 250 personnel per million
- **c**: moderate influence, from 50 to 100 personnel per million
- **d**: minor influence, from 20 to 50 personnel per million
- **e**: minimal influence, under 20 personnel per million

### 2. Not in CCWC directly but related through a member participant

- **B**: Major influence, from 30,000 to 100,000 personnel
- **C**: Moderate strength, from 10,000 to 30,000 personnel
- **D**: Minor strength, from 1,000 to 10,000 personnel
- **E**: Minimal strength, under 1,000 personnel

### 3. WCC-related bodies not members of CCWC because not invited

- **A**: Massive strength, over 100,000 personnel
- **B**: Major strength, from 30,000 to 100,000 personnel
- **C**: Moderate strength, from 10,000 to 30,000 personnel
- **D**: Minor strength, from 1,000 to 10,000 personnel
- **E**: Minimal strength, under 1,000 personnel

### 8. Conservative communions opposed to ecumenism, to WCC, to CCWC

- **A**: Massive strength, over 100,000 personnel
- **B**: Major strength, from 30,000 to 100,000 personnel
- **C**: Moderate strength, from 10,000 to 30,000 personnel
- **D**: Minor strength, from 1,000 to 10,000 personnel
- **E**: Minimal strength, under 1,000 personnel

### 9. Worldwide communions with heterodox christologies

- **A**: Massive strength, over 100,000 personnel
- **B**: Major strength, from 30,000 to 100,000 personnel
- **C**: Moderate strength, from 10,000 to 30,000 personnel
- **D**: Minor strength, from 1,000 to 10,000 personnel
- **E**: Minimal strength, under 1,000 personnel

### 10. Unattached denominations with no CWC

- **A**: Massive strength, over 100,000 personnel
- **B**: Major strength, from 30,000 to 100,000 personnel
- **C**: Moderate strength, from 10,000 to 30,000 personnel
- **D**: Minor strength, from 1,000 to 10,000 personnel
- **E**: Minimal strength, under 1,000 personnel

### January 2009
Global Table 5. Statistical Overview of the world's 2.2 billion Christians and their activities, encompassing 2 alternative parallel but different groupings: (a) Global Christian Forum (GCF), and (b) Conference of Christian World Communions (CCWC), enumerating below 80 varieties of ministry for the period AD 1800–AD 2025.

### GLOBAL POPULATION

1. Total population
   - 903,650,000
2. Urban dwellers (urbanization)
   - 37,500,000
3. Rural dwellers
   - 856,800,000
4. Adult population (over 15s)
   - 725,000,000
5. Literates
   - 123,800,000
6. Neonates
   - 495,220,000

### WORLDWIDE EXPANSION OF CITIES

7. Metropolises (over 100,000 population)
   - 40
8. Megacities (over 1 million population)
   - 18
9. Urban poor
   - 3 million
10. Urban slum dwellers
     - 200

### GLOBAL POPULATION BY RELIGION

11. Total of all distinct organized religions
    - 7 million
12. Christians
    - 204,980,000
13. Muslims
    - 90,500,000
14. Hindus
    - 108,000,000
15. Nonreligious
    - 300,000
16. Buddhist
    - 69,400,000
17. Ethnoreligion
    - 92,000,000
18. Atheistic
    - 10,000
19. New-Religious (Neoreligionists)
    - 0
20. Sikhs
    - 1,800,000
21. Jews
    - 9,000,000
22. Non-Christians (Worlds A and B)
    - 698,670,000

### GLOBAL CHRISTIANITY

23. Total Christians as % of world population
    - 22.7
24. Affiliated Christians (church members)
    - 195,680,000
25. Church attenders
    - 180,000,000
26. Church members
    - 72,000,000
27. Great Commission Christians
    - 21,000,000
28. Pentecostals/Charismatics/Neocharismatics
    - 10,000
29. Average Christian pastors per year
    - 2,500

### MEMBERSHIP BY ECCLESIASTICAL MEGABLOCKS

30. Roman Catholics
    - 106,430,000
31. Independents
    - 400,000
32. Protestants
    - 30,000,000
33. Orthodox
    - 55,220,000
34. Anglicans
    - 11,910,000
35. Marginal Christians
    - 40,000

### MEMBERSHIP BY 6 CONTINENTS, 21 UN REGIONS

36. Africa (5 regions)
    - 4,300,000
37. Asia (4 regions)
    - 8,350,000
38. Europe (including Russia; 4 regions)
    - 171,700,000
39. Latin America (3 regions)
    - 14,900,000
40. Northern America (1 region)
    - 5,600,000
41. Columbia (4 regions)
    - 10,000

### CHRISTIAN ORGANIZATIONS

42. Denominations
    - 500
43. Congregations (worship centers)
    - 150,000
44. Service agencies
    - 600
45. Foreign-mission sending agencies
    - 20
46. Foreign-mission sending agencies
    - 600

### CONCILIARISM: ONGOING COUNCILS OF CHURCHES

47. Conciliar councils (CWCs, at world level)
    - 20
48. International bilateral dialogues
    - 0
49. International councils of churches
    - 0
50. National councils of churches
    - 0
51. Local councils of churches
    - 70

### CHRISTIAN WORKERS (laypersons)

52. National (citizens, all denominations)
    - 900,000
53. Women
    - 100,000
54. Aliens (foreign missionaries)
    - 25,000
55. Computers in Christian use (numbers)
    - 0
56. Books about Christianity
    - 75,000
57. Christian periodicals
    - 800

### SCRIPTURE DISTRIBUTION (all sources, per year)

    - 500,000
59. Scriptures including gospels, selections, p.a.
    - 1,500,000
60. Bible density (copies in place)
    - 20 million
61. Christian broadcasting
    - 0
62. Total monthly listeners/viewers
    - 750,000
63. Christian mission
    - 900
64. Christian periodicals
    - 5
    - 5,452,600
66. Scripture including gospels, selections, p.a.
    - 1,500,000
67. Bible density (copies in place)
    - 20 million
68. Christian broadcasting
    - 0
69. Total monthly listeners/viewers
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70. Christian mission
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118. Total monthly listeners/viewers
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120. Christian periodicals
     - 5
121. Bibles, p.a.
The Computer Revolution and Its Impact on Evangelical Mission Research and Strategy

Michael Jaffarian

Mainframes, then minis, then micros—like a blinking, buzzing hoard, computers invaded the countryside of the global human experience, set up occupation, and instigated change everywhere. They have marched in by the thousands, then by the millions, and then, thanks to the Internet, connected with each other into a vast network like one enormous, pulsing, global brain. The worlds of agriculture, architecture, art, commerce, communication, development, education, engineering, entertainment, finance, government, industry, politics, scholarship, science, sports, warfare, and more will never be the same.

What about the world of Christian mission? Almost all Western missionaries, and many non-Western missionaries, now head to their holy assignments with computer firmly in hand. Much could be said about the impact of computer-aided translation, dubbing and production of media, e-mail and VoIP communication, Internet-based training, Internet evangelism, nonresidential missionaries, on-line missiological academic and historical resources, Web 2.0 social networking, and Web-delivered Christian media. Here, though, we focus on the development of computer technology as applied to evangelical global mission research and strategy.

Tools shape tasks; tasks shape tools. Now we have the computer—a powerful, influential, even intoxicating tool. As an astute journalist observed in 1996, “There’s no sure way to measure how much the Internet will change our lives, but the most basic truth about technological revolutions is that they change everything they touch.”

Consider the saying “To a man with a hammer, everything looks like a nail.” When computers invaded the world of evangelical mission strategy, they represented helpful new tools for the tasks at hand. Nails were sticking up, and, happily, hammers arrived. But perhaps these exciting new tools led evangelical mission strategists to see the world in a different way: less organic and more mechanical, less holistic and more divided. Hammers arrived, and, unhappily, the world began to look like a bunch of nails.

Early Adopters

World Vision and Campus Crusade for Christ were among the first American Christian organizations to use computers. They used these new tools for accounting, receipting, and other repetitive finance-related tasks, leading to saving vast amounts of staff time and expense.

Ed Dayton, originally an aeronautical engineer, changed his career to missions and became a key leader in World Vision, a leading Christian relief and development agency. When a computer arrived in the office, Dayton wondered if this new power to organize and present large masses of information could somehow be yoked to the global task of world evangelization. Thus the Missions Advanced Research Center (MARC) was born as an entity within World Vision. MARC used its computer, among other tasks, to compile the data for ten editions of the Mission Handbook, the definitive directory and guide to the North American Protestant missions movement.

Dayton served on the Strategy Working Group that emerged from the 1974 Lausanne Congress on World Evangelization. This group was quick to promote the priority of reaching the world’s unreached people groups, that is, the cause of frontier missions. In 1976 Ralph and Roberta Winter founded the U.S. Center for World Mission (USCWM) in Pasadena, California, to also vigorously promote this cause. MARC started a database of unreached peoples compiled from submissions sent in from near and far. From this database they published a series of books, the Unreached Peoples annuals, seeking to identify and describe these peoples for prayer and evangelizing action.

David B. Barrett, also an aeronautical engineer and a test pilot in Britain, felt the call of God to missionary service. He changed course to study theology and mission and was sent to serve God in Kenya. Years later, when Barrett was working on the first edition of the World Christian Encyclopedia, Ed Dayton visited him. Dayton saw the masses of information Barrett was compiling and organizing and recognized this as a task crying out for computing power, so he helped Barrett acquire a minicomputer. Actually, computers were nothing new to Barrett, even then. Between 1946 and 1960 he published Missionary Notes, “a publication that applied scientific and aeronautical methodologies to mission, utilizing Britain’s first operational computer, the electromechanical Colossus with its 18,000 vacuum tubes and covering some 2,000 square feet of floor space.” Before the World Christian Encyclopedia was published in 1982, Barrett’s World Evangelization Research Center was extensively supported by database technology. Patrick Johnstone, who was trained as a chemical engineer and became an itinerant missionary evangelist in southern Africa, compiled the first global Operation World in 1974 in Zimbabwe (then Rhodesia) while traveling and preaching. Years later, when Johnstone was working from the headquarters of the World Evangelization Crusade (WEc; now WEC International or Worldwide Evangelization for Christ), near London, Ed Dayton helped him acquire a multi-user computer, which took its place at the center of the production of the 1986 edition, an information-packed, thoroughly researched guide to praying for every country in the world. Note that both of these enormously influential research products, the World Christian Encyclopedia and Operation World, were born in Africa.

The Summer Institute of Linguistics (now SIL International, related to Wycliffe Bible Translators), in its quest to see the Bible translated into every language on earth, entered the world of computers well before the personal computer (PC) revolution erupted. SIL collected a vast trove of detailed information on the world’s languages, which it published in the Ethnologue series. Again, here was a mountain of names, alternative names, facts,
statistics, and more that cried out for the organizing power of computer technology.

Jim Montgomery, a missionary with Overseas Crusades (now OC International or One Challenge), was one of the first students of Donald McGavran in his nascent Institute of Church Growth, originally based in Eugene, Oregon. Montgomery, following the earlier work of Leonard Tuggy, studied the growth of evangelical denominations in the Philippines, compiling facts and statistics at every turn. His work led to the development of the idea of “discipling a whole nation,” or DAWN, with its vision of a living church that would be geographically and culturally accessible to every people group and community of the nation. This strategy called for extensive new church planting guided by detailed information on all the peoples and places of the diverse, complicated nation of the Philippines.

Connections in Silicon Valley

Montgomery eventually moved to the OC headquarters in San Jose, California, to become its director of research. Coincidentally, San Jose is in the heart of Silicon Valley, where the PC revolution was then exploding. (Silicon Valley, an area near San Francisco, was the birthplace of the vacuum-tube amplifier, Hewlett-Packard, radar, Intel, the floppy disk, gene splicing, Apple Computers, Netscape, Yahoo! and Google.)

Bob Waymire was a rocket engineer for Lockheed who, after his conversion, entered a missionary vocation. In the early 1980s Waymire and Jim Montgomery led the Research and Strategy Department of OC and acquired a computer to help with DAWN-related research.

Bill Dickson earned a college degree in electrical engineering, with concentrations in computer science and communication systems. He attended the 1976 Urbana missionary convention but was discouraged that none of the scores of mission agencies represented had any idea what to do with electrical or computer engineers. Dickson met Bob Coleman, a graduate of the California Institute of Technology, one of the world’s leading science and technology universities. Coleman was then serving as an assistant to Ralph Winter. When Dickson learned the concept of unreached peoples, it seemed clear to him that “if you’re dealing with thousands of anything, you’ve got to get a computer in there somewhere.” Coleman introduced Dickson to Waymire, which led to Dickson’s helping Waymire with technological tasks at OC.

Pete Holzmann, whose father worked for General Electric, grew up in one of the few homes in the world at that time equipped with a computer teletype terminal. By the time he finished high school, Pete had mastered a dozen programming languages. He had also made a firm decision to avoid computers, feeling they fostered unhealthy isolation. Later, as a student at Stanford University who needed money, he helped with certain well-paying computer tasks and, in the process, found himself working with some of the world’s leading computer expertise.

Pete graduated with a degree in semiconductor electronics and discovered that the only jobs he could get had to do with computers, even though he had a personal distaste for them. In time he sensed God saying, “I gave you this for a reason.”

In 1981 he became an independent consultant to free up time for Christian lay ministry as a technologist. Soon one high-tech company agreed to pay him a full salary and cover all his ministry and travel expenses in exchange for one-quarter of his time. At one point in his work he was involved in helping to invent and maintain a new technology called e-mail. With that, he saw computers could help, and not just hinder, human communication and interaction.

One day when Holzmann was with Bill Dickson at the OC headquarters, Bob Waymire entered, talking excitedly about what he had just seen of cutting-edge computer-generated mapping and the potential it held for mission understanding, mobilization, and strategy. He challenged Holzmann to find a missionary use for this mapping. Holzmann and a group of computer-expert friends worked for many months on what turned out to be a serious programming challenge. Their first triumph came in 1983. It was a simple map of Guatemala, with data displayed by province, data related to the progress of evangelization and evangelical Christian presence. This humble map was in fact the first computer-generated, information-bearing map ever produced from the PC platform. In this case and others, it was not a new technology shaping the Christian world mission, but the Christian world mission shaping the emergence of a new technology.

The moment he saw this humble map, Jim Montgomery was thrilled. He soon boarded an airplane for Guatemala armed with a series of such maps to promote the DAWN idea in that country. DAWN in time became a major force in the expansion of evangelicalism in Guatemala, as well as in many other countries, on all continents.

The Movement Matures

The data on Guatemala came from the Global Research Database (GRDb). Bob Waymire had asked permission to be released from OC for two years for a special project, to develop an extensive, comprehensive database of global missions-related information, linked to computerized mapping. In those heady early days of the PC revolution, Waymire expected that in the span of two years he could produce a database (the GRDb) that would contain and display dozens of categories of information on every country and people of the world, on the status of religion, Christianity, evangelization, and the like.

Bill Dickson had moved to Pasadena and was helping with technological tasks at the USCWM. He had discovered there were mission agencies who desperately needed computer people, and computer people who desperately wanted to serve missions, but the two would never find each other without some kind of intentional, visible structure. Thus in 1982 he formed DataServe.

Ralph Winter, an engineer before he was a missionary, was himself a computer enthusiast. Bob Waymire moved to the US-CWM in the summer of 1983, and Global Mapping Project (GMP; later Global Mapping International, or GMI) was born there. In Pasadena Waymire found not only his former colleague Bill Dickson but also a group of technologically-astute frontier-missions zealots recruited from the Caltech Christian Fellowship.

Pete Holzmann balanced his time between serving as GMP’s vice-president of research and development and working with a commercial software company. In the latter role, he became the chief architect for the world’s first PC-based geographic information system (GIS). This significant technological development was thus largely crafted by a gifted Christian who all along had in view its usefulness for world mission. The leading PC-based GIS software in the world today, ArcView, is the direct descendant of Holzmann’s work. GMI’s current Global Ministry Mapping System, built on ArcView, is now being used by more than two hundred mission organizations around the world, about eighty of which are indigenous missions in India.

Over time, the missiological perspective of GMP/GMI
shifted. Their initial focus was on evangelization alone, from DAWN, Church-Growth, and frontier-missions thinking. In the late 1980s they joined with a zealous Norwegian missionary entrepreneur named Frank Kaleb Jansen, and with Youth With A Mission (YWAM), to produce the book Target Earth. Completed in 1989 in time for the worldwide evangelical conference Lausanne II in Manila, it sold about 30,000 copies. Target Earth reflected a wide-ranging holism, drawing readers' attention to God's global concern not only for the lost but also for the poor, the oppressed, the diseased, and the environment.

**Use in the Majority World**

By the early 1990s missionaries and national Christians in various places in the Majority World began applying the tools brought by the PC revolution to local, national, and regional mission research. Paul Hattaway, based in northern Thailand, has written many important books on China and Southeast Asia, some of which are products of his computer-based research, notably China's Unreached Cities, vol. 1 (1999), Faces of the Unreached in Laos (1999), Operation China: Introducing All the Peoples of China (2000), China's Unreached Cities, vol. 2 (2003), and Peoples of the Buddhist World (2004). A missionary researcher in Asia, who goes by the name “Omid,” through brilliant and painstaking research brought together a detailed mass of information on communities and languages. Bob Waymire introduced him to computers. One database, on communities in South Asia, has 334,000 lines of data with about twenty-five fields of information per line. Another, on languages, has 545,000 lines of data, with about ten fields of information per line. Asian researchers also, with the help of computers, have produced such resources as other, on languages, has 545,000 lines of data, with about ten fields of information per line. Asian researchers also, with the help of computers, have produced such resources as

- Faces of the Unreached in Laos (1999)
- Operation China: Introducing All the Peoples of China (2000)
- Peoples of the Buddhist World (2004)
- Operation Japan (2000)
- Indonesia's Unreached People Groups (2003)
- The Peoples of Malaysia, Brunei, and Singapore (2006)

A missionary researcher in Asia, who goes by the name “Omid,” through brilliant and painstaking research brought together a detailed mass of information on communities and languages. Bob Waymire introduced him to computers. One database, on communities in South Asia, has 334,000 lines of data with about twenty-five fields of information per line. Another, on languages, has 545,000 lines of data, with about ten fields of information per line. Asian researchers also, with the help of computers, have produced such resources as

Lists of “People Groups”

Bush, who became the director of AD2000 and Beyond, insisted on a solid program of monitoring. How could progress toward the goal of “a church for every people” be measured? Ron Rowland, then head of SIL's strategic information office, was the founder and leader of an ad hoc intermission group called Peoples Information Network (PIN). By 1994 PIN became a task force of AD2000 and Beyond. A draft book was published for the AD2000-sponsored Global Consultation on World Evangelization in Seoul (GCOWE '95) that merged every major list of unreached peoples, or peoples that needed a church-planting movement if the goal of a church for every person was to be met. Unfortunately, this published list was full of inaccuracies, duplications, and omissions, making it virtually useless. It did, however, spark new and better research by the Joshua Project, formed as a ministry of AD2000 and Beyond. Dan Scribner, trained as a mechanical engineer, was introduced to the frontier-missions vision, left his career, and joined the staff of the USCMW. Seconded to AD2000 and Beyond, he, together with Bill Morrison and others, took up the task of developing an accurate unreached-peoples database. They worked extensively with existing peoples and languages databases, received much help from Patrick Johnston, and sought information from Christian workers in many countries. Luis Bush traveled around the world with printouts of people-group lists tucked under his arm for local leaders to add to, subtract from, and correct. Soon it was all refined down to a list of 1,539 unreached groups 10,000 or more in population by country, and countdowns began. By the time of the Amsterdam 2000 conference in July/August of that year, many unreached peoples still had no church-planting team present in their midst. Most of them, however, had at least been adopted by one mission or another that promised to seek to reach them. Only 239 peoples remained unadopted by any mission for church-planting ministry. As it turned out, top leaders of several major evangelical agencies found themselves together at “Table 71” at the conference and agreed to work together at “Table 71” at the conference and agreed to work...
together on reducing that number to zero. So at least that goal, to that extent, was reached by the A.D. 2000 deadline. The Joshua Project database lives on. Scriber, Morrison, and their colleagues expanded it to assess all peoples of all countries and all sizes. In 2007 their Web site had 600,000 visits, 2.9 million page views, and about 20,000 downloads of data.

**Mission Databases**

The second edition of the *World Christian Encyclopedia*, published in 2001, was largely prepared from a complex set of linked databases that each enhanced the usefulness and accuracy of the others. This set of databases, including ones on countries, religions, Christian churches and denominations, peoples, cities, provinces, languages, organizations, and bibliography, is now largely available on the Web as the World Christian Database. Since 2001, many large, complex, mission-relevant databases have become available on the Web; in most of these, mapping capabilities figure prominently. A richer vision of holism in mission is appearing. The databases include the following:

http://worldchristiandatabase.org. From the research of David Barrett, Todd Johnson, and Peter Crossing; comprehensive statistical information on world religions, Christian denominations, countries, regions, people groups, cities, and provinces.

www.4kworldmap.com. A global plan of YWAM built around a detailed map that divides the world into about four thousand zones, with assessment of the physical and spiritual needs in each.


www.joshuaproject.net. Information on all ethnic peoples of the world, with a great many mission-related resources, including profiles, pictures, stories, and links.

www.missioninfobank.org. A collaborative missions library, database, and mapping site from Global Mapping International; in a way, this site represents the fulfillment of the original Global Research Database (GRDb) vision.

www.peoplegroups.org. Religious and demographic information for ethnolinguistic peoples globally; from the International Mission Board (Southern Baptist).

www.worldmap.org. Country profiles and many maps, including information on Churches in Habitat, which seeks to show the status of the evangelical church presence in all cities, towns, and villages, globally.

**Assessment**

How does this story inform the question of tools and tasks?

First, whenever someone had the opportunity to computerize a mission research task, it seemed an easy decision. Doing so would save much time, money, and intellectual effort. It would gain much efficiency, speed, accuracy, and power in analyzing, presenting, depicting, and communicating mission-relevant information. Good things were saved, and good things were gained. But were any good things lost?

On this point we have a debate. On the one hand, people like Quentin Schultze exhort, “After admitting the ‘lightness’ of our digital being—its cosmic and moral shallowness—we should distrust the prevailing techno-magic that promises us inflated benefits from our use of cyber-technologies. We also need continually to de-techologize our religious traditions by ridding them of excessive technique and renewing their virtue-nurturing practices.” On the other hand, consider the perspective of David Nye, who noted that technology is “a fundamental human expression.” In his view, “ Cultures select and shape technologies, not the other way around. . . . For millennia, technology has been an essential part of the framework for imagining and moving into the future, but the specific technologies chosen have varied. . . . Each group of people selects a repertoire of techniques and devices to construct its world.” Nye sees that the varied cultures of the world remain varied partly because of their decisions about technologies, decisions that are instinctual or examined, but that very often prove to be creative and wise. People do not blindly choose the technologies they adopt.

Second, in this story we repeatedly came across Christians who (1) had technical expertise and (2) wanted to serve God in world mission. Should they have left their knowledge outside the gate, or did they do the right thing in bringing what gifts they had to the altar? Note this amazing convergence: Ed Dayton, David Barrett, Patrick Johnstone, Bob Waymire, Bill Dickson, Ralph Winter, Pete Holzmann, and Dan Scriber were all trained as engineers before they entered missionary vocation. Would the world of evangelical missions have been better off if all the engineers and technicians had been turned away at the door?

Third, Michael Rynkiewich has criticized the people-group approach to world evangelization and, by implication, all the peoples-based, computerized research efforts described above. He wrote, “There is an assumption here that the world is made up of discrete groups, and that persons have a clear-cut identity as a member of one or another of those groups. The world is not like that. It is questionable whether it was ever like that, except in the eyes of European explorers, missionaries, and nineteenth-century anthropologists.”

There is a convergence between the rise of the people-group approach to world evangelization and the rise of the powerful data-sorting and information-defining tool of PC-based databases. When the computer revolution was shaping the world, the people-group approach was shaping the understanding, mobilization, and action of evangelical missions.

But then again—do none of the citizens of Fiji see themselves as ethnic Fijian, Hindi, Tamil, or Chinese? Do Belgians never distinguish Flemish from Walloons? Do none of the citizens of South Africa recognize any difference between Zulu, Xhosa, Swazi, Afrikaner, English, or Indian? Certainly the world missionary enterprise should work zealously toward racial and ethnic reconciliation, but in our present fallen world there is no sense in pretending these realities are only artificial outsider constructs, or imagining that “the world is not like that.” It was not a modern European or American who named categories of division when speaking of “every nation . . . all tribes and peoples and languages” (Rev. 7:9).

Thanks to globalization, in many places ethnic identity and people-group loyalty are growing weaker. Then again, in other places, ethnic identity and loyalty are growing stronger. Scripture tells us, and the wide experience of world mission confirms, that God has created a world diverse in languages and peoples, all of whom are intended to bring their praise to him at the end of the age.
databases reflect a response to the wider range of human need. Computers are enormously flexible tools, as adaptable as they are powerful. As ministry perspectives have moved, computer applications have also moved.

The computer revolution brought change. Not all change is evil. The technology of the printing press moved the church well away from earlier methods of evangelism, discipleship, teaching, and theologizing. The printed word became a tool of the Spirit, as well as a tool of the devil, spreading both truth and error. So also with the electronic word, and the computer, and the Internet, and all the rest. The person who declares that computers take us a step away from being more authentically human or more faithfully Christian must likewise declare that the printing press also takes us a step away from being more authentically human or more faithfully Christian.

The power of technology need not be feared, but it must be respected. When we are confronted with the next decision to computerize something, we do well not just to ask, “What can this do for us?” but also, “What might this do to us?”

Notes
1. An earlier version of this article was presented at the Fifth International Lausanne Researchers Conference, Geelong, Australia, April 2008.
2. “Humans began animating inert objects with tiny slivers of intelligence, connecting them into a global field, and linking their own minds into a single thing. . . . There is only one time in the history of each planet when its inhabitants first wire up its innumerable parts to make one large Machine. Later that Machine may run faster, but there is only one time when it is born. You and I are alive at this moment. . . . This will be recognized as the largest, most complex, and most surprising event on the planet” (Kevin Kelly, “We Are the Web,” Wired, August 2005, p. 133).
4. Usually attributed to Mark Twain.
5. MARC compiled the data for the 8th, 9th, and 10th editions and then both researched and produced the 11th to the 17th editions. The last one was John A. Siewert and Edna G. Valdez, eds., Mission Handbook: U.S. and Canadian Christian Ministries Overseas, 1998–2000, 17th ed. (Monrovia, Calif.: MARC, 1997). The Mission Handbook series has been continued by the Evangelism and Missions Information Service (EMIS), which brought out the 20th edition in 2007.
6. The first of the series was C. Peter Wagner and Edward R. Dayton, eds., Unreached Peoples ’79: The Challenge of the Church’s Unfinished Business (Elgin, Ill.; David C. Cook, 1978); the seventh and final was Harley Schreck and David Barrett, eds., Unreached Peoples: Clarifying the Task (Monrovia, Calif.: MARC; Birmingham, Ala.: New Hope, 1987).
22. The groups included Campus Crusade for Christ, DAWN Ministries, International Mission Board (Southern Baptist), Mission Spokane, SIL/Wycliffe, Walk Through the Bible, and YWAM. See www.table71.org.
27. The groups included Campus Crusade for Christ, DAWN Ministries, International Mission Board (Southern Baptist), Mission Spokane, SIL/Wycliffe, Walk Through the Bible, and YWAM. See www.table71.org.
The Roman Catholic Church’s Southward Shift

The most recent edition of the *Statistical Yearbook of the Church* documents the continuing growth of the Church in the southern regions of the globe. The information presented was current as of December 31, 2006, and includes a number of comparisons for the five-year period 2001–2006.

The number of Catholics in the world increased in 2006 to 1.131 billion. . . . Catholics continue to constitute about 17 percent of the world’s population.

The 2006 distribution showed a total of 372,719,000 or 33 percent of worldwide Catholics in North America, Europe, and Oceania. The other 758,031,000 or 67 percent reside in Africa, Central and South America, and Asia. The percentages of change between 2001 and 2006 reveal some significant trends:

- The Catholic population in Africa increased 16.7 percent, with a 19.4 percent increase in priests and a 9.4 percent increase in graduate- or theologate-level seminarians. In Asia, the Catholic population increased 9.5 percent, while the number of priests increased by 15.4 percent and seminarians by 17.3 percent.
- Similarly, Central and South America saw Catholic population increases of 6 to 7 percent, increases of 7 to 8 percent in the number of priests, and seminarians unchanged in Central America but up 14 percent in South America.
- By contrast, although the Catholic population in North America grew by 6 percent during the five-year period, the number of priests was down 8.2 percent and graduate-level seminarians down 9.2 percent.
- In Europe, the Catholic population remained virtually the same from 2001 [to] 2006, but priests were down 4.1 percent and seminarians down 13.5 percent.

. . . Despite the high number of priestly vocations in the Southern Hemisphere, the priest-to-parishioner ratio is still poor in most of these areas, although it has improved from 2001. In 2006 there was one priest for 7,155 Catholics in South America, for 6,966 in Central America, and for 4,729 in Africa. By contrast, the ratio is much better in Europe (1:1,435), North America (1:1,536), and Oceania (1:1,866). The ratio was one priest for 2,310 Catholics in Asia.

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**Twenty Countries with Catholic Population Over 10 Million**

<table>
<thead>
<tr>
<th>Country</th>
<th>Catholics</th>
<th>Percent Catholic in Population</th>
<th>Priests</th>
<th>Parishes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Brazil</td>
<td>157,816,000</td>
<td>84.5%</td>
<td>18,539</td>
<td>9,685</td>
</tr>
<tr>
<td>Mexico</td>
<td>96,370,000</td>
<td>91.9%</td>
<td>15,356</td>
<td>6,391</td>
</tr>
<tr>
<td>Philippines</td>
<td>70,502,000</td>
<td>81.1%</td>
<td>8,316</td>
<td>3,018</td>
</tr>
<tr>
<td>United States</td>
<td>67,530,000</td>
<td>22.6%</td>
<td>44,728</td>
<td>38,992</td>
</tr>
<tr>
<td>Italy</td>
<td>56,454,000</td>
<td>95.9%</td>
<td>50,854</td>
<td>25,669</td>
</tr>
<tr>
<td>France</td>
<td>46,427,000</td>
<td>75.7%</td>
<td>21,074</td>
<td>16,553</td>
</tr>
<tr>
<td>Spain</td>
<td>41,530,000</td>
<td>94.2%</td>
<td>25,705</td>
<td>22,602</td>
</tr>
<tr>
<td>Colombia</td>
<td>41,019,000</td>
<td>87.7%</td>
<td>8,312</td>
<td>3,994</td>
</tr>
<tr>
<td>Poland</td>
<td>36,660,000</td>
<td>96.1%</td>
<td>28,976</td>
<td>10,198</td>
</tr>
<tr>
<td>Argentina</td>
<td>35,972,000</td>
<td>92.3%</td>
<td>5,866</td>
<td>2,666</td>
</tr>
<tr>
<td>Congo, Dem. Rep.</td>
<td>32,105,000</td>
<td>52.9%</td>
<td>4,866</td>
<td>1,321</td>
</tr>
<tr>
<td>Germany</td>
<td>25,711,000</td>
<td>31.2%</td>
<td>18,222</td>
<td>11,975</td>
</tr>
<tr>
<td>Peru</td>
<td>24,991,000</td>
<td>88.2%</td>
<td>2,896</td>
<td>1,456</td>
</tr>
<tr>
<td>Venezuela</td>
<td>23,526,000</td>
<td>87.0%</td>
<td>2,557</td>
<td>1,354</td>
</tr>
<tr>
<td>Nigeria</td>
<td>20,957,000</td>
<td>15.2%</td>
<td>4,973</td>
<td>2,435</td>
</tr>
<tr>
<td>India</td>
<td>18,408,000</td>
<td>1.7%</td>
<td>23,408</td>
<td>9,109</td>
</tr>
<tr>
<td>Canada</td>
<td>14,238,000</td>
<td>43.4%</td>
<td>8,522</td>
<td>4,638</td>
</tr>
<tr>
<td>Uganda</td>
<td>12,274,000</td>
<td>42.8%</td>
<td>1,792</td>
<td>460</td>
</tr>
<tr>
<td>Ecuador</td>
<td>12,235,000</td>
<td>91.4%</td>
<td>2,078</td>
<td>1,242</td>
</tr>
<tr>
<td>Chile</td>
<td>12,166,000</td>
<td>73.9%</td>
<td>2,400</td>
<td>937</td>
</tr>
</tbody>
</table>

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**Workforce for the Apostolate as of December 31, 2006**

<table>
<thead>
<tr>
<th>Category</th>
<th>Worldwide</th>
<th>United States</th>
<th>U.S. % of Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bishops</td>
<td>4,898</td>
<td>438</td>
<td>8.9%</td>
</tr>
<tr>
<td>Priests, diocesan and religious</td>
<td>407,262</td>
<td>44,728</td>
<td>11.0%</td>
</tr>
<tr>
<td>Permanent deacons</td>
<td>34,520</td>
<td>15,101</td>
<td>43.8%</td>
</tr>
<tr>
<td>Religious brothers</td>
<td>55,107</td>
<td>5,254</td>
<td>9.5%</td>
</tr>
<tr>
<td>Religious sisters</td>
<td>753,400</td>
<td>64,973</td>
<td>8.6%</td>
</tr>
<tr>
<td>Catechists</td>
<td>2,986,689</td>
<td>405,071</td>
<td>13.6%</td>
</tr>
</tbody>
</table>

| Total Catholics           | 1,130,750,000 | 67,530,000 | 6.0% |

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My Pilgrimage in Mission
Lawrence Nemer

At the age of twelve I decided that I wanted to be a missionary, though I do not know exactly why. I was born into a Polish-American Catholic family in Chicago in 1932, the youngest of seven children. I went to Catholic parochial schools and knew from an early age that I wanted to be a Catholic priest. In fact, I do not remember ever wanting to be anything else. But why a missionary? I had talked with my very best friend, who also wanted to be a priest, about going to a minor seminary, and he knew of one in Wisconsin run by the Divine Word missionaries, the popular name of the Societas Verbi Divini (SVD, or Society of the Divine Word). We both wrote for information, and though he decided not to go, my mind was made up. My parish priest and parents were happy that I wanted to be a priest but were not overly joyed with my desire to be a missionary. They were willing to support my decision, however, and in September 1946, at the age of thirteen, I began my missionary formation with the Divine Word missionaries. From the time of my arrival I felt like I was in the right place. God calls us in the most amazing ways.

Training with the Divine Word Missionaries

My fourteen years of training with the Divine Word missionaries, eight of them at the society’s center in Techny, Illinois, were exciting times. The SVD was flourishing in the period right after World War II. The incoming classes were large, and the missionary bands going out were numerous. Many of the missionaries would return on furlough and tell us remarkable stories of church growth throughout the world, including the reestablishment of the missions in Papua New Guinea, the development of schools and universities in the Philippines and Japan, and the progress made in soon-to-be-independent Ghana. But we also realized that missionary life is not always easy or one of quick progress; there also persecutions, such as those in China after 1949. Thanks to the wonderful training I received, my commitment to mission continued to grow and develop during these years.

I enjoyed my studies and spent some of my seminary time tutoring classmates, especially those who could not follow the Latin lectures. This experience convinced me that I wanted to be a teacher. In my final years at the seminary I spent my summers working toward an M.A. in American literature at DePaul University, in Chicago, hoping to be assigned after ordination to one of our educational institutions in Japan, the Philippines, or Ghana. I volunteered for these three countries at the time of my lifelong commitment to the society, but that dream was not what God and the superiors had in mind for me. The day after my ordination, in April 1960, my superior told me that I would be sent to Rome to study missiology and would then return to teach in our seminary in Techny, Illinois.

Missiology at the Gregorian University, Rome

Although this had not been my choice of mission work, I was nonetheless delighted with the assignment. I arrived in Rome in September of 1960 and enrolled at the Gregorian University. It was an exciting time to be in Rome. Pope John XXIII had already indicated that he planned to call an ecumenical council. During that time I lived at the International College of the Divine Word missionaries with fellow SVDs from around the world: Germany, Holland, Switzerland, Austria, Italy, England, Argentina, Brazil, Chile, Japan, India, the Philippines, Indonesia, and North America. I realized through this experience that missionaries came not just from Europe and North America but also from countries that were then called mission countries. These classmates of mine were to be my brothers in carrying out our missionary task; a new age for missions was definitely dawning, and I was excited by it.

My studies at the Gregorian University were eye-opening and challenging, taking me beyond the traditional missionary outlook of the 1940s and 1950s in which I had been trained. All of the missiology faculty members at that time left their mark on me, but three in particular caused me to think in a totally new and different way about mission: Prudencio Damboriena, Joseph Masson, and Domenico Grasso, all Jesuits.

Damboriena, dean of the Missiological Department at the time, taught and got us excited about Protestant mission history and theology, a field I had never studied before. He made us aware of how similar our (Protestant and Catholic) experiences in mission were, how much our theology converged, and how, as we were each committed to the same Christ, we should not only respect one another but also learn from one another and work together. He was a deeply spiritual man who recognized the working of the Spirit both in the Catholic tradition and in other traditions. I learned from him that mission that is authentically Christ’s mission must be ecumenical, a lesson I never forgot.

Masson taught mission theology, and I remember being frustrated with his lectures at first. He spent an entire semester on the Trinitarian basis for mission, which at the time seemed to me a waste of time. I wondered why he was making the basis for mission so complicated when we had the clear mandate of Christ to go out into the whole world to preach the Gospel—a command that seemed to make my missionary vocation both clear and urgent. It took me some time to appreciate the importance of seeing the basis for mission in the life of the Trinity, a mystery that continues to nourish me. I am also grateful to him for introducing me to the works of his predecessor in Louvain, Pierre Charles, whose writings so impressed me that I dreamed of making his works available in English; unfortunately, I never made a serious attempt to translate them.

Grasso taught catechetics in a way that made me realize for the first time what it means to say “I believe” and to appreciate the fact that faith is a gift of God. I learned that I could announce the Gospel, tell people about Christ’s life and teachings, and try to show God’s love for them through my own love and care, but in the end I could not give them “the faith”—it was something only God could give. It made me deeply appreciative of other people’s faith or lack of faith; it was not for me to judge them.

Lawrence Nemer, S.V.D., teaches at Yarra Theological Union, Melbourne, Australia. Ordained to the priesthood in 1960, he has lectured in missiology and church history in theological schools since 1962 in the United States, the Philippines, England, and Australia. He has also given workshops in Vietnam and Papua New Guinea.

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January 2009
Teaching in Techny, Illinois

A new phase in my missionary pilgrimage began in September 1962, when I returned to Techny to teach. This was a time of learning from my students. The decrees of Vatican II were being published at that time, and I was thankful that I had been taught by many of the people involved in the writing of the various decrees. I could communicate to my students a background that was not yet available in print. But I was pressed by the students to push my thinking further, as they were not particularly impressed with what was “new” to my generation; they were more interested in knowing what the implications and consequences of all this would be for their future missionary work—something that was not being spelled out by the council.

My students made me more aware than I had been before that theory has consequences that must be attended to. This fact was dramatically brought home to me when I led a service to commemorate the martyrdom of a student who had studied liberation theology with me. He had been negotiating between squatters and cattlemen in Brazil and had been close to a settlement when some of the cattlemen who did not want a settlement killed him. Our theology definitely has consequences.

Influential People on My Pilgrimage

Upon my return to Techny at the beginning of 1965, new worlds and new paths on my pilgrimage again opened up to me. Just after the Second Vatican Council ended, I began to appreciate the radical change that had been brought into our missionary thinking by the decree Nostra aetate, the Declaration on the Relation of the Church to Non-Christian Religions. I was anxious to have a one-day workshop for our seminarians to introduce them to the principles of interreligious dialogue. Since this was for the most part a new field for Roman Catholics, I could not find a Roman Catholic theologian in the Chicago area who felt able to address the topic. So I went to the University of Chicago and asked R. Pierce Beaver, professor of missions, if he would be willing to give us a workshop. He gladly agreed to do it and thereby opened up a new world for me and the seminarians. When he stayed to have the evening meal with the fathers in their dining room, I do not know who was more impressed—the SVD fathers, who were meeting such an outstanding scholar, or Pierce Beaver, who was delighted to be eating with so many Divine Word missionaries in their national center, having become familiar with their work during the time he was a missionary in China.

For me personally this was the beginning of eight years of intense mentoring by Pierce. He introduced me to the Midwest Fellowship of Professors of Missions and the Association of Professors of Missions (both have since dropped the “s”) where I became one of the first Roman Catholic members. I was always readily welcomed, because it was Pierce who introduced me. He also recruited me for ecumenical committees planning mission gatherings. We traveled and talked together a great deal in those days—a “wise, old man” accompanying a “young, ignorant pilgrim.” He taught me a great deal not only about mission but also about the many diverse traditions in Protestantism; he also taught me to respect each and every tradition. When he retired from the University of Chicago, I took him out for lunch to thank him for all he had done for me. I told him that when I first met him, I was torn between teaching, doing research, and pastoral work, truly enjoying all three, and I had felt that I had to choose one of them. “You,” I told him, “taught me that it is possible to combine all three.” He just smiled and said: “Yes, but it takes more time to do any of them!” In my own pilgrimage I have tried to hold on to all three of these tasks.

In the mid-1960s I met another important companion on my pilgrimage in mission, James Scherer, who accompanied me for almost thirty years. In 1967 I had to be away for a term, and I suggested to my superiors that they allow me to invite Jim Scherer to give my course in missiology. I had read his book Missionary, Go Home! and found myself agreeing with him in almost everything he wrote. The superiors were at first uncertain about having a Lutheran professor teach our seminarians, but in the end they agreed. That was only the beginning of our long collaboration. The Lutheran School of World Mission and our seminary both moved into Hyde Park at about the same time, and we were able to continue working together. Jim played a most important role in my pilgrimage. He was always up-to-date on what was happening on the ecumenical scene and taught me the importance of knowing the official documents that came out of the various meetings. He also made sure that my reading on mission was not too narrowly Catholic. He was and still is a very close friend; without his gentle accompaniment I could have easily fallen behind in my pilgrimage.

I must mention one other person who played a significant role in my pilgrimage: Max Warren. I had gone to Cambridge...
University in September of 1973 in order to begin my doctoral studies in church history. After several false starts I decided to do my thesis on a comparison of the Church Missionary Society (CMS) and the Roman Catholic Mill Hill Missionaries at the end of the nineteenth century. Max Warren, general secretary of the CMS from 1942 to 1963, was then in retirement and had suffered a heart attack not long before I arrived, but he was nonetheless willing to become my supervisor. For three years I had the great privilege of spending a good number of evenings and mornings with him. I would send him material I had written, take the train to Eastbourne, discuss the material with him, stay overnight with him and his wife, Mary, and then return to Cambridge. Max was the most positive, gentle, knowledgeable, insightful, spiritual, and committed missionary and mission theologian that I had ever met. He not only gave me an insight into the CMS that I could never have derived from books, but he also gave me an appreciation for the evangelical movement, which has inspired so much of the Protestant missionary movement. At his memorial service in Westminster Abbey I shed tears and thanked God for the great privilege it was to have had Max as a companion on my journey.

These were the important beginnings in my pilgrimage in mission; they were people who strengthened my commitment to mission and to mission studies, taught me new ways of thinking, formed attitudes of openness and respect, showed me the importance of always being open to the working of the Spirit in whatever new ways mission might be expressed, and brought joy and excitement to the journey. I was ready to march on.

Teaching at Catholic Theological Union

In subsequent years God blessed me by surrounding me with people who continued to expose me to new ways of thinking about mission and who deepened my commitment. For twenty years I taught at Catholic Theological Union (CTU) in Chicago, where I had as colleagues such remarkable scholars as Carroll Stuhlmueller, Don Senior, Dianne Bergant, Steve Bevans, Claude-Marie Barbour, Bob Schreiter, Jack Boberg, Tony Gittins, and many others.

Between 1982 and 1990 I was privileged to be the director of the World Mission Studies Program at CTU. I always made hospitality the largest item in our annual budget, for two reasons. First, I found that it was important each year to bring together faculty members from various departments who taught a subject related to mission studies in order to explore ways in which the Mission Studies Program could be improved. All of us were being challenged to rethink mission each year. Second, I had discovered early on that it was very important to provide care for returning missionaries and those on furlough. (I attribute this lesson to the patient guidance and support of Claude-Marie Barbour, my associate director, who was from the French Reformed Church and had served in South Africa. I believe that our structures must model what we believe about mission, and for me, when I was asked to become director, it meant that the program’s leadership had to be ecumenical and gender-equal.) There is much to be learned from returning missionaries, but so often they return home with stories to share, pains to be healed, and excitement and joys to be celebrated, yet no one has time to listen to them. At CTU I learned the importance of bringing these missionaries together, because they understand and have time for one another in a way that others do not. I brought this lesson with me to Melbourne in 1991 and to London when I served there between 1998 and 2004, organizing gatherings of returned missionaries in both places. I found that it was important not only for them but also for me; I always learn something new from them about missionary spirituality.

In Australia and London

After having taught in the Chicago area for almost thirty years, I was transferred, at my request, to Australia at the beginning of 1991. This turned out to be another significant step in my missionary journey—one that I had never anticipated. Because of the roles I had with the Divine Word missionaries in Australia and at Yaarra Theological Union in Melbourne, I soon found myself traveling for workshops, talks, meetings, and retreats to India, Hong Kong, Taiwan, Japan, Indonesia, the Philippines, and Papua New Guinea. The churches in these countries, whose growth I had studied in books for the last thirty years, now became living realities. Questions about mission theology were no longer just speculative questions; they were as real as the people I met who were asking them. I found myself excited to be learning so many new things about mission. My pilgrimage had obviously not yet ended, for God was still not finished with my education.

After my sixty-fifth birthday my superior general asked me to go to London to become president of the Missionary Institute London, an institute that had been set up by seven Roman Catholic missionary congregations for the purpose of training their people in an institute where mission would be at the heart of the curriculum and most of the faculty would be experienced missionaries. I had six wonderful years of “postgraduate” study in London. I became personally acquainted with Africa through the African students I taught and from visits to Kenya, Ethiopia, and South Africa—areas that I had previously known only through my reading. I was able to reconnect with my former teachers and fellow students in Cambridge, attending a seminar or talk there almost every month. I was also able to have personal contact with some of the best missiologists in England, Scotland, Wales, and Ireland, serving as chair of the British and Irish Association for Mission Studies for two years. The pace of my pilgrimage seemed to pick up speed after I turned sixty-five—it was quite amazing!

I have now returned to Australia. I am not certain what lies ahead in my pilgrimage in mission, but if the past is any indication, it should be exciting, challenging, fun, and inspiring. Thanks to the early lessons I learned on this great pilgrimage, I am hopeful that I will stay open to following wherever the Spirit leads.
Book Reviews


Lamin Sanneh, pioneer of the new historiography of world Christianity, has prepared an improved and updated version of his widely acclaimed classic, which originally appeared in 1989. Into this magisterial work he has inserted a remarkably astute and insightful new chapter on the “Authorized (‘King James’) Bible,” probing both its origin and its wide-ranging impact upon world Christianity; and he has placed expanded and updated chapter bibliographies at the end, with revamped appendices. Between these two publications lie twenty years of continuously deepening reflection and fresh research.

Christian faith, initially Jewish, quickly became cross-cultural and pluralistic. On the Day of Pentecost, each listener heard rustic Galilean apostles speak “in his own native tongue” (Acts 2:6). Each, having come from some far corner of the world, understood what was said within idioms of a distinct and different culture, if not out of a unique primal religion.

Deep interpenetrations of Christian faith, beginning within the Hellenistic and Greco-Roman world, were followed by encounters—to the east, with cultures of Mesopotamia, Armenia, Persia, India, and China; to the west, with Celtic, Germanic, and Slavic cultures; and to the south, within Ethiopian culture. Each posed a unique challenge, and each resulted in a further metamorphosis of the Gospel itself. Each later expansion of the Gospel brought unexpected and unforeseeable mutations, with distinctive ceremonial and styles of social life, creeds and doctrines, institutions and ideals, languages and literatures, and qualities and forms of artistic expressions. Variations in idiom brought further localized forms of Gospel embodiment, as Gospel truths were themselves translated and reincarnated within new languages. Christianity never was, and certainly is not, more inherently European (Western) than it is Asian (Eastern) or African (Southern). The origins of Christian faith, after all, lay neither in Europe nor in Asia or Africa, but in the Middle East. Thus, while Christianity was eventually heavily colored by cultural elements native to Europe (the Celtic, Latin, Nordic, Slavic, etc.), similar colorings of Christianity have occurred within various African, Indian, Chinese, and Japanese contexts.

Two essentials stand out in stark contrast to Islam. First, true Christianity brought about the abolition of territoriality as a requirement of faith. The Jewish temple ceased to exist; God’s indwelling Spirit resided within each true believer. This new temple within each person became portable, personal, and non-territorial. The promised land was no longer a fixed place on earth. But it could also cease dwelling in any particular place if no believer remained there. Second, the essential translatability of Christian faith, ever expanding into new environments, always faced challenges. Ever a minority within non-Christian societies, the faith could not long remain enshrined, encapsulated, idolized, or imprisoned within any single language. Nor could any single language remain the sole preserve or vehicle of sacred utterance. Rather, God’s Spirit could move into and indwell any language and thereby transform the hearts and minds within any culture. Pentecost reversed Babel. Thus from within each language and culture, new features could be grafted into new and emerging forms of Christianity.

A pithy summary of Sanneh’s conclusions can be found in his most recent work, as explained in Sanneh’s Disciples of All Nations: Pillars of World Christianity (2008): “Christianity’s engagement with the languages and cultures of the world has God at the center of the universe of cultures, implying equality among cultures and the necessarily relative status of cultures vis-à-vis the truth of God. No culture is so advanced and so superior that it can claim exclusive access or advantage. All have merit; none is indispensable. The ethical monotheism Christianity inherited from Judaism accords value to culture but rejects cultural idolatry, which makes Bible translation more than a simple exercise of literalism. In any language, the Bible is not literal; its message affirms all languages to be worthy, though not exclusive, of divine communication” (p. 25).

—Robert Eric Frykenberg

Robert Eric Frykenberg is Professor Emeritus of History and South Asian Studies at the University of Wisconsin–Madison. His recent publications include Christianity in India: From Beginnings to the Present (Oxford, 2008).

Opening China: Karl F. A. Gützlaff and Sino-Western Relations, 1827–1852.


Among missionaries to China, probably none is more misaligned and misunderstood than Karl F. A. Gützlaff. A frequently heard story portrays Gützlaff trading opium from one side of a coastal boat and handing out Bibles from the other. In this book, Jessie Lutz, professor emeritus of history at Rutgers University, has done an admirable job of sorting out the stories and defining Gützlaff’s place in history.

Gützlaff, born in Pomerania, was an outsider most of his life. He lacked a conversion experience until doing mission studies. Working in Siam and Java, he translated the New Testament into Thai before severing connections with his supporting agency in order to work in China. He convinced the Basel and Rhenish Missions to expand work in China, resulting in the conversion of many Hakka people. His English wife taught Yung Wing, who later became the first Chinese graduate of an American university.

Needling to support his work, Gützlaff took employment with Westerners trading along the coast, and he proselytized whenever he could. Gützlaff wore Chinese clothing, a practice that Hudson Taylor later adopted for the China Inland
With Chinese assistants he translated the Bible into classical Chinese and circulated thousands of copies (including to Taiping leader Hong Xiuquan). Gützlaff started the Chinese Union, using native workers to distribute Bibles and tracts, but many of his employees cheated him, collecting pay without making their itinerating trips. Gützlaff baptized Chinese converts without asking too many questions, assuming that in time they would come to understand their religion. Mission boards soon demanded to know why Gützlaff had so many converts, while their own missionaries had so few. While Gützlaff was in Europe, colleagues who had been sent to assist him challenged the work of the Chinese Union, resulting in its collapse. Lutz has done much to give Gützlaff the place he deserves in the history of Christian missions in China.

—Kathleen L. Lodwick

Kathleen L. Lodwick, Professor of History at the Lehigh Valley Campus of Pennsylvania State University, has written widely on Chinese mission history, including with Wah Cheng, The Missionary Kaleidoscope: Portraits of Six China Missionaries (East Bridge, 2004).


More Christians now live in Asia, Africa, and Latin America than anywhere else in the world. The demographic shift that brought this about has a complex historical background with a rich body of literature, but students of world Christianity and mission studies have not had ready access to the original source materials. Professor Klaus Koschorke and his team have accomplished the seemingly impossible in providing us with a mini-encyclopedia on the decisive turning points in the history of Christianity in Asia, Africa, and Latin America from 1450 to 1990. The first German edition was so successful that it has now been translated into English, and a Spanish edition is also planned.

This English edition arranges the source materials according to continents and chronology. It is easy to consult, and its bibliographic entries refer to the larger body of available literature. Readers gain fresh insights into how Western missionaries viewed non-Western Christians, how non-Western Christians hosted the missionaries, and how these hosts in turn became indigenous missionaries to their own peoples. Western explorers and colonialists often did not understand the native cultures and indigenous religious traditions. Their principles of “god and gold” hindered them from seeking the welfare of the non-Western peoples. Missionaries, in contrast, empowered the local peoples—through Bible translations, education, medical work, and other occupational training—to develop all aspects of their human potential.

This book bears authentic witness to the kaleidoscopic manifestations of African, Asian, and Latin American Christianity. I wholeheartedly recommend this indispensable sourcebook to every serious student of world Christianity, missiology, and all non-Western studies.

—Daniel Jeyaraj

Daniel Jeyaraj, a contributing editor, is Professor of World Christianity and Director of the Andrew Walls Centre for the Study of African and Asian Christianity at Liverpool Hope University, Liverpool, U.K.

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Converting Colonialism: Visions and Realities in Mission History, 1706–1914.


In this volume Dana Robert has assembled essays from the North Atlantic Missiology Project that recapture the passion, visions, and dreams behind the missionary enterprise, whose force reshaped the twentieth century. The essays demonstrate the changing contours of the historiography of missions and confront the deep ideological cleavages in interpreting the relationship between missions and colonialism, the profile of missionaries in the postcolonial era, and how one understands the Gospel/culture encounters in various “mission fields.”

Two rival camps oppose the hegemony discourse: Eurocentric revisionists point to the complex nature of culture contacts, the tendency toward worldview maintenance by all parties, contests between rival European champion so finding indigenous narratives, ambiguous relationships with colonial officers and policies, the plurality of voices within the enterprise, including European champions of indigenous cultures, and the exigencies of the mission fieldsthat compelled massive readjustment of strategies and goals. They challenge the relationship between commerce and providentialism and privilege evangelical piety. Scholars from the global South, in contrast, privilege indigenous agency, choices, translation, and multiple modes of appropriations. They point to expressions of charismatic religious genius and the resultant “Christianities” ranging beyond missionary ideals.

Daniel Jeyaraj reconstructs the Tranquebar mission, Roy Bridges insists on the missionary collusion with imperial ardor in East Africa, Andrew Porter demonstrates how the fear of Islam energized evangelism, and Peter Williams mourns the death of Henry Venn’s ideals. Richard Elphick and Dana Robert examine how the impact of racism and gender constructions shaped missionary ideals, while Eleanor Jackson, R. G. Tiedemann, and Ade Ajayi pursue aspects of indigenous agency. All are aware of the shadow that falls between the ideal, or vision, and the reality, or performance. The depth of research, breadth and balance of perspectives, and global coverage combine to recapture the enduring legacies of the visionaries, as well as the stories about the responses of communities around the world to the power of the Gospel.

The authors of the essays in this volume provide arguments for all sides of the debate on the relationship between the commissars and the padres.

—Ogbu U. Kalu

Ogbu U. Kalu is the Henry Winters Luce Professor of World Christianity and Mission at McCormick Theological Seminary, Chicago, and Director of the Chicago Center for Global Ministries, Chicago.

Antioch Agenda: Essays on the Restorative Church in Honor of Orlando E. Costas.


Twenty years after the death of Orlando Costas (1942–87), his legacy continues in this Festschrift compiled by his colleagues in the Boston Theological Institute. In his short life Costas left an indelible mark, having earned four academic degrees, pastored four churches, taught at three seminaries, lived in five countries, published ten books (in both English and Spanish), and contributed to many ecumenical endeavors.

Orlando Costas’s missiology is characterized by several themes: non-Western Christianity, evangelization from the periphery, concern for the poor and oppressed, ecumenism, and theology “on the road.” This collection of essays commemorates these themes in three sections: “Global Realities,” “International Theological Voices,” and “Holistic Mission.” The first section examines the recent shift of Christianity to the non-Western world, a movement of which Costas was among the vanguard. The second section is notable because the twenty-one contributors come from seven countries and varied ethnic and denominational backgrounds. Many agree with Costas’s theology but write from their unique perspectives, which is concrete evidence of Costas’s global impact and cross-cultural resonance. The third section is vintage Costas; there could be no finer tribute to him than expounding the Gospel in all its fullness.

“Antioch” is a suitable image for encompassing these themes, as it was the...
first multietnic/multicultural church community outside Jerusalem. It emerged from the periphery to rival the powerful churches established earlier, and it retained its vision of mission.

Unlike many multiauthor volumes, this book has a strong coherence because it focuses on the theology of one person. It pays homage to Costas’s contributions to missiology while adding its own voice, giving a glimpse into what Costas might have been saying had he lived another twenty years. Costas was not merely a Latino Baptist missiologist; the legacy he left as a holistic ecumenical theologian clearly belongs to the world.

—Allen Yeh

Allen Yeh, Assistant Professor of Theology in the Torrey Honors Institute at Biola University, La Mirada, California, has had mission experience in Asia and Latin America.

**Healing Henan: Canadian Nurses at the North China Mission, 1888–1947.**


This ambitiously titled and carefully worked study by Sonya Grypma, a historian of nursing, documents a period in the history of medical missions in China involving Canadian nurses working in Henan who were members of the so-called North China Mission of the former Presbyterian Church (since 1925, the United Church) of Canada.

The author presents her material in seven chronologically arranged chapters, each concluding with a summary. These summaries actually have the most to offer the ordinary reader, for here the material is put into broader context and perspective. The core of the individual chapters, in contrast, hardly ever goes beyond a sometimes trivial patchwork of mostly (auto)biographical snippets and mission-log data, with a special focus on nursing personnel and the development of the profession.

This case study succeeds, however, in clearly showing the complex administrative relationships of these nurses to their home board—the Toronto-based Foreign Mission Board, via the Woman’s Missionary Society, which supported only single, unmarried women for a contracted period of time—and it documents their personal efforts to combine professional commitment and evangelistic activity. This focus led them to identify the children of missionaries, the “mishkids,” as a significant cohort of recruits for this particular career (pp. 90–94; 221–22). The book also gives an idea of the enormous difficulties the nurses faced, caused by frequent antiforeign turmoil, the Sino-Japanese War, and China’s transformation from empire to people’s republic, resulting finally in the expulsion of the missionaries. The trauma of expulsion was experienced by the nurses as “failure” (pp. 216–18) that effectively silenced them. Grypma is to be thanked for lifting such a veil of forgetting, giving names and (by inserting photographs) faces to the otherwise anonymous nurses, Canadian mainly, but also Chinese. Five appendixes and an elaborate index enhance her detailed account.

—Christoffer H. Grundmann

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Missionary encounters with culture

**A surprising closer reading**
African Pentecostalism: An Introduction.


This book by eminent African church historian Ogbu Kalu, a Nigerian and Henry Winters Luce Professor of World Christianity and Mission at McCormick Theological Seminary, Chicago, will fascinate all observers of world Christianity. Its insights arise from the author’s personal experience, extensive travel, and erudite mind. Drawing from multidisciplinary perspectives, Kalu displays an impressive grasp of a vast amount of literature and the subject itself. His engrossing style brings a critical yet sympathetic perspective that is uniquely African.

Kalu begins with what he calls the “precedents” from the 1900s to the 1960s. He considers that the question of origins of Pentecostalism should be studied from a multicontextual perspective of a people’s past and not just from that of the “change agents” (in this case, foreign missionaries and media), which is a unidirectional perspective (p. 17). Later, Kalu differs somewhat from my approach to African independent “Spirit” churches. I would debate his referring to my “gyrations” in definitions and would challenge his tendency to read all African “Spirit” churches in Nigerian categories. He refers to them all as “Aladura” (pp. 70–71) and conflates them with both Zionists in Southern Africa and messianic movements like Kimbanguism and the Brotherhood of the Cross and Star (p. 79). Some of his own illustrations from Southern and West Africa (pp. 71–75), however, actually confirm that the “Spirit” churches in Africa are intimately related to Pentecostalism. Even the new kinds of Pentecostalism have “Spirit” church links in Nigeria (pp. 72–73). Perhaps we should speak in Wittgensteinian terms of “family resemblance” when referring to different expressions of Pentecostalism. This debate should not detract from the importance of this study as an in-depth analysis of a multiform African movement that has changed the course of Christian history.

—Allan Heaton Anderson

Allan Heaton Anderson is Professor of Global Pentecostal Studies at the University of Birmingham, in England. He is British-born but has lived and worked in Christian ministry in Southern Africa for forty-three years.

Contextualization of Christianity in China: An Evaluation in Modern Perspective.


The eleven essays in this timely collection, written by noted Chinese and Western scholars across the disciplinary spectrum, illuminate the intersection of missionary Christianity and Chinese culture and the importance of contextualization to the creation of Chinese Christianity. The book is ably edited by Peter Chen-main Wang, a respected authority on this important topic.

Since the Jesuits first arrived in China 450 years ago, thousands of missionaries have devoted themselves to evangelism (both spoken and written), sacred music, medical missions, and education. Though the missionaries did attempt to accommodate the indigenous culture to some degree, true contextualization was impeded by most missionaries’ reluctance to fully root the Christian message in Chinese soil. Nor did Chinese evangelists, desiring to be both Chinese and Christian, go much further, largely because they kept Christianity lashed to its Western denominational moorings, even as antiforeignism swept over pre-Mao China.

In 1949 Mao expelled the missionaries, but Christianity survived its Cultural Revolution. An estimated 12 million Catholics and 40 million Protestants now far outnumber the missionaries’ converts. Yet the state’s efforts to control religion, which originated in early imperial times and intensified in today’s People’s Republic of China, have inhibited progress toward further contextualization. Even the legendary Wang Mingdao (1900–1991), who was pastor of Beijing’s independent Christian Tabernacle and languished in Mao’s gulag for advocating an indigenized church after 1949, stopped well short of full contextualization. Hence, one author concludes that only in a later generation.
will there emerge a leader who is able to “produce a contextualized theology that is equally conversant in Chinese culture and thinking” and in “Christian biblical studies and systematic theology” (p. 222).

These remarkable essays help us understand the indispensable role of contextualization in creating global Christianity, which now encompasses one-third of the human family. The Beijing Olympics shined the world’s spotlight on China, leading many to wonder what role the liberalizing forces of globalization may play in empowering the Chinese church to become truly authentic, unfeathered by Party interference and safeguarded by a legal infrastructure. If so, Professor Wang may one day edit a book about a fully contextualized Chinese Christianity.

P. Richard Bohr is Professor of History and Director of Asian Studies at the College of Saint Benedict and Saint John’s University, in St. Joseph and Collegeville, Minnesota. He is author of Famine in China and the Missionary (Harvard Univ. Press, 1972).

Helen Ballhatchet is a professor in the Economics Faculty, Keio University, Tokyo, Japan. She is British and specializes in the intellectual history of modern Japan, including the role of Christianity.

The strength of the book lies in its attention to both the home and the foreign sides of missionary activity. However, this wide scope is also its weakness. Seat has consulted few Japanese-language works, does not always provide sources for her quotes (pp. 76, 77, 114, 115), and does not always support her assertions with evidence. For example, she stresses that the special aim of Russell’s school was to prepare girls for work outside the home rather than for marriage (pp. 81, 103), but the reader is given only anecdotal information (pp. 16, 83), not an analysis of the destination of graduates compared to those of other women’s schools.

—Helen Ballhatchet


This book is primarily a study of the impact of the American women’s missionary movement on American society. The writer, Karen Seat, associate professor of religious studies at the University of Arizona, focuses on the Women’s Foreign Missionary Society of the Methodist Episcopal Church. She examines its activities in the United States and Japan, paying particular attention to Elizabeth Russell (1836-1928) and the girls’ school that she established in Nagasaki in 1879. Seat emphasizes the “ways in which the American women’s foreign mission movement undermined the very ideals that forged it” (p. 3). She thus shows how single female missionaries fitted traditional models of suitable women’s behavior through their lives of selfless service. At the same time, however, they challenged these models by rejecting the Christian home in favor of independent action and leadership overseas. In addition, she notes that the experiences of missionaries in non-Christian countries often led them to question one of the core assumptions of the nineteenth-century missionary movement: the idea that Western civilization, being based on Christianity, was superior to any other form of civilization. As a result, missionary literature played an important role in challenging existing racial stereotypes.

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“ ‘Providence Has Freed Our Hands’: Women’s Missions and the American Encounter with Japan.”


This book is primarily a study of the impact of the American women’s missionary movement on American society. The writer, Karen Seat, associate professor of religious studies at the University of Arizona, focuses on the Women’s Foreign Missionary Society of the Methodist Episcopal Church. She examines its activities in the United States and Japan, paying particular attention to Elizabeth Russell (1836–1928) and the girls’ school that she established in Nagasaki in 1879. Seat emphasizes the “ways in which the American women’s foreign mission movement undermined the very ideals that forged it” (p. 3). She thus shows how single female missionaries fitted traditional models of suitable women’s behavior through their lives of selfless service. At the same time, however, they challenged these models by rejecting the Christian home in favor of independent action and leadership overseas. In addition, she notes that the experiences of missionaries in non-Christian countries often led them to question one of the core assumptions of the nineteenth-century missionary movement: the idea that Western civilization, being based on Christianity, was superior to any other form of civilization. As a result, missionary literature played an important role in challenging existing racial stereotypes.

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—Helen Ballhatchet

Helen Ballhatchet is a professor in the Economics Faculty, Keio University, Tokyo, Japan. She is British and specializes in the intellectual history of modern Japan, including the role of Christianity.
Black Robes in Paraguay: The Success of the Guaraní Missions Hastened the Abolition of the Jesuits.


How could it be that a Roman Catholic order filled with extraordinarily gifted men who sacrificially extended the outreach of the church, literally to the ends of the earth, should eventually be dissolved on papal authority? Black Robes in Paraguay explains this enigma. The author, William Jaenike, shows that the very success of the Jesuits, particularly of their missions in Paraguay, contributed to jealousy and mistrust among other orders and clashed with the baser economic and exploitative elements of colonial Spain and Portugal in Latin America.

Black Robes in Paraguay constitutes a much more detailed explanation of the conflict portrayed in the memorable 1986 film The Mission. The film depicted the historic accomplishments of Jesuit missionaries between 1587 and 1768 among the Guaraní Indians along the border of Paraguay and Brazil above Iguazu Falls. The Jesuits opposed slave traders entering the area from Brazil to enslave the natives, whose amazing talent for building and art had been developed by the missionaries. Conflicting interests in Latin America, combined with a growing distrust of the Jesuits in Europe, led to the dissolution of the order by Pope Clement XIV in 1773. This followed their expulsion from all Spanish domains, including Paraguay, by 1768.

Jaenike, a retired business executive, felt compelled to investigate this tragic ending of a heroic missionary effort, but he admits that his work is one for amateur historians more than for scholarly researchers. It is nevertheless a very readable and compelling account. The Jesuit order was reconstituted in 1814, too late to save the Guaraní and restore the majestic but ruined missions of Paraguay.

—Michael Pocock

Michael Pocock is Department Chair and Senior Professor of World Missions and Intercultural Studies at Dallas Theological Seminary, Dallas, Texas. Earlier he and his wife served in Venezuela with The Evangelical Alliance Mission.
Bishop Stephen Neill: From Edinburgh to South India.


Dyron Daughrity is to be commended for this badly needed book from the hands of a responsible researcher. It takes Neill from his birth in Edinburgh in December 1900 through a rootless childhood into schooldays at Dean Close, where he excelled as athlete and scholar, winning hundred-meter races and, even more frequently, academic prizes. At Trinity College, Cambridge, he achieved first-class degrees in classical and theological courses, again won many prizes, and was awarded a fellowship in 1924. While a schoolboy, Neill experienced conversion (p. 47). He trained for ordained ministry but offered for India as a lay missionary in 1926, working as an itinerant evangelist and learning from E. Stanley Jones. Ordained in 1928, he became warden of the theological seminary at Nazareth, Diocese of Tinnevelly, of which he became bishop at the age of thirty-eight.

His autobiography, an indispensable source, was well described by the late Jocelyn Murray: “In some ways this book conceals more than it tells of the author” (p. 238). Two major episodes, glossed over there, are responsibly explored here. The first is Neill’s time at Dohnavur, a clash of titans between Amy Carmichael and the brilliant young man. Sadly, Daughrity was denied access to private papers at Dohnavur, which might have cast further light on this period. The second episode was the sad end to Neill’s five-year episcopate. Strain, sleeplessness, and distance from psychiatric help in England exposed a tendency to physically punish those in his care. Foss Westcott, who had hoped Neill would succeed him as metropolitan, finally had to demand his resignation.

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Dr. Edith L. Blumhofer  
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Dr. Edith L. Blumhofer is professor of history at Wheaton College and director of the Institute for the Study of American Evangelicals, Wheaton, Illinois. Her research interests focus on the history of Christianity in post–Civil War America. She is also interested in the religion of ordinary people and has recently been exploring the history of Protestant hymnody. She is preparing a set of Web-based resources to facilitate the teaching of Pentecostal studies. Dr. Blumhofer, author of People of Faith: A History of Western Christianity (2007), is writing Evangelicalism: A Very Short Introduction (forthcoming from Oxford University Press).

Dr. Kevin Ward  
(Spring 2009)

Dr. Kevin Ward, senior lecturer in African religious studies at the University of Leeds (U.K.), spent twenty years working in East Africa as a teacher and theologian educator. He did his original research in Kenya, examining the problems of Protestant Christian ecumenical cooperation in colonial Kenya. He has continued to have a strong interest in East Africa, focusing on the history and spirituality of the East African Revival, church-state relations in Uganda, and the religious basis of conflict in Uganda. He is author of A History of Global Anglicanism (2006) and coeditor with Brian Stanley of The Church Mission Society and World Christianity, 1799–1999 (1999).

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Highland Indians and the State in Modern Ecuador.


The final chapter of this excellent book notes, “Ecuador as a small country on South America’s Pacific Coast often receives little attention in broader works on Latin America” (p. 249). We therefore welcome the publication of the fourteen essays in this volume, which explore the condition of indigenous peoples and the changing ways in which they have related to a changing state during the nineteenth and twentieth centuries. Though the book focuses on Ecuador, three chapters take a comparative approach, looking also at the native populations in Mexico (chapter 12), Bolivia (chapter 13), and Peru (chapter 14).

Topics addressed include the formation of identities, the development of the state, attitudes of the non-Indian population, gender ideologies, and ethnic discourse. A tragic thread running through these chapters is the incredible degree of oppression the Indians suffered, which changed little since the conquest by the Spanish in the sixteenth century. We see also the painful formation of Indian movements such as the Confederación de Nacionalidades Indígenas del Ecuador (CONAIE), which became a decisive factor in Ecuadorian politics, especially during the four-year period between 1997 and 2001, when the country saw six different governments.

Though no single chapter focuses on religion, there are numerous references to the role of missionaries. Of special interest for the missiological reader is the role that some Catholic orders played in the service of the state in the effort to control and “civilize” the native population. Javier Erazo says in chapter 11, “Jesuit
missionaries in particular devised methods of extracting labor, gold, and pita fiber from the indigenous population, much as colonial and state agents had done, until they were banished from the Americas in 1767 and then again after their return in 1869. In the intervening years, parish priests took over their posts and were among the worst exploiters of Indians, exacting tribute and charging exorbitant prices for ecclesiastical services” (p. 179). There are also references to the role of evangelical missions. In chapter 14 José Antonio Lucero and María Elena García refer to the surprising evolution of the Council of Indigenous Evangelical Peoples (FEINE), which represents an important number of Protestant Indians: “FEINE has moved from being considered a conservative and apolitical organization to being an active participant in the politics of protest. FEINE has succeeded in ‘Indianizing’ Protestantism” (p. 238). The bibliography, as well as the valuable “Bibliographic Essay” by Marc Becker (pp. 249–59), is a useful complement for those interested in enriching their understanding of Ecuador, its social evolution, and the role of Indian populations. —Samuel Escobar


News of Boundless Riches is the fruit of collaboration on several levels. The editors, Max Stackhouse and Lalsangkima Pachuau, worked with the Center of Theological Inquiry of Princeton and United Theological College of Bangalore. They in turn brought together scholars from the West and from Asia representing a variety of disciplines and denominations. The contributors met together four times over two years in India and the United States to present, critique, and revise their papers, with the goal described in the subtitle, Interrogating, Comparing, and Reconstructing Mission in a Global Era.

While not limited to one geographic area, the study is situated in Asia and India as the primary test-case. In their excellent forty-page introduction, the editors present the historical and sociopolitical context and the key missiological and ethical issues for India in particular, and colonialism/postcolonialism in general. Then, after describing the methodology, Stackhouse and Pachuau provide an excellent overview of the individual contributions. Two articles were added from outside the process of discussion to include other key perspectives: a European view of mission in secularized societies, no one has ever told her of God’s love. how will you prepare to share the good news?

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and a “biblical holism” view, representing “a critical refinement of earlier evangelical views” (p. xxvi).

Each volume contains two parts of six or seven chapters each. Part 1 of volume 1 engages the missiological foundations of this project. Jayakiran Sebastian proposes “a mission to God” theology in dialogue with “a mission of God” theology (Darrell Guder). Alternatives are proposed for mission in Europe (Michael Welker) and a theological understanding of other religions (Mark Heim). Anthony Kallath analyzes “liberative dialogue” in Catholic missiology, while Bal Krishna Sharma examines the foundational themes from a Pentecostal view, and F. Hrangkhuma from that of “biblical holism.” Part 2 is a very interesting and insightful study of what can be learned from and critiqued regarding the attitudes of other religions to conversion and proselytism. There are two articles each on Hinduism (Sebastian Kim and Sharma), Islam (Mark Swanson and Ng Kam Weng), and Buddhism (Atul Aghamkar and Heim).

In the second volume, part 1 focuses on reconstructing mission approaches with marginalized peoples in urban areas (Aghamkar) and those victimized by poverty (Joh Mohan Razu and Kim), gambling (Mok Chan Wing Yan), prostitution (Pushpa Joseph), and violence (Evangeline Anderson-Rajkumar). Part 2 charts new directions, both historically and theologically-ethically, for an intercultural theology of reconciliation (Pachau), acknowledging contributions of women and indigenous leaders in mission (Mary Schaller Blaufuss), an intercultural and interreligious theology of the cross (Sathianathan Clarke), the transformation of diaconal and professional ministries into social action (Jesudas Athyal), and the role of hospitality in mission (Swanson). In the final chapter, Stackhouse addresses globalization, “the greatest missiological issue of our time” (p. 268), a common thread through these two volumes.

The excellent results of this process of interrogating, comparing, and reconstructing mission between India and other parts of the world indicate a promising approach for world Christianity today.

—Roger Schroeder

Roger Schroeder, S.V.D., the Bishop Francis X. Ford, M.M., Chair of Catholic Missiology at Catholic Theological Union in Chicago, served as a missionary in Papua New Guinea for six years.


In this volume Ogbu U. Kalu, currently Henry Winters Luce Professor of World Christianity at McCormick Theological Seminary, Chicago, brings together an impressive collection of essays highlighting salient concerns in African church historiography. Some of the essays have been previously published, but these are complemented by new material. Kalu takes periodization seriously and groups the essays into three sections that deal with (1) the method and context of the study, (2) African Christian agency in the context of the missionary and the colonial era, and (3) “cameos of contemporary responses in African Christianity.” This work is part of a series edited by Dana Robert of Boston University, and her foreword (pp. xii–xvii) provides a useful summary of the book.

The chapters borrow extensively from local cultural idioms. Here Clio, the ancient muse of history, performs for church historians by addressing “the process of appropriation of Christianity among African communities” (p. ix) within the last century. In the encounter between Western Christian missions and traditional African peoples, a number of things are happening. First, traditional worldviews remain resilient in the face of the Christian advance. Second, Christianity itself has transitioned from a Western to a predominantly non-Western religion. Third, engagement with the sacred, a central concern of African religious and public life, remains key to indigenous appropriations of Christianity. Kalu provides sufficient evidence to show that from the rise of Ethiopianism (chap. 6), through the proliferation of African independent churches (chaps. 7–8), to burgeoning contemporary charismatic Pentecostalisms (chap. 9), we cannot continue to overemphasize the role of non-Africans in African church historiography. African religious cultures take transcendence seriously, and Kalu establishes that, in their appropriations of Christianity, indigenous people made choices that resonated with familiar expressions of sacred-human encounters.

In his words, “It is difficult to tell the story...
of the church by rejecting its essence” (p. 9).

Kalu is a very forceful and thoughtful African church historian with considerable international experience. This work confirms that stature for those seeking to understand the contours of the history of the church in Africa.

—J. Kwabena Asamoah-Gyadu

J. Kwabena Asamoah-Gyadu teaches contemporary African Christianity and Pentecostal/charismatic theology at the Trinity Theological Seminary, Legon, Ghana. In 2007 he was Schiotz Visiting Professor of African Christianity at Luther Seminary, St. Paul, Minnesota.

The Churches of Egypt: From the Journey of the Holy Family to the Present Day.


A number of books share a title similar to The Churches of Egypt, but this one is in a class by itself. Recent research and discoveries are reflected in the articles, but the book is remarkable primarily because of Sherif Sonbol’s breathtaking photographs. Sonbol not only brings out the mystique of modern edifices with his sense of lighting, sun and artificial, as well as focus, but also preserves the fading images that time effaces from the ancient buildings. Were any reader not a bibliophile, a number of the pictures would be cut out and framed. Some require double pages, and one demands a four-page foldout. Because the photographs treat both freestanding and monastic churches, the tome is especially rich.

The introduction emphasizes where the lists of churches and monasteries appear in important medieval Arabic histories. Gabra is a visiting professor at Claremont Graduate School. His eight-page historical summary is solid and enlightening, the best short piece on this subject that I have encountered. Hedstrom’s overview of the architecture pulls you into the plans. Both she and van Loon are independent researchers. The latter describes the art so well that you anticipate the photographs. There are articles for each church.

Footnotes, bibliographic references, a bibliography, and a glossary offer assistance. Missing are the dimensions of the church plans and their compass orientation that one finds in archaeological reports. The end maps, so beautifully rendered, might have included all the place-names mentioned.

The authors thank the many Egyptians who made their travels possible and thus indicate how delicate it is in the Middle East to get permission for the visits necessary to study churches. Carolyn Ludwig, the editor and publisher, has fine artistic judgment and knows where to get great books assembled. For any volume, being marked “A Ludwig Publishing Edition” means high quality. The paper used receives the text and the photos well. The American University in Cairo Press has farmed this volume out to a Chinese publisher, which explains why a book of over 300 photographs can be purchased for under $45 from Amazon.com.

—Frederick W. Norris

Frederick W. Norris, Professor Emeritus of World Christianity at Emmanuel School of Religion, Johnson City, Tennessee, worked within a Christian church research institute and congregation in Tubingen, West Germany (1972–77).

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Dr. Edith L. Blumhofer, Wheaton College, a senior mission scholar in residence at OMSC, examines the immensely influential East African Revival, considering its historical roots, its theological accompaniments, and its fruit in a variety of contexts. Cosponsored by Episcopal Church / Africa Partnership. Eight sessions. $145

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Rev. Stanley W. Green, Mennonite Mission Network, and Dr. Christine Sine, Mustard Seed Associates, blend classroom instruction and one-on-one sessions to offer counsel and spiritual direction for Christian workers. Cosponsored by Mennonite Mission Network. Eight sessions. $145

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Lesslie Newbigin
Constance Padwick
Peter Parker
James Howell Pyke
Pandita Ramabai
Bakht Singh
James Stephen
Philip B. Sullivan
James M. Thoburn
M. M. Thomas
Harold W. Turner
Johannes Verkuyl
William Vories