Has the Lausanne Movement Moved?

Front and foremost in this issue is the Cape Town Commitment, twenty-two pages long. It offers tangible evidence of the hard work of Christopher J. H. Wright and his team of evangelical theologians from every continent (six men and two women) who were charged with distilling the essence and emphases of the Third Lausanne Congress on World Evangelization, held in Cape Town October 16–25, 2010. The smooth and orderly prose of the Cape Town Commitment belies the exhausting and at times exasperating challenge of creating a document that could be endorsed by the astonishingly diverse assembly of 4,200 evangelicals from 198 countries.

This is not the first time that the Lausanne movement has taken center stage in the International Bulletin of Missionary Research. Lausanne I (the first International Congress on World Evangelization) was convened in 1974 by the Billy Graham Evangelistic Association in Lausanne, Switzerland. Although this landmark event drew more than 2,300 delegates from 150 countries, our publication’s predecessor, the barely functioning Occasional Bulletin from the Missionary Research Library, made no mention of it. With the Bulletin’s transfer to the Overseas Ministries Study Center in January 1977, subsequent Lausanne movement events and publications would not go unnoticed.

In October 1989 the IBMR published the “Twenty-one Affirmations” of the Manila Manifesto (vol. 13, no. 4 [1989]: 164–66), the official statement of the Second Lausanne International Congress on World Evangelization, held in Manila, Philippines, July 11–20, 1989. The editorial records that the congress “brought together more than 4,000 participants representing about 170 nations . . . [including] sixty-six representatives from a dozen Soviet republics, from both registered and unregistered churches.” It goes on to report that Chinese delegates—some 300 in all—had been denied entry.

On Page

59 The Cape Town Commitment
81 The History of the Lausanne Movement, 1974–2010
   Robert A. Hunt
86 The Future of the Lausanne Movement
   C. René Padilla
88 From the Lausanne Covenant to the Cape Town Commitment: A Theological Assessment
   Robert J. Schreiter
92 Theological Education in the Changing Context of World Christianity—an Unfinished Agenda
   Dietrich Werner
94 Noteworthy
100 Cross-Cultural Friendship in the Creation of Twentieth-Century World Christianity
   Dana L. Robert
108 Book Reviews
109 Fifteen Outstanding Books of 2010 for Mission Studies
118 Dissertation Notices
120 Book Notes
permission by their government to attend, the same problem faced by 200 Chinese Christians whom Beijing barred from attending Cape Town 2010. Three months later, associate editor Robert T. Coote provided insightful analysis of the movement in his essay “Lausanne II and World Evangelization” (vol. 14, no. 1 [1990]: 10–17). The Mani Manifesto was the work of a task force chaired by John R. W. Stott, who, more than any other individual, was charged with ensuring that strategy-preoccupied American evangelicals were grounded in biblical and not mere folk theology—a continuing concern voiced by René Padilla in his article in this issue.

Robert Hunt’s lead article skillfully traces the history of the Lausanne movement from its early beginnings, highlighting the social and theological milieus within which its principal animators—one an American, globe-trotting evangelist and the other a British evangelical Anglican respected for the no-nonsense exegesis of his biblical teaching and commentaries—lived and moved. Much could be said about the key role played by the century’s most widely recognized evangelist, Billy Graham. Without the vision, integrity, and charisma of this remarkably ecumenical yet resoundingly evangelical man, there would be no Lausanne movement. But no less significant was his modest confere and friend John Stott, who tended to the movement’s theological and biblical foundations. Infusing the movement with a global, nonsectarian evangelical orientation, he ensured that it was more than simply a rubber stamp of American evangelicalism.

This was by no means an easy task, as a reading of Stott’s lead article in the April 1995 issue of the IBMR makes clear (vol. 19, no. 2 [1995]: 50–55). In “Twenty Years After Lausanne: Some Personal Reflections,” he wryly recalls the response to his thankless task by quoting several unflattering, decidedly carnal reactions to the original Lausanne Covenant. “Claptrap,” wrote one; an “enormous cold pudding,” opined another; while a third, with astonishing hauteur, dismissed the Lausanne Covenant as proof of the “low mental capacity” of its authors. Stott was never one to respond in kind to such mean-spiritedness.

For his article, Roman Catholic theologian Robert Schreiter enthusiastically accepted our challenge to tell readers whether—based on a comparative study of the Lausanne Covenant (1974), the Mani Manifesto (1989), and the Cape Town Commitment (2010)—there was evidence of theological movement in the Lausanne movement; and if so, what kind of movement it was. I think you will agree with the editors that his assessment as a sympathetic, well-informed outsider will serve as a basic template for constructive evaluation of the Lausanne movement for years to come.

In 2005 Time magazine identified John Stott—along with the likes of Bill Gates, Oprah Winfrey, the Dalai Lama, Nelson Mandela, and LeBron James—as one of the 100 most influential people in the world. Billy Graham, who wrote Stott’s Time profile under the title “John Stott: Teacher of the Faith,” confessed that he could not “think of anyone who has been more effective in introducing so many people to a biblical world view. He represents a touchstone of authentic biblical scholarship that, in my opinion, has scarcely been paralleled since the days of the 16th century European Reformers” (www.time.com/time/subscriber/2005/time100/heroes/100stott.html).

High praise indeed! And so in this issue of the IBMR, with its focus on the Lausanne movement, we acknowledge with gratitude John R. W. Stott. Without his grace, decency, self-restraint, perseverance, patience, insight, wisdom, and biblically grounded way of thinking and behaving, it is hard to imagine the Lausanne movement becoming the global, vibrantly evangelical phenomenon that it clearly is today. Long may his influence, and his kind, continue.

—Jonathan J. Bonk
The Cape Town Commitment: A Confession of Faith and a Call to Action

The International Bulletin of Missionary Research here presents the full text of the Cape Town Commitment: A Confession of Faith and a Call to Action, issued by the Third Lausanne Congress on World Evangelization, October 16–25, 2010, held in Cape Town, South Africa.

Crafted over the course of three years by engaged evangelical theologians from all continents, the Cape Town Commitment is the third major evangelical statement on missionary belief and practice produced by the Lausanne movement. It—together with the other two texts, the Lausanne Covenant (1974) and the Manila Manifesto (1989)—is available online at www.lausanne.org.

We are pleased to present three reflections on Cape Town 2010 and the Cape Town Commitment. Robert Hunt, Perkins School of Theology, Southern Methodist University, Dallas, Texas, offers a Protestant outsider’s overview of the history of the Lausanne movement. C. René Padilla, of Buenos Aires, a contributing editor and currently president of the Micah Network, provides a Majority World insider perspective on the process and outcomes of Cape Town 2010. Finally, Roman Catholic missiologist Robert Schreiter, Catholic Theological Union, Chicago, highlights developments in global evangelical theology and missiology over the last three and a half decades, as evident in the major documents of the Lausanne movement.

—Editors

CONTENTS

Foreword
Preamble
PART I. FOR THE LORD WE LOVE: The Cape Town Confession of Faith
1. We love because God first loved us
2. We love the living God
3. We love God the Father
4. We love God the Son
5. We love God the Holy Spirit
6. We love God’s Word
7. We love God’s world
8. We love the gospel of God
9. We love the people of God
10. We love the mission of God

PART II. FOR THE WORLD WE SERVE: The Cape Town Call to Action

Inroduction
1A. Bearing witness to the truth of Christ in a pluralistic, globalized world
1B. Building the peace of Christ in our divided and broken world
1C. Living the love of Christ among people of other faiths
II D. Discerning the will of Christ for world evangelization
II E. Calling the Church back to humility, integrity and simplicity
II F. Partnering in the body of Christ for unity in mission
Conclusion

FOREWORD

The Third Lausanne Congress on World Evangelization (Cape Town, 16–25 October 2010) brought together 4,200 evangelical leaders from 198 countries, and extended to hundreds of thousands more, participating in meetings around the world, and online. Its goal? To bring a fresh challenge to the global Church to bear witness to Jesus Christ and all his teaching—in every nation, in every sphere of society, and in the realm of ideas.

The Cape Town Commitment is the fruit of this endeavour. It stands in a historic line, building on both The Lausanne Covenant and The Manila Manifesto. It is in two parts. Part I sets out biblical convictions, passed down to us in the scriptures, and Part II sounds the call to action.

How was Part I shaped? It was first discussed in Minneapolis in December 2009, at a gathering of 18 invited theologians and evangelical leaders, drawn from all continents. A smaller group, led by Dr Christopher J H Wright, chair of the Lausanne Theology Working Group, was asked to prepare a final document, ready to be presented to the Congress.

How was Part II shaped? An extensive listening process began more than three years before the Congress. The Lausanne Movement’s International Deputy Directors each arranged consultations in their regions, where Christian leaders were asked to identify major challenges facing the Church. Six key issues emerged. These (i) defined the Congress programme and (ii) formed the framework for the call to action. This listening process continued on through the Congress, as Chris Wright and the Statement Working Group worked to record all contributions faithfully. It was a Herculean and monumental effort.

The Cape Town Commitment will act as a roadmap for The Lausanne Movement over the next ten years. Its prophetic call to work and to pray will, we hope, draw churches, mission agencies, seminaries, Christians in the workplace, and student fellowships on campus to embrace it, and to find their part in its outworking.

Many doctrinal statements affirm what the Church believes. We wished to go further and to link belief with praxis. Our model was that of the Apostle Paul, whose theological teaching was fleshed out in practical instruction. For example, in Colossians his profound and wonderful portrayal of the supremacy of Christ issues in down-to-earth teaching on what it means to be rooted in Christ.

We distinguish what is at the heart of the Christian gospel, ie primary truths on which we must have unity, from secondary issues, where sincere Christians disagree in their interpretation of what the Bible teaches or requires. We have worked here to model Lausanne’s principle of ‘breadth within boundaries’, and in Part I those boundaries are clearly defined.

All through this process we were delighted to collaborate with the World Evangelical Alliance who partnered with us in each stage. The leaders of the WEA are in full agreement with both the Confession of Faith and the Call to Action.
While we speak and write from the evangelical tradition in the Lausanne Movement, we affirm the oneness of the Body of Christ, and gladly recognize that there are many followers of the Lord Jesus Christ within other traditions. We welcomed senior representatives from several historic churches of other traditions as observers in Cape Town, and we trust the Cape Town Commitment may be helpful to churches of all traditions. We offer it in a humble spirit.

What are our hopes for The Cape Town Commitment? We trust that it will be talked about, discussed and afforded weight as a united statement from evangelicals globally; that it will shape agendas in Christian ministry; that it will strengthen thought-leaders in the public arena; and that bold initiatives and partnerships will issue from it.

May the Word of God light our path, and may the grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit be with each one of us.

S. Douglas Birdsall
Executive Chairman

Lindsay Brown
International Director

Preamble

As members of the worldwide Church of Jesus Christ, we joyfully affirm our commitment to the living God and his saving purposes through the Lord Jesus Christ. For his sake we renew our commitment to the vision and goals of the Lausanne Movement.

This means two things:

First, we remain committed to the task of bearing worldwide witness to Jesus Christ and all his teaching. The First Lausanne Congress (1974) was convened for the task of world evangelization. Among its major gifts to the world Church were:

(i) The Lausanne Covenant;
(ii) a new awareness of the number of unreached people groups; and
(iii) a fresh discovery of the holistic nature of the biblical gospel and of Christian mission.

The Second Lausanne Congress, in Manila (1989), gave birth to more than 300 strategic partnerships in world evangelization, including many that involved co-operation between nations in all parts of the globe.

And second, we remain committed to the primary documents of the Movement—The Lausanne Covenant (1974), and The Manila Manifesto (1989). These documents clearly express core truths of the biblical gospel and apply them to our practical mission in ways that are still relevant and challenging. We confess that we have not been faithful to commitments made in those documents. But we commend them and stand by them, as we seek to discern how we must express and apply the eternal truth of the gospel in the ever-changing world of our own generation.

The Realities of Change

Almost everything about the way we live, think and relate to one another is changing at an accelerating pace. For good or ill, we feel the impact of globalization, of the digital revolution, and of the changing balance of economic and political power in the world. Some things we face cause us grief and anxiety—global poverty, war, ethnic conflict, disease, the ecological crisis and climate change. But one great change in our world is a cause for rejoicing—and that is the growth of the global Church of Christ.

The fact that the Third Lausanne Congress has taken place in Africa is proof of this. At least two thirds of all the world’s Christians now live in the continents of the global south and east. The composition of our Cape Town Congress reflected this enormous shift in world Christianity in the century since the Edinburgh Missionary Conference in 1910. We rejoice in the amazing growth of the Church in Africa, and we rejoice that our African sisters and brothers in Christ hosted this Congress. At the same time, we could not meet in South Africa without being mindful of the past years of suffering under apartheid. So we give thanks for the progress of the gospel and the sovereign righteousness of God at work in recent history, while wrestling still with the ongoing legacy of evil and injustice. Such is the double witness and role of the Church in every place.

We must respond in Christian mission to the realities of our own generation. We must also learn from that mixture of wisdom and error, of achievement and failure, that we inherit from previous generations. We honour and lament the past, and we engage with the future, in the name of the God who holds all history in his hand.

Unchanged Realities

In a world which works to re-invent itself at an ever-accelerated pace, some things remain the same. These great truths provide the biblical rationale for our missional engagement.

• Human beings are lost. The underlying human predicament remains as the Bible describes it: we stand under the just judgment of God in our sin and rebellion, and without Christ we are without hope.

• The gospel is good news. The gospel is not a concept that needs fresh ideas, but a story that needs fresh telling. It is the unchanged story of what God has done to save the world, supremely in the historical events of the life, death, resurrection, and reign of Jesus Christ. In Christ there is hope.

• The Church’s mission goes on. The mission of God continues to the ends of the earth and to the end of the world. The day will come when the kingdoms of the world will become the kingdom of our God and of his Christ and God will dwell with his redeemed humanity in the new creation. Until that day, the Church’s participation in God’s mission continues, in joyful urgency, and with fresh and exciting opportunities in every generation including our own.

The Passion of Our Love

This Statement is framed in the language of love. Love is the language of covenant. The biblical covenants, old and new, are the expression of God’s redeeming love and grace reaching out to lost humanity and spoiled creation. They call for our love in return. Our love shows itself in trust, obedience and passionate commitment to our covenant Lord. The Lausanne Covenant defined evangelization as ‘the whole Church taking the whole gospel to the whole world’. That is still our passion. So we renew that covenant by affirming again:

60

International Bulletin of Missionary Research, Vol. 35, No. 2
1. We love because God first loved us
The mission of God flows from the love of God. The mission of God’s people flows from our love for God and for all that God loves. World evangelization is the outflow of God’s love to us and through us. We affirm the primacy of God’s grace and we then respond to that grace by faith, demonstrated through the obedience of love. We love because God first loved us and sent his Son to be the propitiation for our sins.  

2. We love the living God
Our God whom we love reveals himself in the Bible as the one, eternal, living God who governs all things according to his sovereign will and for his saving purpose. In the unity of Father, Son and Holy Spirit, God alone is the Creator, Ruler, Judge and Saviour of the world. So we love God—thanking him for our place in creation, submitting to his sovereign providence, trusting in his justice, and praising him for his saving purpose. In the unity of Father, Son and Holy Spirit, God alone is the Creator, Ruler, Judge and Saviour of the world. So we love God—thanking him for our place in creation, submitting to his sovereign providence, trusting in his justice, and praising him for his saving purpose.

We love the living God, for our sins. because God first loved us and sent his Son to be the propitiation for our sins.

a. Love for God and love for neighbour constitute the first and greatest commandments on which hang all the law and the prophets. Love is the fulfilling of the law, and the first named fruit of the Spirit. Love is the evidence that we are born again; the assurance that we know God; and the proof that God dwells within us. Love is the new commandment of Christ, who told his disciples that only as they obeyed this commandment would their mission be visible and believable. Christian love for one another is how the unseen God, who made himself visible through his incarnate Son, goes on making himself visible to the world. Love was among the first things that Paul observed and commended among new believers, along with faith and hope. But love is the greatest, for love never ends.

b. Such love is not weak or sentimental. The love of God is covenantally faithful, committed, self-giving, sacrificial, strong, and holy. Since God is love, love permeates God’s whole being and all his actions, his justice as well as his compassion. God’s love extends over all his creation. We are commanded to love in ways that reflect the love of God in all those same dimensions. That is what it means to walk in the way of the Lord.

c. So in framing our convictions and our commitments in terms of love, we are taking up the most basic and demanding biblical challenge of all:

(1) to love the Lord our God with all our heart and soul and mind and strength;
(2) to love our neighbour (including the foreigner and the enemy) as ourselves;
(3) to love one another as God in Christ has loved us; and
(4) to love the world with the love of the One who gave his only Son that the world through him might be saved.

d. Such love is the gift of God poured out in our hearts, but it is also the command of God requiring the obedience of our wills. Such love means to be like Christ himself: robust in endurance, yet gentle in humility; tough in resisting evil, yet tender in compassion for the suffer-

The mission of God flows from the love of God. The mission of God’s people flows from our love for God and for all that God loves. World evangelization is the outflow of God’s love to us and through us. We affirm the primacy of God’s grace and we then respond to that grace by faith, demonstrated through the obedience of love. We love because God first loved us and sent his Son to be the propitiation for our sins.
and passionate zeal—for the glory of Jesus Christ. . . . Before this supreme goal of the Christian mission, all unworthy motives wither and die.”

John Stott

It should be our greatest grief that in our world the living God is not glorified. The living God is denied in aggressive atheism. The one true God is replaced or distorted in the practice of world religions. Our Lord Jesus Christ is abused and misrepresented in some popular cultures. And the face of the God of biblical revelation is obscured by Christian nominalism, syncretism and hypocrisy.

Loving God in the midst of a world that rejects or distorts him, calls for bold but humble witness to our God; robust but gracious defence of the truth of the gospel of Christ, God’s Son; and prayerful trust in the convicting and convincing work of his Holy Spirit. We commit ourselves to such witness, for if we claim to love God we must share God’s greatest priority, which is that his name and his Word should be exalted above all things.9

3. We love God the Father

Through Jesus Christ, God’s Son, —and through him alone as the way, the truth and the life—we come to know and love God as Father. As the Holy Spirit testifies with our spirit that we are God’s children, so we cry the words Jesus prayed, ‘Abba, Father’, and we pray the prayer Jesus taught, ‘Our Father’. Our love for Jesus, proved by obeying him, is met by the Father’s love for us as the Father and the Son make their home in us, in mutual giving and receiving of love.10 This intimate relationship has deep biblical foundations.

a. We love God as the Father of his people. Old Testament Israel knew God as Father, as the one who brought them into existence, carried them and disciplined them, called for their obedience, longed for their love, and exercised compassionate forgiveness and patient enduring love.11 All these remain true for us as God’s people in Christ in our relationship with our Father God.

b. We love God as the Father, who so loved the world that he gave his only Son for our salvation. How great the Father’s love for us that we should be called the children of God. How immeasurable the love of the Father who did not spare his only Son, but gave him up for us all. This love of the Father in giving the Son was mirrored by the self-giving love of the Son. There was complete harmony of will in the work of atonement that the Father and the Son accomplished at the cross, through the eternal Spirit. The Father loved the world and gave his Son; ‘the Son of God loved me and gave himself for me.’ This unity of Father and Son, affirmed by Jesus himself, is echoed in Paul’s most repeated greeting of ‘grace and peace from God our Father and the Lord Jesus Christ, who gave himself for our sins . . . according to the will of our God and Father, to whom be glory for ever and ever. Amen.’12

c. We love God as the Father whose character we reflect and whose care we trust. In the Sermon on the Mount Jesus repeatedly points to our heavenly Father as the model or focus for our action. We are to be peacemakers, as sons of God. We are to do good deeds, so that our Father receives the praise. We are to love our enemies in reflection of God’s Fatherly love. We are to practise our giving, praying and fasting for our Father’s eyes only. We are to forgive others as our Father forgives us. We are to have no anxiety but trust in our Father’s provision. With such behaviour flowing from Christian character, we do the will of our Father in heaven, within the kingdom of God.13

We confess that we have often neglected the truth of the Fatherhood of God and deprived ourselves of the riches of our relationship with him. We commit ourselves afresh to come to the Father through Jesus the Son; to receive and respond to his Fatherly love; to live in obedience under his Fatherly discipline; to reflect his Fatherly character in all our behaviour and attitudes; and to trust in his Fatherly provision in whatever circumstances he leads us.

4. We love God the Son

God commanded Israel to love the LORD God with exclusive loyalty. Likewise for us, loving the Lord Jesus Christ means that we steadfastly affirm that he alone is Saviour, Lord and God. The Bible teaches that Jesus performs the same sovereign actions as God alone. Christ is Creator of the universe, Ruler of history, Judge of all nations and Saviour of all who turn to him.14 He shares the identity of God in the divine equality and unity of Father, Son and Holy Spirit. Just as God called Israel to love him in covenanted faith, obedience and servant-witness, we affirm our love for Jesus Christ by trusting in him, obeying him, and making him known.

a. We trust in Christ. We believe the testimony of the Gospels that Jesus of Nazareth is the Messiah, the one appointed and sent by God to fulfil the unique mission of Old Testament Israel, that is to bring the blessing of God’s salvation to all nations, as God promised to Abraham.

1. In Jesus, conceived by the Holy Spirit and born of the Virgin Mary, God took our human flesh and lived among us, fully God and fully human.

2. In his life Jesus walked in perfect faithfulness and obedience to God. He announced and taught the kingdom of God, and modelled the way his disciples must live under God’s reign.

3. In his ministry and miracles, Jesus announced and demonstrated the victory of the kingdom of God over evil and evil powers.

4. In his death on the cross, Jesus took our sin upon himself in our place, bearing its full cost, penalty and shame, defeated death and the powers of evil, and accomplished the reconciliation and redemption of all creation.

5. In his bodily resurrection, Jesus was vindicated and exalted by God, completed and demonstrated the full victory of the cross, and became the forerunner of redeemed humanity and restored creation.

6. Since his ascension, Jesus is reigning as Lord over all history and creation.

7. At his return, Jesus will execute God’s judgment, destroy Satan, evil and death, and establish the universal reign of God.

b. We obey Christ. Jesus calls us to discipleship, to take up our cross and follow him in the path of self-denial, servanthood and obedience. ‘If you love me, keep my commandments,’ he said. ‘Why do you call me Lord, Lord, and do not do the things I say?’ We are called to live as Christ lived and to love as Christ loved. To profess Christ while ignoring his commands is dangerous.
folly. Jesus warns us that many who claim his name with spectacular and miraculous ministries will find themselves disowned by him as evildoers. We take heed to Christ’s warning, for none of us is immune to such fearful danger.

c. We proclaim Christ. In Christ alone God has fully and finally revealed himself, and through Christ alone God has achieved salvation for the world. We therefore kneel as disciples at the feet of Jesus of Nazareth and say to him with Peter, ‘You are the Christ, the Son of the Living God,’ and with Thomas, ‘My Lord and my God.’ Though we have not seen him, we love him. And we rejoice with hope as we long for the day of his return when we shall see him as he is. Until that day we join Peter and John in proclaiming that ‘there is salvation in no one else, for there is no other name under heaven by which we must be saved.’

We commit ourselves afresh to bear witness to Jesus Christ and all his teaching, in all the world, knowing that we can bear such witness only if we are living in obedience to his teaching ourselves.

5. We love God the Holy Spirit

We love the Holy Spirit within the unity of the Trinity, along with God the Father and God the Son. He is the missionary Spirit sent by the missionary Father and the missionary Son, breathing life and power into God’s missionary Church. We love and pray for the presence of the Holy Spirit because without the witness of the Spirit to Christ, our own witness is futile. Without the convicting work of the Spirit, our preaching is in vain. Without the gifts, guidance and power of the Spirit, our mission is mere human effort. And without the fruit of the Spirit, our unattractive lives cannot reflect the beauty of the gospel.

a. In the Old Testament we see the Spirit of God active in creation, in works of liberation and justice, and in filling and empowering people for every kind of service. Spirit-filled prophets looked forward to the coming King and Servant, whose Person and work would be endowed with God’s Spirit. Prophets also looked to the coming age that would be marked by the outpouring of God’s Spirit, bringing new life, fresh obedience, and prophetic gifting to all the people of God, young and old, men and women.

b. At Pentecost God poured out his Holy Spirit as promised by the prophets and by Jesus. The sanctifying Spirit produces his fruit in the lives of believers, and the first fruit is always love. The Spirit fills the Church with his gifts, which we ‘eagerly desire’ as the indispensable equipment for Christian service. The Spirit gives us power for mission and for the great variety of works of service. The Spirit enables us to proclaim and demonstrate the gospel, to discern the truth, to pray effectively and to prevail over the forces of darkness. The Spirit inspires and accompanies our worship. The Spirit strengthens and comforts disciples who are persecuted or on trial for their witness to Christ.

c. Our engagement in mission, then, is pointless and fruitless without the presence, guidance and power of the Holy Spirit. This is true of mission in all its dimensions: evangelism, bearing witness to the truth, discipling, peace-making, social engagement, ethical transformation, caring for creation, overcoming evil powers, casting out demonic spirits, healing the sick, suffering and enduring under persecution. All we do in the name of Christ must be led and empowered by the Holy Spirit. The New Testament makes this clear in the life of the early Church and the teaching of the apostles. It is being demonstrated today in the fruitfulness and growth of Churches where Jesus’ followers act confidently in the power of the Holy Spirit, with dependence and expectation.

There is no true or whole gospel, and no authentic biblical mission, without the Person, work and power of the Holy Spirit. We pray for a greater awakening to this biblical truth, and for its experience to be reality in all parts of the worldwide body of Christ. However, we are aware of the many abuses that masquerade under the name of the Holy Spirit, the many ways in which all kinds of phenomena are practised and praised which are not the gifts of the Holy Spirit as clearly taught in the New Testament. There is great need for more profound discernment, for clear warnings against delusion, for the exposure of fraudulent and self-serving manipulators who abuse spiritual power for their own ungodly enrichment. Above all there is a great need for sustained biblical teaching and preaching, soaked in humble prayer, that will equip ordinary believers to understand and rejoice in the true gospel and to recognize and reject false gospels.

6. We love God’s Word

We love God’s Word in the Scriptures of the Old and New Testament, echoing the joyful delight of the Psalmist in the Torah, ‘I love your commands more than gold . . . Oh how I love your law.’ We receive the whole Bible as the Word of God, inspired by God’s Spirit, spoken and written through human authors. We submit to it as supremely and uniquely authoritative, governing our belief and our behaviour. We testify to the power of God’s Word to accomplish his purpose of salvation. We affirm that the Bible is the final written word of God, not surpassed by any further revelation, but we also rejoice that the Holy Spirit illumines the minds of God’s people so that the Bible continues to speak God’s truth in fresh ways to people in every culture.

a. The Person the Bible reveals. We love the Bible as a bride loves her husband’s letters, not for the paper they are, but for the person who speaks through them. The Bible gives us God’s own revelation of his identity, character, purposes and actions. It is the primary witness to the Lord Jesus Christ. In reading it, we encounter him through his Spirit with great joy. Our love for the Bible is an expression of our love for God.

b. The story the Bible tells. The Bible tells the universal story of creation, fall, redemption in history, and new creation. This overarching narrative provides our coherent biblical worldview and shapes our theology. At the centre of this story are the climactic saving events of the cross and resurrection of Christ which constitute the heart of the gospel. It is this story (in the Old and New Testaments) that tells us who we are, what we are here for, and where we are going. This story of God’s mission defines our identity, drives our mission, and assures us the ending is in God’s hands. This story must shape the memory and hope of God’s people and govern the content of their evangelistic witness, as it is passed on from generation to generation. We must make the Bible known by all means possible, for its message is for all
people on earth. We recommit ourselves, therefore, to the ongoing task of translating, disseminating and teaching the scriptures in every culture and language, including those that are predominantly oral or non-literary.

c. *The truth the Bible teaches.* The whole Bible teaches us the whole counsel of God, the truth that God intends us to know. We submit to it as true and trustworthy in all it affirms, for it is the Word of the God who cannot lie and will not fail. It is clear and sufficient in revealing the way of salvation. It is the foundation for exploring and understanding all dimensions of God’s truth.

We live, however, in a world full of lies and rejection of the truth. Many cultures display a dominant relativism that denies that any absolute truth exists or can be known. If we love the Bible, then we must rise to the defence of its truth claims. We must find fresh ways to articulate biblical authority in all cultures. We commit ourselves again to strive to defend the truth of God by caring for what it belongs to the one whom we call Lord.23

We love the world of God’s creation. From one man, God made all nations of humanity, to live on the whole face of the earth.24

*b. We love the world of nations and cultures.* From one man, God made all nations of humanity, to live on the whole face of the earth.24

We share God’s passion for his world, loving all that God has made, rejoicing in God’s providence and justice throughout his creation, proclaiming the good news to all creation and all nations, and longing for the day when the earth will be filled with the knowledge of the glory of God as the waters cover the sea.25

a. *We love the world of God’s creation.* This love is not mere sentimental affection for nature (which the Bible nowhere commands), still less is it pantheistic worship of nature (which the Bible expressly forbids). Rather it is the logical outworking of our love for God by caring for what belongs to him. ‘The earth is the Lord’s and everything in it.’ The earth is the property of the God we claim to love and obey. We care for the earth, most simply, because it belongs to the one whom we call Lord.25

The earth is created, sustained and redeemed by Christ.24 We cannot claim to love God while abusing what belongs to Christ by right of creation, redemption and inheritance. We care for the earth and responsibly use its abundant resources, not according to the rationale of the secular world, but for the Lord’s sake. If Jesus is Lord of all the earth, we cannot separate our relationship to Christ from how we act in relation to the earth. For to proclaim the gospel that says ‘Jesus is Lord’ is to proclaim the gospel that includes the earth, since Christ’s Lordship is over all creation. Creation care is a thus a gospel issue within the Lordship of Christ.

*Such love for God’s creation* demands that we repent of our part in the destruction, waste and pollution of the earth’s resources and our collusion in the toxic idolatry of consumerism. Instead, we commit ourselves to urgent and prophetic ecological responsibility. We support Christians whose particular missional calling is to environmental advocacy and action, as well as those committed to godly fulfilment of the mandate to provide for human welfare and needs by exercising responsible dominion and stewardship. The Bible declares God’s redemptive purpose for creation itself. Integral mission means discerning, proclaiming, and living out the biblical truth that the gospel is God’s good news, through the cross and resurrection of Jesus Christ, for individual persons, and for society, and for creation. All three are broken and suffering because of sin; all three are included in the redeeming love and mission of God; all three must be part of the comprehensive mission of God’s people.
c. We love the world’s poor and suffering. The Bible tells us that the Lord is loving toward all he has made, upholds the cause of the oppressed, loves the foreigner, feeds the hungry, sustains the fatherless and widow. The Bible also shows that God wills to do these things through human beings committed to such action. God holds responsible especially those who are appointed to political or judicial leadership in society, but all God’s people are commanded—by the law and prophets, Psalms and Wisdom, Jesus and Paul, James and John—to reflect the love and justice of God in practical love and justice for the needy.

Such love for the poor demands that we not only love mercy and deeds of compassion, but also that we do justice through exposing and opposing all that oppresses and exploits the poor. ‘We must not be afraid to denounce evil and injustice wherever they exist.’ We confess with shame that on this matter we fail to share God’s passion, fail to embody God’s love, fail to reflect God’s character and fail to do God’s will. We give ourselves afresh to the promotion of justice, including solidarity and advocacy on behalf of the marginalized and oppressed. We recognize such struggle against evil as a dimension of spiritual warfare that can only be waged through the victory of the cross and resurrection, in the power of the Holy Spirit, and with constant prayer.

d. We love our neighbours as ourselves. Jesus called his disciples to obey this commandment as the second greatest in the law, but then he radically deepened the demand (from the same chapter), ‘love the foreigner as yourself’ into ‘love your enemies’.

Such love for our neighbours demands that we respond to all people out of the heart of the gospel, in obedience to Christ’s command and following Christ’s example. This love for our neighbours embraces people of other faiths, and extends to those who hate us, slander and persecute us, and even kill us. Jesus taught us to respond to lies with truth, to those doing evil with acts of kindness, mercy and forgiveness, to violence and murder against his disciples with self-sacrifice, in order to draw people to him and to break the chain of evil. We emphatically reject the way of violence in the spread of the gospel, and renounce the temptation to retaliate with revenge against those who do us wrong. Such disobedience is incompatible with the example and teaching of Christ and the New Testament. At the same time, our loving duty towards our suffering neighbours requires us to seek justice on their behalf through proper appeal to legal and state authorities who function as God’s servants in punishing wrongdoers.

e. The world we do not love. The world of God’s good creation has become the world of human and satanic rebellion against God. We are commanded not to love that world of sinful desire, greed, and human pride. We confess with sorrow that exactly those marks of worldliness so often disfigure our Christian presence and deny our gospel witness. We commit ourselves afresh not to flirt with the fallen world and its transient passions, but to love the whole world as God loves it. So we love the world in holy longing for the redemption and renewal of all creation and all cultures in Christ, the ingathering of God’s people from all nations to the ends of the earth, and the ending of all destruction, poverty, and enmity.

8. We love the gospel of God
As disciples of Jesus, we are gospel people. The core of our identity is our passion for the biblical good news of the saving work of God through Jesus Christ. We are united by our experience of the grace of God in the gospel and by our motivation to make that gospel of grace known to the ends of the earth by every possible means.

a. We love the good news in a world of bad news. The gospel addresses the dire effects of human sin, failure and need. Human beings rebelled against God, rejected God’s authority and disobeyed God’s Word. In this sinful state, we are alienated from God, from one another and from the created order. Sin deserves God’s condemnation. Those who refuse to repent and ‘do not obey the gospel of our Lord Jesus Christ will be punished with eternal destruction and shut out from the presence of God.’ The effects of sin and the power of evil have corrupted every dimension of human personhood (spiritual, physical, intellectual and relational). They have permeated cultural, economic, social, political and religious life through all cultures and all generations of history. They have caused incalculable misery to the human race and damage to God’s creation. Against this bleak background, the biblical gospel is indeed very good news.

b. We love the story the gospel tells. The gospel announces as good news the historical events of the life, death and resurrection of Jesus of Nazareth. As the son of David, the promised Messiah King, Jesus is the one through whom alone God established his kingdom and acted for the salvation of the world, enabling all nations on earth to be blessed, as he promised Abraham. Paul defines the gospel in stating that ‘Christ died for our sins according to the scriptures, that he was buried, that he was raised on the third day, according the scriptures, and that he appeared to Peter and then to the Twelve.’ The gospel declares that, on the cross of Christ, God took upon himself, in the person of his Son and in our place, the judgment our sin deserves. In the same great saving act, completed, vindicated and declared through the resurrection, God won the decisive victory over Satan, death and all evil powers, liberated us from their power and fear, and ensured their eventual destruction. God accomplished the reconciliation of believers with himself and with one another across all boundaries and enmities. God also accomplished his purpose of the ultimate reconciliation of all creation, and in the bodily resurrection of Jesus has given us the first fruits of the new creation. ‘God was in Christ reconciling the world to himself.’ How we love the gospel story!

c. We love the assurance the gospel brings. Solely through trusting in Christ alone, we are united with Christ through the Holy Spirit and are counted righteous in Christ before God. Being justified by faith we have peace with God and no longer face condemnation. We receive the forgiveness of our sins. We are born again
into a living hope by sharing Christ’s risen life. We are adopted as fellow heirs with Christ. We become citizens of God’s covenant people, members of God’s family and the place of God’s dwelling. So by trusting in Christ, we have full assurance of salvation and eternal life, for our salvation ultimately depends, not on ourselves, but on the work of Christ and the promise of God. ‘Nothing in all creation will be able to separate us from the love of God that is in Christ Jesus our Lord.’ 47 How we love the gospel’s promise!

d. **We love the transformation the gospel produces.** The gospel is God’s life-transforming power at work in the world. It’s the power of God for the salvation of everyone who believes. 48 Faith alone is the means by which the blessings and assurance of the gospel are received. Saving faith however never remains alone, but necessarily shows itself in obedience. Christian obedience is ‘faith expressing itself through love.’ 49 We are not saved by good works, but having been saved by grace alone we are ‘created in Christ Jesus to do good works.’ 50 Faith by itself, if it is not accompanied by action, is dead. 51 Paul saw the ethical transformation that the gospel produces as the work of God’s grace—grace which achieved our salvation at Christ’s first coming, and grace that teaches us to live ethically in the light of his second coming. 52 For Paul, ‘obeying the gospel’ meant both trusting in grace, and then being taught by grace. 53 Paul’s missional goal was to bring about ‘the obedience of faith’ among all nations. 54 This strongly covenantal language recalls Abraham. Abraham believed God’s promise, which was credited to him as righteousness, and then obeyed God’s command in demonstration of his faith. ‘By faith Abraham . . . obeyed.’ 55 Repentance and faith in Jesus Christ are the first acts of obedience the gospel calls for; ongoing obedience to God’s commands is the way of life that gospel faith enables, through the sanctifying Holy Spirit. 56 Obedience is thus the living proof of saving faith and the living fruit of it. Obedience is also the test of our love for Jesus. ‘Whoever has my commands and obeys them, he is the one who loves me.’ 57 ‘We know that we have come to know him if we obey his commands.’ 58 How we love the gospel’s power!

9. **We love the people of God**

The people of God are those from all ages and all nations whom God in Christ has loved, chosen, called, saved and sanctified as a people for his own possession, to share in the glory of Christ as citizens of the new creation. As those, then, whom God has loved from eternity to eternity and throughout all our turbulent and rebellious history, we are commanded to love one another. For ‘since God so loved us, we also ought to love one another,’ and thereby ‘be imitators of God . . . and live a life of love, just as Christ loved us and gave himself up for us.’ Love for one another in the family of God is not merely a desirable option but an inescapable command. Such love is the first evidence of obedience to the gospel, the necessary expression of our submission to Christ’s Lordship, and a potent engine of world mission. 59

a. **Love calls for Unity.** Jesus’ command that his disciples should love one another is linked to his prayer that they should be one. Both the command and the prayer are missional—‘that the world may know you are my disciples’, and that ‘the world may know that you [the Father] sent me’. 60 A most powerfully convincing mark of the truth of the gospel is when Christian believers are united in love across the barriers of the world’s inveterate divisions—barriers of race, colour, gender, social class, economic privilege or political alignment. However, few things so destroy our testimony as when Christians mirror and amplify the very same divisions among themselves. We urgently seek a new global partnership within the body of Christ across all continents, rooted in profound mutual love, mutual submission, and dramatic economic sharing without paternalism or unhealthy dependency. And we seek this not only as a demonstration of our unity in the gospel, but also for the sake of the name of Christ and the mission of God in all the world.

b. **Love calls for Honesty.** Love speaks truth with grace. No one loved God’s people more than the prophets of Israel and Jesus himself. Yet no one confronted them more honestly with the truth of their failure, idolatry and rebellion against their covenant Lord. And in doing so, they called God’s people to repent, so that they could be forgiven and restored to the service of God’s mission. The same voice of prophetic love must be heard today, for the same reason. Our love for the Church of God aches with grief over the ugliness among us that so disfigures the face of our dear Lord Jesus Christ and hides his beauty from the world—the world that so desperately needs to be drawn to him.

c. **Love calls for Solidarity.** Loving one another includes especially caring for those who are persecuted and in prison for their faith and witness. If one part of the body suffers, all parts suffer with it. We are all, like John, ‘companions in the suffering and kingdom and patient endurance that are ours in Jesus’. 61 We commit ourselves to share in the suffering of members of the body of Christ throughout the world, through information, prayer, advocacy, and other means of support. We see such sharing, however, not merely as an exercise of pity, but longing also to learn what the suffering Church can teach and give to those parts of Christ’s body that are not suffering in the same way. We are warned that the Church that feels itself at ease in its wealth and self-sufficiency may, like Laodicea, be the Church that Jesus sees as the most blind to its own poverty, and from which he himself feels a stranger outside the door. 62

Jesus calls all his disciples together to be one family among the nations, a reconciled fellowship in which all sinful barriers are broken down through his reconciling grace. This Church is a community of grace, obedience and love in the communion of the Holy Spirit, in which the glorious attributes of God and gracious characteristics of Christ are reflected and God’s multi-coloured wisdom is displayed. As the most vivid present expression of the kingdom of God, the Church is the community of the reconciled who no longer live for themselves, but for the Saviour who loved them and gave himself for them.

10. **We love the mission of God**

We are committed to world mission, because it is central to our understanding of God, the Bible, the Church, human history and the ultimate future. The whole Bible reveals the mission of God to bring all things in heaven and earth into unity under Christ, reconciling them through the blood of his cross. In fulfilling his mission, God will transform the creation broken by sin and evil into the new creation in which there is
Evangelism itself is the proclamation of the historical, biblical Christ as Saviour and Lord, with a view to persuading people to come to him personally and so be reconciled to God. . . . The results of evangelism include obedience to Christ, incorporation into his Church and responsible service in the world. . . . We affirm that evangelism and socio-political involvement are both part of our Christian duty. For both are necessary expressions of our doctrines of God and humankind, our love for our neighbour and our obedience to Jesus Christ. . . . The salvation we proclaim should be transforming us in the totality of our personal and social responsibilities. Faith without works is dead.54

Integral mission is the proclamation and demonstration of the gospel. It is not simply that evangelism and social involvement are to be done alongside each other. Rather, in integral mission our proclamation has social consequences as we call people to love and repentance in all areas of life. And our social involvement has evangelistic consequences as we bear witness to the transforming grace of Jesus Christ. If we ignore the world, we betray the Word of God which sends us out to serve the world. If we ignore the Word of God, we have nothing to bring to the world.55

We commit ourselves to the integral and dynamic exercise of all dimensions of mission to which God calls his Church.

- God commands us to make known to all nations the truth of God’s revelation and the gospel of God’s saving grace through Jesus Christ, calling all people to repentance, faith, baptism and obedient discipleship.

- God commands us to reflect his own character through compassionate care for the needy, and to demonstrate the values and the power of the kingdom of God in striving for justice and peace and in caring for God’s creation.

In response to God’s boundless love for us in Christ, and out of our overflowing love for him, we re dedicate ourselves, with the help of the Holy Spirit, fully to obey all that God commands, with self-denying humility, joy and courage. We renew this covenant with the Lord—the Lord we love because he first loved us.

PART II. FOR THE WORLD WE SERv E: THE CAPE TOWN CALL TO ACTION

INTRODUCTION

Our covenant with God binds love and obedience together. God rejoices to see our ‘work produced by faith’ and our ‘labour prompted by love’,56 for ‘we are God’s workmanship, created in Christ Jesus to do good works, which God prepared in advance for us to do.’57

As members of the worldwide Church of Jesus Christ, we have sought to listen to the voice of God through the Holy Spirit. We have listened to his voice coming to us from his written Word in the exposition of Ephesians, and through the voices of his people around the world. Our six major Congress themes provide a framework to discern the challenges facing the worldwide Church of Christ, and our priorities for the future. We do not imply that these commitments are the only ones the Church should consider, or that priorities everywhere are the same.

IIA. BEARING WITNESS TO THE TRUTH OF CHRIST IN A PLURALISTIC, GLOBALIZED WORLD

1. Truth and the person of Christ

Jesus Christ is the truth of the universe. Because Jesus is truth, truth in Christ is (i) personal as well as propositional; (ii) universal as well as contextual; (iii) ultimate as well as present.

a. As disciples of Christ we are called to be people of truth.

(1) We must live the truth. To live the truth is to be the face of Jesus, through whom the glory of the
gospel is revealed to blinded minds. People will see truth in the faces of those who live their lives for Jesus, in faithfulness and love.

(2) We must proclaim the truth. Spoken proclamation of the truth of the gospel remains paramount in our mission. This cannot be separated from living out the truth. Works and words must go together.

b. We urge church leaders, pastors and evangelists to preach and teach the fullness of the biblical gospel as Paul did, in all its cosmic scope and truth. We must present the gospel not merely as offering individual salvation, or a better solution to needs than other gods can provide, but as God’s plan for the whole universe in Christ. People sometimes come to Christ to meet a personal need, but they stay with Christ when they find him to be the truth.

2. Truth and the challenge of pluralism

Cultural and religious plurality is a fact and Christians in Asia, for example, have lived with it for centuries. Different religions each affirm that theirs is the way of truth. Most will seek to respect competing truth claims of other faiths and live alongside them. However postmodern, relativist pluralism is different. Its ideology allows for no absolute or universal truth. While tolerating truth claims, it views them as no more than cultural constructs. (This position is logically self-destructing for it affirms as a single absolute truth that there is no single absolute truth.) Such pluralism asserts ‘tolerance’ as an ultimate value, but it can take oppressive forms in countries where secularism or aggressive atheism govern the public arena.

a. We long to see greater commitment to the hard work of robust apologetics. This must be at two levels.

(1) We need to identify, equip and pray for those who can engage at the highest intellectual and public level in arguing for and defending biblical truth in the public arena.

(2) We urge Church leaders and pastors to equip all believers with the courage and the tools to relate the truth with prophetic relevance to everyday public conversation, and so to engage every aspect of the culture we live in.

3. Truth and the workplace

The Bible shows us God’s truth about human work as part of God’s good purpose in creation. The Bible brings the whole of our working lives within the sphere of ministry, as we serve God in different callings. By contrast, the falsehood of a ‘sacred-secular divide’ has permeated the Church’s thinking and action. This divide tells us that religious activity belongs to God, whereas non-religious activity is left to the state or the world. This false divide has permeated the Church’s thinking and action. By contrast, the falsehood of a ‘sacred-secular divide’ has permeated the Church’s thinking and action. This divide tells us that religious activity belongs to God, whereas non-religious activity is left to the state or the world.

b. We encourage all believers to accept and affirm their own daily ministry and mission as being wherever God has called them to work. We challenge pastors and church leaders to support people in such ministry—in the community and in the workplace—to equip the saints for works of service [ministry]—in every part of their lives.

c. We need intensive efforts to train all God’s people in whole-life discipleship, which means to live, think, work, and speak from a biblical worldview and with missional effectiveness in every place or circumstance of daily life and work.

Christians in many skills, trades, businesses and professions can often go to places where traditional church planters and evangelists may not. What these ‘tentmakers’ and business people do in the workplace must be valued as an aspect of the ministry of local churches.

d. We urge church leaders to understand the strategic impact of ministry in the workplace and to mobilize, equip and send out their church members as missionaries into the workplace, both in their own local communities and in countries that are closed to traditional forms of gospel witness.

e. We urge mission leaders to integrate ‘tentmakers’ fully into the global missional strategy.

4. Truth and the globalized media

We commit ourselves to a renewed critical and creative engagement with media and technology, as part of making the case for the truth of Christ in our media cultures. We must do so as God’s ambassadors of truth, grace, love, peace and justice.

We identify the following major needs:

a. Media awareness: to help people develop a more critical awareness of the messages they receive, and of the worldview behind them. The media can be neutral, and sometimes gospel friendly. But they are also used for pornography, violence and greed. We encourage pastors and churches to face these issues openly and to provide teaching and guidance for believers in resisting such pressures and temptations.

b. Media presence: to develop authentic and credible Christian role models and communicators for the general news media and the entertainment media, and to commend these careers as a worthy means of influence for Christ.

c. Media ministries: to develop creative, combined and interactive use of ‘traditional’, ‘old’ and ‘new’ media, to communicate the gospel of Christ in the context of a holistic biblical worldview.
5. Truth and the arts in mission
We possess the gift of creativity because we bear the image of God. Art in its many forms is an integral part of what we do as humans and can reflect something of the beauty and truth of God. Artists at their best are truth-tellers and so the arts constitute one important way in which we can speak the truth of the gospel. Drama, dance, story, music and visual image can be expressions both of the reality of our brokenness, and of the hope that is centred in the gospel that all things will be made new.

In the world of mission, the arts are an untapped resource. We actively encourage greater Christian involvement in the arts.

a. We long to see the Church in all cultures energetically engaging the arts as a context for mission by:

(1) Bringing the arts back into the life of the faith community as a valid and valuable component of our call to discipleship;
(2) Supporting those with artistic gifts, especially sisters and brothers in Christ, so that they may flourish in their work;
(3) Letting the arts serve as an hospitable environment in which we can acknowledge and come to know the neighbour and the stranger;
(4) Respecting cultural differences and celebrating indigenous artistic expression.

6. Truth and emerging technologies
This century is widely known as ‘the Bio-tech Century’, with advances in all the emerging technologies (bio, info/digital, nano, virtual reality, artificial intelligence, and robotics). This has deep implications for the Church and for mission, particularly in relation to the biblical truth of what it means to be human. We need to promote authentically Christian responses and practical action in the arena of public policies, to ensure that technology is used not to manipulate, distort and destroy, but to preserve and better fulfil our humanness, as those whom God has created in his own image. We call on:

a. Local church leaders to (i) encourage, support and ask questions of church members who are professionally engaged in science, technology, healthcare and public policy, and (ii) to present to theologically thoughtful students the need for Christians to enter these arenas.

7. Truth and the public arenas
The interlocking arenas of Government, Business and Academia have a strong influence on the values of each nation and, in human terms, define the freedom of the Church.

a. We encourage Christ-followers to be actively engaged in these spheres, both in public service or private enterprise, in order to shape societal values and influence public debate. We encourage support for Christ-centred schools and universities that are committed to academic excellence and biblical truth.

b. Corruption is condemned in the Bible. It undermines economic development, distorts fair decision-making and destroys social cohesion. No nation is free of corruption. We invite Christians in the workplace, especially young entrepreneurs, to think creatively about how they can best stand against this scourge.

c. We encourage young Christian academics to consider a long-term career in the secular university, to (i) teach and (ii) develop their discipline from a biblical worldview, thereby to influence their subject field. We dare not neglect the Academy.

II B. BUILDING THE PEACE OF CHRIST IN OUR DIVIDED AND BROKEN WORLD

1. The peace that Christ made
Reconciliation to God is inseparable from reconciliation to one another. Christ, who is our peace, made peace through the cross, and preached peace to the divided world of Jew and Gentile. The unity of the people of God is both a fact (‘he made the two one’), and a mandate (‘make every effort to preserve the unity of the Spirit in the bond of peace’). God’s plan for the integration of the whole creation in Christ is modelled in the ethnic reconciliation of God’s new humanity. Such is the power of the gospel as promised to Abraham.

We affirm that whereas the Jewish people were not strangers to the covenants and promises of God, in the way that Paul describes the Gentiles, they still stand in need of reconciliation to God through the Messiah Jesus. There is no difference, said Paul, between Jew and Gentile in sin; neither is there any difference in salvation. Only in and through the cross can both have access to God the Father through the one Spirit.

a. We continue, therefore, strongly to affirm the need for the whole Church to share the good news of Jesus as Messiah, Lord and Saviour with Jewish people. And in the spirit of Romans 14–15, we urge Gentile believers to accept, encourage and pray for Messianic Jewish believers, in their witness among their own people.

Reconciliation to God and to one another is also the foundation and motivation for seeking the justice that God requires, without which, God says, there can be no peace. True and lasting reconciliation requires acknowledgment of past and present sin, repentance before God, confession to the injured one, and
the seeking and receiving of forgiveness. It also includes commitment by the Church to seeking justice or reparation, where appropriate, for those who have been harmed by violence and oppression.

b. We long to see the worldwide Church of Christ, those who have been reconciled to God, living out our reconciliation with one another and committed to the task and struggle of biblical peace-making in the name of Christ.

2. Christ’s peace in ethnic conflict

Ethnic diversity is the gift and plan of God in creation. It has been spoiled by human sin and pride, resulting in confusion, strife, violence and war among nations. However, ethnic diversity will be preserved in the new creation, when people from every nation, tribe, people and language will gather as the redeemed people of God. We confess that we often fail to take ethnic identity seriously and to value it as the Bible does, in creation and redemption. We fail to respect the ethnic identity of others and ignore the deep wounds that such long-term disrespect causes.

a. We urge church pastors and leaders to teach biblical truth on ethnic diversity. We must positively affirm the ethnic identity of all church members. But we must also show how our ethnic loyalties are flawed by sin and teach believers that all our ethnic identities are subordinate to our redeemed identity as the new humanity in Christ through the cross.

We acknowledge with grief and shame the complicity of Christians in some of the most destructive contexts of ethnic violence and oppression, and the lamentable silence of large parts of the Church when such conflicts take place. Such contexts include the history and legacy of racism and black slavery; the holocaust against Jews; apartheid; ‘ethnic cleansing’; inter-Christian sectarian violence; decimation of indigenous populations; inter-religious, political and ethnic violence; Palestinian suffering; caste oppression; and tribal genocide. Christians who, by their action or inaction, add to the brokenness of the world, seriously undermine our witness to the gospel of peace. Therefore:

b. For the sake of the gospel, we lament, and call for repentance where Christians have participated in ethnic violence, injustice or oppression. We also call for repentance for the many times Christians have been complicit in such evils by silence, apathy or presumed neutrality, or by providing defective theological justification for these.

If the gospel is not deeply rooted in the context, challenging and transforming underlying worldviews and systems of injustice, then, when the evil day comes, Christian allegiance is discarded like an unwanted cloak and people revert to unregenerate loyalties and actions. Evangelizing without discipling, or revival without radical obedience to the commands of Christ, are not just deficient; they are dangerous.

We long for the day when the Church will be the world’s most visibly shining model of ethnic reconciliation and its most active advocate for conflict resolution.

Such aspiration, rooted in the gospel, calls us to:

c. Embrace the fullness of the reconciling power of the gospel and teach it accordingly. This includes a full biblical understanding of the atonement: that Jesus not only bore our sin on the cross to reconcile us to God, but destroyed our enmity, to reconcile us to one another.

d. Adopt the lifestyle of reconciliation. In practical terms this is demonstrated when Christians:

(1) forgive persecutors, while having courage to challenge injustice on behalf of others;
(2) give aid and offer hospitality to neighbours ‘on the other side’ of a conflict, taking initiatives to cross barriers to seek reconciliation;
(3) continue to witness to Christ in violent contexts; and are willing to suffer, and even to die, rather than take part in acts of destruction or revenge;
(4) engage in the long-term healing of wounds after conflict, making the Church a safe place of refuge and healing for all, including former enemies.

e. Be a beacon and bearer of hope. We bear witness to God who was in Christ reconciling the world to himself. It is solely in the name of Christ, and in the victory of his cross and resurrection, that we have authority to confront the demonic powers of evil that aggravate human conflict, and have power to minister his reconciling love and peace.

3. Christ’s peace for the poor and oppressed

The biblical foundation for our commitment to seeking justice and shalom for the oppressed and the poor, is summarized in The Cape Town Confession section 7(c). On that basis, we long for more effective Christian action on:

Slavery and human trafficking. There are more people all around the world in slavery today (an estimated 27 million) than 200 years ago when Wilberforce fought to abolish the transatlantic slave trade. In India alone there are an estimated 15 million bonded children. The caste system oppresses low caste groups and excludes Dalits. But sadly the Christian Church itself is infected in many places with the same forms of discrimination. The concerted voice of the global Church must be raised in protest against what is in effect one of the world’s oldest systems of slavery. But if such global advocacy is to have any authenticity, the Church must reject all inequality and discrimination within itself.

Migration on an unprecedented scale in today’s world, for a variety of reasons, has led to human trafficking on every continent, the widespread enslavement of women and children in the sex trade, and the abuse of children through enforced labour or military conscription.

a. Let us rise up as the Church worldwide to fight the evil of human trafficking, and to speak and act prophetically to ‘set the prisoners free’. This must include addressing the social, economic and political factors that feed the trade. The world’s slaves call out to the global Church of Christ, ‘Free our children. Free our women. Be our voice. Show us the new society that Jesus promised.’

Poverty. We embrace the witness of the whole Bible, as it shows us God’s desire both for systemic economic justice and for personal compassion, respect and generosity towards the poor and needy. We rejoice that this extensive biblical teaching has become more integrated into our mission strategy and practice, as it was for the early Church and the Apostle Paul.44
Accordingly, let us:

b. Recognize the great opportunity that the Millennium Development Goals have presented for the local and global Church. We call on churches to advocate for them before governments, and to participate in efforts to achieve them, such as the Micah Challenge.

c. Have courage to declare that the world cannot address, let alone solve, the problem of poverty without also challenging excessive wealth and greed. The gospel challenges the idolatry of rampant consumerism. We are called, as those who serve God and not mammon, to recognize that greed perpetuates poverty, and to renounce it. At the same time, we rejoice that the gospel includes the rich in its call to repentance, and invites them to join the fellowship of those transformed by forgiving grace.

4. Christ’s peace for people with disabilities
People with disabilities form one of the largest minority groups in the world, estimated to exceed 600 million. The majority of these live in the least developed countries, and are among the poorest of the poor. Although physical or mental impairment is a part of their daily experience, most are also disabled by social attitudes, injustice and lack of access to resources. Serving people with disabilities does not stop with medical care or social provision; it involves fighting alongside them, those who care for them and their families, for inclusion and equality, both in society and in the Church. God calls us to mutual friendship, respect, love, and justice.

a. Let us rise up as Christians worldwide to reject cultural stereotypes, for as the Apostle Paul commented, ‘we no longer regard anyone from a human point of view.’ Made in the image of God, we all have gifts God can use in his service. We commit both to minister to people with disabilities, and to receive the ministry they have to give.

b. We encourage church and mission leaders to think not only of mission among those with a disability, but to recognize, affirm and facilitate the missional calling of believers with disabilities themselves as part of the Body of Christ.

c. We are grieved that so many people with disabilities are told that their impairment is due to personal sin, lack of faith or unwillingness to be healed. We deny that the Bible teaches this as a universal truth. Such false teaching is pastorally insensitive and spiritually disabling; it adds the burden of guilt and frustrated hopes to the other barriers that people with disabilities face.

d. We commit ourselves to make our churches places of inclusion and equality for people with disabilities and to stand alongside them in resisting prejudice and in advocating for their needs in wider society.

5. Christ’s peace for his suffering creation
Our biblical mandate in relation to God’s creation is provided in The Cape Town Confession of Faith section 7 (a). All human beings are to be stewards of the rich abundance of God’s good creation. We are authorized to exercise godly dominion in using it for the sake of human welfare and needs, for example in farming, fishing, mining, energy generation, engineering, construction, trade, medicine. As we do so, we are also commanded to care for the earth and all its creatures, because the earth belongs to God, not to us. We do this for the sake of the Lord Jesus Christ who is the creator, owner, sustainer, redeemer and heir of all creation.

We lament over the widespread abuse and destruction of the earth’s resources, including its bio-diversity. Probably the most serious and urgent challenge faced by the physical world now is the threat of climate change. This will disproportionately affect those in poorer countries, for it is there that climate extremes will be most severe and where there is little capability to adapt to them. World poverty and climate change need to be addressed together and with equal urgency.

We encourage Christians worldwide to:

a. Adopt lifestyles that renounce habits of consumption that are destructive or polluting;

b. Exert legitimate means to persuade governments to put moral imperatives above political expediency on issues of environmental destruction and potential climate change;

c. Recognize and encourage the missional calling both of (i) Christians who engage in the proper use of the earth’s resources for human need and welfare through agriculture, industry and medicine, and (ii) Christians who engage in the protection and restoration of the earth’s habitats and species through conservation and advocacy. Both share the same goal for both serve the same Creator, Provider and Redeemer.

1. ‘Love your neighbour as yourself’ includes persons of other faiths
In view of the affirmations made in The Cape Town Confession of Faith section 7 (d), we respond to our high calling as disciples of Jesus Christ to see people of other faiths as our neighbours in the biblical sense. They are human beings created in God’s image, whom God loves and for whose sins Christ died. We strive not only to see them as neighbours, but to obey Christ’s teaching by being neighbours to them. We are called to be gentle, but not naïve; to be discerning and not gullible; to be alert to whatever threats we may face, but not to be ruled by fear.

We are called to share good news in evangelism, but not to engage in unworthy proselytizing. Evangelism, which includes persuasive rational argument following the example of the Apostle Paul, is ‘to make an honest and open statement of the gospel which leaves the hearers entirely free to make up their own minds about it. We wish to be sensitive to those of other faiths, and we reject any approach that seeks to force conversion on them.’ Prosfylítizing, by contrast, is the attempt to compel others to become ‘one of us’, to ‘accept our religion’, or indeed to ‘join our denomination’.

a. We commit ourselves to be scrupulously ethical in all our evangelism. Our witness is to be marked by ‘gentleness...
and respect, keeping a clear conscience.” We therefore reject any form of witness that is coercive, unethical, deceptive, or disrespectful.

b. In the name of the God of love, we repent of our failure to seek friendships with people of Muslim, Hindu, Buddhist and other religious backgrounds. In the spirit of Jesus, we will take initiatives to show love, goodwill and hospitality to them.

c. In the name of the God of truth, we (i) refuse to promote lies and caricatures about other faiths, and (ii) denounce and resist the racist prejudice, hatred and fear incited in popular media and political rhetoric.

d. In the name of the God of peace, we reject the path of violence and revenge in all our dealings with people of other faiths, even when violently attacked.

e. We affirm the proper place for dialogue with people of other faiths, just as Paul engaged in debate with Jews and Gentiles in the Synagogue and public arenas. As a legitimate part of our Christian mission, such dialogue combines confidence in the uniqueness of Christ and in the truth of the gospel with respectful listening to others.

2. The love of Christ calls us to suffer and sometimes to die for the gospel

Suffering may be necessary in our missionary engagement as witnesses to Christ, as it was for his apostles and the Old Testament prophets. Being willing to suffer is an acid test for the genuineness of our mission. God can use suffering, persecution and martyrdom to advance his mission. ‘Martyrdom is a form of witness which Christ has promised especially to honour.’

Many Christians living in comfort and prosperity need to hear again the call of Christ to be willing to suffer for him. For many other believers live in the midst of such suffering as the cost of bearing witness to Jesus Christ in a hostile religious culture. They may have seen loved ones martyred, or endured torture or persecution because of their faithful obedience, yet continue to love those who have so harmed them.

a. We hear and remember with tears and prayer the testimonies of those who suffer for the gospel. We pray for grace and courage, along with them, to ‘love our enemies’ as Christ commanded us. We pray that the gospel may bear fruit in places that are so hostile to its messengers. As we rightly grieve for those who suffer, we remember the infinite grief God feels over those who resist and reject his love, his gospel and his servants. We long for them to repent and be forgiven and find the joy of being reconciled to God.

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3. Love in action embodies and commends the gospel of grace

‘We are the aroma of Christ.’ Our calling is to live and serve among people of other faiths in a way that is so saturated with the fragrance of God’s grace that they smell Christ, that they come to taste and see that God is good. By such embodied love, we are to make the gospel attractive in every cultural and religious setting. When Christians love people of other faiths through lives of love and acts of service, they embody the transforming grace of God.

In cultures of ‘honour’, where shame and vengeance are allied with religious legalism, ‘grace’ is an alien concept. In these contexts, God’s vulnerable, self-sacrificing love is not something to be debated; it is considered too foreign, even repulsive. Here, grace is an acquired taste, over a long time, in small doses, for those hungry enough to dare to taste it. The aroma of Christ gradually permeates all that his followers come into contact with.

a. We long for God to raise up more men and women of grace who will make long-term commitments to live, love and serve in tough places dominated by other religions, to bring the smell and taste of the grace of Jesus Christ into cultures where it is unwelcome and dangerous to do so. This takes patience and endurance, sometimes for a whole life-time, sometimes unto death.

4. Love respects diversity of discipleship

So called ‘insider movements’ are to be found within several religions. These are groups of people who are now following Jesus as their God and Saviour. They meet together in small groups for fellowship, teaching, worship and prayer centred around Jesus and the Bible while continuing to live socially and culturally within their birth communities, including some elements of its religious observance. This is a complex phenomenon and there is much disagreement over how to respond to it. Some commend such movements. Others warn of the danger of syncretism. Syncretism, however, is a danger found among Christians everywhere as we express our faith within our own cultures. We should avoid the tendency, when we see God at work in unexpected or unfamiliar ways, either (i) hastily to classify it and promote it as a new mission strategy, or (ii) hastily to condemn it without sensitive contextual listening.

a. In the spirit of Barnabas who, on arrival in Antioch, ‘saw the evidence of the grace of God’ and ‘was glad and encouraged them all to remain true to the Lord,’ we would appeal to all those who are concerned with this issue to:

(1) Take as their primary guiding principle the apostolic decision and practice: ‘We should not make it difficult for the Gentiles who are turning to God.’

(2) Exercise humility, patience and graciousness in recognizing the diversity of viewpoints, and conduct conversations without stridency and mutual condemnation.

5. Love reaches out to scattered peoples

People are on the move as never before. Migration is one of the great global realities of our era. It is estimated that 200 million people are living outside their countries of origin, voluntarily or involuntarily. The term ‘diaspora’ is used here to mean people who have relocated from their lands of birth for whatever reason. Vast numbers of people from many religious backgrounds, including Christians, live in diaspora conditions: economic migrants seeking work; internally-displaced peoples because of war or natural disaster; refugees and asylum seekers; victims of ethnic cleansing; people fleeing religious violence and persecution; famine sufferers—whether caused by drought, floods, or war; victims of rural poverty moving to cities. We are convinced that contemporary migrations are within the sovereign missional purpose of God, without ignoring the evil and suffering that can be involved.

a. We encourage Church and mission leaders to recognize and respond to the missional opportunities presented
by global migration and diaspora communities, in strategic planning, and in focused training and resourcing of those called to work among them.

b. We encourage Christians in host nations which have immigrant communities of other religious backgrounds to bear counter-cultural witness to the love of Christ in deed and word, by obeying the extensive biblical commands to love the stranger, defend the cause of the foreigner, visit the prisoner, practise hospitality, build friendships, invite into our homes, and provide help and services.

c. We encourage Christians who are themselves part of diaspora communities to discern the hand of God, even in circumstances they may not have chosen, and to seek whatever opportunities God provides for bearing witness to Christ in their host community and seeking its welfare. Where that host country includes Christian churches, we urge immigrant and indigenous churches together to listen and learn from one another, and to initiate co-operative efforts to reach all sections of their nation with the gospel.

6. Love works for religious freedom for all people

Upholding human rights by defending religious freedom is not incompatible with following the way of the cross when confronted with persecution. There is no contradiction between being willing personally to suffer the abuse or loss of our own rights for the sake of Christ, and being committed to advocate and speak up for those who are voiceless under the violation of their human rights. We must also distinguish between advocating the rights of people of other faiths and endorsing the truth of their beliefs. We can defend the freedom of others to believe and practise their religion without accepting that religion as true.

a. Let us strive for the goal of religious freedom for all people. This requires advocacy before governments on behalf of Christians and people of other faiths who are persecuted.

b. Let us conscientiously obey biblical teaching to be good citizens, to seek the welfare of the nation where we live, to honour and pray for those in authority, to pay taxes, to do good, and to seek to live peaceful and quiet lives. The Christian is called to submit to the state, unless the state commands what God forbids, or prohibits what God commands. If the state thus forces us to choose between loyalty to itself and our higher loyalty to God, we must say No to the state because we have said Yes to Jesus Christ as Lord.

In the midst of all our legitimate efforts for religious freedom for all people, the deepest longing of our hearts remains that all people should come to know the Lord Jesus Christ, freely put their faith in him and be saved, and enter the kingdom of God.

IID. Discerning the will of Christ for world evangelization

1. Unreached and unengaged peoples

The heart of God longs that all people should have access to the knowledge of God’s love and of his saving work through Jesus Christ. We recognize with grief and shame that there are thousands of people groups around the world for whom such access has not yet been made available through Christian witness. These are peoples who are unreached, in the sense that there are no known believers and no churches among them. Many of these peoples are also unengaged, in the sense that we currently know of no churches or agencies that are even trying to share the gospel with them. Indeed, only a tiny percentage of the Church’s resources (human and material) is being directed to the least-reached peoples. By definition these are peoples who will not invite us to come with the good news, since they know nothing about it. Yet their presence among us in our world 2,000 years after Jesus commanded us to make disciples of all nations, constitutes not only a rebuke to our disobedience, not only a form of spiritual injustice, but also a silent ‘Macedonian Call’.

Let us rise up as the Church worldwide to meet this challenge, and:

a. Repent of our blindness to the continuing presence of so many unreached peoples in our world and our lack of urgency in sharing the gospel among them.

b. Renew our commitment to go to those who have not yet heard the gospel, to engage deeply with their language and culture, to live the gospel among them with incarnational love and sacrificial service, to communicate the light and truth of the Lord Jesus Christ in word and deed, awakening them through the Holy Spirit’s power to the surprising grace of God.

c. Aim to eradicate Bible poverty in the world, for the Bible remains indispensable for evangelism. To do this we must:

(1) Hasten the translation of the Bible into the languages of peoples who do not yet have any portion of God’s Word in their mother tongue;

(2) Make the message of the Bible widely available by oral means. (See also Oral cultures below.)

d. Aim to eradicate Bible ignorance in the Church, for the Bible remains indispensable for discipling believers into the likeness of Christ.

(1) We long to see a fresh conviction, gripping all God’s Church, of the central necessity of Bible teaching for the Church’s growth in ministry, unity and maturity. We rejoice in the gifting of all those whom Christ has given to the Church as pastor-teachers. We will make every effort to identify, encourage, train and support them in the preaching and teaching of God’s Word. In doing so, however, we must reject the kind of clericalism that restricts the ministry of God’s Word to a few paid professionals, or to formal preaching in church pulpits. Many men and women, who are clearly gifted in pastoring and teaching God’s people, exercise their gifting informally or without official denominational structures, but with the manifest blessing of God’s Spirit. They too need to be recognized, encouraged, and equipped to rightly handle the Word of God.

(2) We must promote Bible literacy among the genera-
tion that now relates primarily to digital communication rather than books, by encouraging digital methods of studying the scriptures inductively with the depth of inquiry that at present requires paper, pens and pencils.

e. Let us keep evangelism at the centre of the fully-integrated scope of all our mission, insomuch as the gospel itself is the source, content and authority of all biblically-valid mission. All we do should be both an embodiment and a declaration of the love and grace of God and his saving work through Jesus Christ.

2. Oral cultures
The majority of the world’s population are oral communicators, who cannot or do not learn through literate means, and more than half of them are among the unreached as defined above. Among these, there are an estimated 350 million people without a single verse of Scripture in their language. In addition to the ‘primary oral learners’ there are many ‘secondary oral learners’, that is those who are technically literate but prefer now to communicate in an oral manner, with the rise of visual learning and the dominance of images in communication.

As we recognize and take action on issues of orality, let us:

a. Make greater use of oral methodologies in discipling programmes, even among literate believers.

b. Make available an oral format Story Bible in the heart languages of unreached and unengaged people groups as a matter of priority.

c. Encourage mission agencies to develop oral strategies, including: the recording and distribution of oral Bible stories for evangelism, discipling and leadership training, along with appropriate orality training for pioneer evangelists and church-planters; these could use fruitful oral and visual communication methods for communicating the whole biblical story of salvation, including storytelling, dances, arts, poetry, chants and dramas.

d. Encourage local churches in the Global South to engage with unreached people groups in their area through oral methods that are specific to their worldview.

e. Encourage seminaries to provide curricula that will train pastors and missionaries in oral methodologies.

3. Christ-centred leaders
The rapid growth of the Church in so many places remains shallow and vulnerable, partly because of the lack of discipled leaders, and partly because so many use their positions for worldly power, arrogant status or personal enrichment. As a result, God’s people suffer, Christ is dishonoured, and gospel mission is undermined. ‘Leadership training’ is the commonly-proposed priority solution. Indeed, leadership training programmes of all kinds have multiplied, but the problem remains, for two probable reasons.

First, training leaders to be godly and Christlike is the wrong way round. Biblically, only those whose lives already display basic qualities of mature discipleship should be appointed to leadership in the first place. If, today, we are faced with many people in leadership who have scarcely been discipled, then there is no option but to include such basic discipling in their leadership development. Arguably the scale of un-Christlike and worldly leadership in the global Church today is glaring evidence of generations of reductionist evangelism, neglected discipling and shallow growth. The answer to leadership failure is not just more leadership training but better discipleship training. Leaders must first be disciples of Christ himself.

Second, some leadership training programmes focus on packaged knowledge, techniques and skills to the neglect of godly character. By contrast, authentic Christian leaders must be like Christ in having a servant heart, humility, integrity, purity, lack of greed, prayerfulness, dependence on God’s Spirit, and a deep love for people. Furthermore, some leadership training programmes lack specific training in the one key skill that Paul includes in his list of qualifications—ability to teach God’s Word to God’s people. Yet Bible teaching is the paramount means of disciple-making and the most serious deficiency in contemporary Church leaders.

a. We long to see greatly intensified efforts in disciple-making, through the long-term work of teaching and nurturing new believers, so that those whom God calls and gives to the Church as leaders are qualified according to biblical criteria of maturity and servanthood.

b. We renew our commitment to pray for our leaders. We long that God would multiply, protect and encourage leaders who are biblically faithful and obedient. We pray that God would rebuke, remove, or bring to repentance leaders who dishonour his name and discredit the gospel. And we pray that God would raise up a new generation of discipled servant-leaders whose passion is above all else to know Christ and be like him.

c. Those of us who are in Christian leadership need to recognize our vulnerability and accept the gift of accountability within the body of Christ. We commend the practice of submitting to an accountability group.

d. We strongly encourage seminaries, and all those who deliver leadership training programmes, to focus more on spiritual and character formation, not only on imparting knowledge or grading performance, and we heartily rejoice in those that already do so as part of comprehensive ‘whole person’ leadership development.

4. Cities
Cities are crucially important for the human future and for world mission. Half the world now lives in cities. Cities are where four major kinds of people are most to be found: (i) the next generation of young people; (ii) the most unreached peoples who have migrated; (iii) the culture shapers; (iv) the poorest of the poor.

a. We discern the sovereign hand of God in the massive rise of urbanization in our time, and we urge Church and mission leaders worldwide to respond to this fact by giving urgent strategic attention to urban mission. We must love our cities as God does, with holy discernment and Christlike compassion, and obey his command to ‘seek the welfare of the city’, wherever that may be. We will seek to learn appropriate and flexible methods of mission that respond to urban realities.

5. Children
All children are at risk. There are about two billion children in our world, and half of them are at risk from poverty. Millions
are at risk from prosperity. Children of the wealthy and secure have everything to live with, but nothing to live for.

Children and young people are the Church of today, not merely of tomorrow. Young people have great potential as active agents in God’s mission. They represent an enormous underused pool of influencers with sensitivity to the voice of God and a willingness to respond to him. We rejoice in the excellent ministries that serve among and with children, and long for such work to be multiplied since the need is so great. As we see in the Bible, God can and does use children and young people—their prayers, their insights, their words, their initiatives—in changing hearts. They represent ‘new energy’ to transform the world. Let us listen and not stifle their childlike spirituality with our adult rationalistic approaches.

We commit ourselves to:

a. Take children seriously, through fresh biblical and theological enquiry that reflects on God’s love and purpose for them and through them, and by rediscovering the profound significance for theology and mission of Jesus’ provocative action in placing ‘a child in the midst’.81

b. Seek to train people and provide resources to meet the needs of children worldwide, wherever possible working with their families and communities, in the conviction that holistic ministry to and through each next generation of children and young people is a vital component of world mission.

c. Expose, resist, and take action against all abuse of children, including violence, exploitation, slavery, trafficking, prostitution, gender and ethnic discrimination, commercial targeting, and wilful neglect.

6. Prayer

In the midst of all these priorities, let us commit ourselves afresh to pray. Prayer is a call, a command and a gift. Prayer is the indispensable foundation and resource for all elements of our mission.

a. We will pray with unity, focus, persistence, and biblically-informed clarity:

(1) For God to send labourers into every corner of the world, in the power of his Spirit;

(2) For the lost in every people and place to be drawn to God by his Spirit, through the declaration of the truth of the gospel and the demonstration of Christ’s love and power;

(3) For God’s glory to be revealed and Christ’s name to be known and praised because of the character, deeds and words of his people. We will cry out for our brothers and sisters who suffer for the name of Christ;

(4) For God’s kingdom to come, that God’s will may be done on earth as in heaven, in the establishment of justice, the stewardship and care of creation, and the blessing of God’s peace in our communities.

b. We will continually give thanks as we see God’s work among the nations, looking forward to the day when the kingdom of God and of his Christ.

IIIE. Calling the Church of Christ back to humility, integrity and simplicity

Walking is the biblical metaphor for our way of life and daily conduct. Seven times in Ephesians Paul speaks of how Christians should, or should not, walk.82

1. Walk in distinctiveness, as God’s new humanity83

The people of God either walk in the way of the Lord, or walk in the ways of other gods. The Bible shows that God’s greatest problem is not just with the nations of the world, but with the people he has created and called to be the means of blessing the nations. And the biggest obstacle to fulfilling that mission is idolatry among God’s own people. For if we are called to bring the nations to worship the only true and living God, we fail miserably if we ourselves are running after the false gods of the people around us.

When there is no distinction in conduct between Christians and non-Christians—for example in the practice of corruption and greed, or sexual promiscuity, or rate of divorce, or relapse to pre-Christian religious practice, or attitudes towards people of other races, or consumerist lifestyles, or social prejudice—then the world is right to wonder if our Christianity makes any difference at all. Our message carries no authenticity to a watching world.

a. We challenge one another, as God’s people in every culture, to face up to the extent to which, consciously or unconsciously, we are caught up in the idolatries of our surrounding culture. We pray for prophetic discernment to identify and expose such false gods and their presence within the Church itself, and for the courage to repent and renounce them in the name and authority of Jesus as Lord.

b. Since there is no biblical mission without biblical living, we urgently re-commit ourselves, and challenge all those who profess the name of Christ, to live in radical distinctiveness from the ways of the world, to ‘put on the new humanity, created to be like God in true righteousness and holiness.’

2. Walk in love, rejecting the idolatry of disordered sexuality84

God’s design in creation is that marriage is constituted by the committed, faithful relationship between one man and one woman, in which they become one flesh in a new social unity that is distinct from their birth families, and that sexual intercourse as the expression of that ‘one flesh’ is to be enjoyed exclusively within the bond of marriage. This loving sexual union within marriage, in which ‘two become one’, reflects both Christ’s relationship with the Church and also the unity of Jew and Gentile in the new humanity.85

Paul contrasts the purity of God’s love with the ugliness of counterfeit love that masquerades in disordered sexuality and all that goes along with it. Disordered sexuality of all kinds, in any practice of sexual intimacy before or outside marriage as biblically defined, is out of line with God’s will and blessing in creation and redemption. The abuse and idolatry that surrounds disordered sexuality contributes to wider social decline, including the breakdown of marriages and families, and produces incalculable suffering of loneliness and exploitation. It is a serious issue...
within the Church itself, and it is a tragically common cause of leadership failure.

We recognize our need for deep humility and consciousness of failure in this area. We long to see Christians challenging our surrounding cultures by living according to the standards to which the Bible calls us.

a. We strongly encourage all pastors:

(1) To facilitate more open conversation about sexuality in our churches, declaring positively the good news of God’s plan for healthy relationships and family life, but also addressing with pastoral honesty the areas where Christians share in the broken and dysfunctional realities of their surrounding culture;
(2) To teach God’s standards clearly, but to do so with Christ’s pastoral compassion for sinners, recognising how vulnerable we all are to sexual temptation and sin;
(3) To strive to set a positive example in living by biblical standards of sexual faithfulness.

b. As members of the Church we commit ourselves:

(1) To do all we can in the Church and in society to strengthen faithful marriages and healthy family life;
(2) To recognize the presence and contribution of those who are single, widowed, or childless, to ensure the church is a welcoming and sustaining family in Christ, and to enable them to exercise their gifts in the full range of the church’s ministries;
(3) To resist the multiple forms of disordered sexuality in our surrounding cultures, including pornography, adultery and promiscuity;
(4) To seek to understand and address the deep heart issues of identity and experience which draw some people into homosexual practice; to reach out with the love, compassion and justice of Christ, and to reject and condemn all forms of hatred, verbal or physical abuse, and victimization of homosexual people;
(5) To remember that by God’s redemptive grace no person or situation is beyond the possibility of change and restoration.

HIV-AIDS is a major crisis in many nations. Millions are infected with HIV, including many in our churches, and millions of children are orphaned by AIDS. God is calling us to show his deep love and compassion to all those infected and affected and to make every effort to save lives. We believe that the teachings and example of Jesus, as well as the transforming power of his cross and resurrection, are central to the holistic gospel response to HIV-AIDS that our world so urgently needs.

c. We long that all pastors should set an example of sexual chastity and faithfulness, as Paul commanded, and teach clearly and often that marriage is the exclusive place for sexual union. This is needed not only because it is the clear teaching of the Bible, but also because the prevalence of multiple sexual partnerships outside marriage is a major factor in the rapid spread of HIV-AIDS in the most affected countries.

d. We reject and denounce all condemnation, hostility, stigma, and discrimination against those with HIV-AIDS. Such things are a sin and a disgrace within the body of Christ. All of us have sinned and fallen short of God’s glory; we have been saved only by grace, and we should be slow to judge, quick to restore and forgive. We also recognize with grief and compassion that very many people who contract HIV-AIDS do so through no fault of their own, and often through caring for others.

e. Let us, as the Church worldwide, rise to this challenge in the name of Christ and in the power of the Holy Spirit. Let us stand together with our brothers and sisters in areas hardest hit by HIV-AIDS, through practical support, compassionate care (including care of widows and orphans), social and political advocacy, education programmes (particularly those that empower women), and effective prevention strategies appropriate to the local context. We commit ourselves to such urgent and prophetic action as part of the integral mission of the Church.

3. Walk in humility, rejecting the idolatry of power
In our falleness and sin, power is often exercised to abuse and exploit others. We exalt ourselves, claiming superiority of gender, race, or social status. Paul counters all these marks of the idolatry of pride and power with his requirement that those who are filled by God’s Spirit should submit to one another for Christ’s sake. Such mutual submission and reciprocal love is to be expressed in marriage, family, and socio-economic relations.

a. We long to see all Christian husbands and wives, parents and children, employers and employees, living out the Bible’s teaching about ‘submitting to one another out of reverence for Christ’.

b. We encourage pastors to help believers understand, honestly discuss, and practise the mutual submission that God requires of his children towards one another. In a world of greed, power and abuse, God is calling his Church to be the place of gentle humility and selfless love among its members.

c. We particularly and urgently call Christian husbands to observe the balance of responsibilities in Paul’s teaching about husbands and wives. Mutual submission means that a wife’s submission to her husband is to a man whose love and care for her is modelled on the self-sacrificing love of Jesus Christ for his Church. Any form of abuse of one’s wife—verbal, emotional or physical—is incompatible with the love of Christ, in every culture. We deny that any cultural custom or distorted biblical interpretation can justify the beating of a wife. We grieve that it is found among professing Christians, including pastors and leaders. We have no hesitation in denouncing it as a sin, and call for repentance and renunciation of it as a practice.

4. Walk in integrity, rejecting the idolatry of success
We cannot build the kingdom of the God of truth on foundations of dishonesty. Yet in our craving for ‘success’ and ‘results’ we are tempted to sacrifice our integrity, with distorted or exaggerated claims that amount to lies. Walking in the light, however, ‘consists in . . . righteousness and truth’.
a. We call on all church and mission leaders to resist the temptation to be less than totally truthful in presenting our work. We are dishonest when we exaggerate our reports with unsubstantiated statistics, or twist the truth for the sake of gain. We pray for a cleansing wave of honesty and the end of such distortion, manipulation and exaggeration. We call on all who fund spiritual work not to make unrealistic demands for measurable and visible results, beyond the need for proper accountability. Let us strive for a culture of full integrity and transparency. We will choose to walk in the light and truth of God, for the Lord tests the heart and is pleased with integrity.  

5. Walk in simplicity, rejecting the idolatry of greed

The widespread preaching and teaching of ‘prosperity gospel’ around the world raises significant concerns. We define prosperity gospel as the teaching that believers have a right to the blessings of health and wealth and that they can obtain these blessings through positive confessions of faith and the ‘sowing of seeds’ through financial or material gifts. Prosperity teaching is a phenomenon that cuts across many denominations in all continents.  

We affirm the miraculous grace and power of God, and we welcome the growth of churches and ministries that lead people to exercise expectant faith in the living God and his supernatural power. We believe in the power of the Holy Spirit. However, we deny that God’s miraculous power can be treated as automatic, or at the disposal of human techniques, or manipulated by human words, actions, gifts, objects, or rituals.  

We affirm that there is a biblical vision of human prospering, and that the Bible includes material welfare (both health and wealth) within its teaching about the blessing of God. However, we deny as unbiblical the teaching that spiritual welfare can be obtained through the prosperity gospel in their full biblical context and proper balance. Where prosperity teaching happens in the context of poverty, we must counter it with authentic compassion and action to bring justice and lasting transformation for the poor. Above all we must replace self-interest and greed with the biblical teaching on self-sacrifice and generous giving as the marks of true discipleship to Christ. We affirm Lausanne’s historic call for simpler lifestyles.

II. Partnering in the body of Christ for unity in mission

Paul teaches us that Christian unity is the creation of God, based on our reconciliation with God and with one another. This double reconciliation has been accomplished through the cross. When we live in unity and work in partnership, we demonstrate the supernatural, counter-cultural power of the cross. But when we demonstrate our disunity through failure to partner together, we demean our mission and message, and deny the power of the cross.

1. Unity in the Church

A divided Church has no message for a divided world. Our failure to live in reconciled unity is a major obstacle to authenticity and effectiveness in mission.

a. We lament the dividedness and divisiveness of our churches and organizations. We deeply and urgently long for Christians to cultivate a spirit of grace and to be obedient to Paul’s command to ‘make every effort to maintain the unity of the Spirit in the bond of peace.’

b. While we recognize that our deepest unity is spiritual, we long for greater recognition of the missional power of visible, practical, earthly unity. So we urge Christian sisters and brothers worldwide, for the sake of our common witness and mission, to resist the temptation to split the body of Christ, and to seek the paths of reconciliation and restored unity wherever possible.

2. Partnership in global mission

Partnership in mission is not only about efficiency. It is the strategic and practical outworking of our shared submission to Jesus Christ as Lord. Too often we have engaged in mission in ways that prioritize and preserve our own identities (ethnic, denominational, theological, etc.), and have failed to submit our passions and preferences to our one Lord and Master. The supremacy and centrality of Christ in our mission must be more than a confession of faith; it must also govern our strategy, practice and unity.

We rejoice in the growth and strength of emerging mission movements in the majority world and the ending of the old pattern of ‘from the West to the Rest’. But we do not accept the idea that the baton of mission responsibility has passed from one part of the world Church to another. There is no sense in rejecting the past triumphalism of the West, only to relocate the same ungodly spirit in Asia, Africa, or Latin America. No one ethnic group, nation, or continent can claim the exclusive privilege of being the ones to complete the Great Commission. Only God is sovereign.

a. We stand together as church and mission leaders in all parts of the world, called to recognize and accept one
another, with equality of opportunities to contribute together to world mission. Let us, in submission to Christ, lay aside suspicion, competition and pride and be willing to learn from those whom God is using, even when they are not from our continent, nor of our particular theology, nor of our organization, nor of our circle of friends.

b. Partnership is about more than money, and unwise injection of money frequently corrupts and divides the Church. Let us finally prove that the Church does not operate on the principle that those who have the most money have all the decision-making power. Let us no longer impose our own preferred names, slogans, programmes, systems and methods on other parts of the Church. Let us instead work for true mutuality of North and South, East and West, for interdependence in giving and receiving, for the respect and dignity that characterizes genuine friends and true partners in mission.

3. Men and women in partnership
Scripture affirms that God created men and women in his image and gave them dominion over the earth together. Sin entered human life and history through man and woman acting together in rebellion against God. Through the cross of Christ, God brought salvation, acceptance and unity to men and women equally. At Pentecost God poured out his Spirit of prophecy on all flesh, sons and daughters alike. Women and men are thus equal in creation, in sin, in salvation, and in the Spirit.92

All of us, women and men, married and single, are responsible to employ God’s gifts for the benefit of others, as stewards of God’s grace, and for the praise and glory of Christ. All of us, therefore, are also responsible to enable all God’s people to exercise all the gifts that God has given for all the areas of service to which God calls the Church.93 We should not quench the Spirit by despising the ministry of any.94 Further, we are determined to see ministry within the body of Christ as a gifting and responsibility in which we are called to serve, and not as a status and right that we demand.

a. We uphold Lausanne’s historic position: ‘We affirm that the gifts of the Spirit are distributed to all God’s people, women and men, and that their partnership in evangelization must be welcomed for the common good.’95 We acknowledge the enormous and sacrificial contribution that women have made to world mission, ministering to both men and women, from biblical times to the present.

b. We recognize that there are different views sincerely held by those who seek to be faithful and obedient to Scripture. Some interpret apostolic teaching to imply that women should not teach or preach, or that they may do so but not in sole authority over men. Others interpret the spiritual equality of women, the exercise of the edifying gift of prophecy by women in the New Testament church, and their hosting of churches in their homes, as implying that the spiritual gifts of leading and teaching may be received and exercised in ministry by both women and men.96 We call upon those on different sides of the argument to:

(1) Accept one another without condemnation in relation to matters of dispute, for while we may disagree, we have no grounds for division, destructive speaking, or ungodly hostility towards one another;97
(2) Study Scripture carefully together, with due regard for the context and culture of the original authors and contemporary readers;
(3) Recognize that where there is genuine pain we must show compassion; where there is injustice and lack of integrity we must stand against them; and where there is resistance to the manifest work of the Holy Spirit in any sister or brother we must repent;
(4) Commit ourselves to a pattern of ministry, male and female, that reflects the servanthood of Jesus Christ, not worldly striving for power and status.

c. We encourage churches to acknowledge godly women who teach and model what is good, as Paul commanded,98 and to open wider doors of opportunity for women in education, service, and leadership, particularly in contexts where the gospel challenges unjust cultural traditions. We long that women should not be hindered from exercising God’s gifts or following God’s call on their lives.

4. Theological education and mission
The New Testament shows the close partnership between the work of evangelism and church planting (e.g., the Apostle Paul) and the work of nurturing churches (e.g., Timothy and Apollos). Both tasks are integrated in the Great Commission, where Jesus describes disciple-making in terms of evangelism (before ‘baptizing them’) and ‘teaching them to obey all that I have commanded you.’ Theological education is part of mission beyond evangelism.99

The mission of the Church on earth is to serve the mission of God, and the mission of theological education is to strengthen and accompany the mission of the Church. Theological education serves first to train those who lead the Church as pastors, teachers, equipping them to teach the truth of God’s Word with faithfulness, relevance and clarity; and second, to equip all God’s people for the missional task of understanding and relevantly communicating God’s truth in every cultural context. Theological education engages in spiritual warfare, as ‘we demolish arguments and every pretension that sets itself up against the knowledge of God, and we take captive every thought to make it obedient to Christ.’100

a. Those of us who lead churches and mission agencies need to acknowledge that theological education is intrinsically missional. Those of us who provide theological education need to ensure that it is intentionally missional, since its place within the academy is not an end in itself, but to serve the mission of the Church in the world.

b. Theological education stands in partnership with all forms of missional engagement. We will encourage and support all who provide biblically-faithful theological education, formal and non-formal, at local, national, regional and international levels.

c. We urge that institutions and programmes of theological education conduct a ‘missional audit’ of their curricula, structures and ethos, to ensure that they truly
serve the needs and opportunities facing the Church in their cultures.

d. We long that all church planters and theological educators should place the Bible at the centre of their partnership, not just in doctrinal statements but in practice. Evangelists must use the Bible as the supreme source of the content and authority of their message. Theological educators must re-centre the study of the Bible as the core discipline in Christian theology, integrating and permeating all other fields of study and application. Above all, theological education must serve to equip pastor-teachers for their prime responsibility of preaching and teaching the Bible.101

CONCLUSION

God was in Christ reconciling the world to himself. God’s Spirit was in Cape Town, calling the Church of Christ to be ambassadors of God’s reconciling love for the world. God kept the promise of his Word as his people met together in Christ’s name, for the Lord Jesus Christ himself dwelt among us, and walked among us.102 We sought to listen to the voice of the Lord Jesus Christ. And in his mercy, through his Holy Spirit, Christ spoke to his listening people. Through the many voices of Bible exposition, plenary addresses, and group discussion, two repeated themes were heard:

- The need for radical obedient discipleship, leading to maturity, to growth in depth as well as growth in numbers;
- The need for radical cross-centred reconciliation, leading to unity, to growth in love as well as growth in faith and hope.

Discipleship and reconciliation are indispensable to our mission. We lament the scandal of our shallowness and lack of discipleship, and the scandal of our disunity and lack of love. For both seriously damage our witness to the gospel.

We discern the voice of the Lord Jesus Christ in these two challenges because they correspond to two of Christ’s most emphatic words to the Church as recorded in the gospels. In Matthew’s Gospel, Jesus gave us our primary mandate—to make disciples among all nations. In John’s Gospel, Jesus gave us our primary method—to love one another so that the world will know we are disciples of Jesus. We should not be surprised, but rather rejoice to hear the Master’s voice, when Christ says the same things 2,000 years later to his people gathered from all around the world. Make disciples. Love one another.

Make disciples

Biblical mission demands that those who claim Christ’s name should be like him, by taking up their cross, denying themselves, and following him in the paths of humility, love, integrity, generosity, and servanthood. To fail in discipleship and disciple-making, is to fail at the most basic level of our mission. The call of Christ to his Church comes to us afresh from the pages of the gospels: ‘Come and follow me’; ‘Go and make disciples’.

Love one another

Three times Jesus repeated, ‘A new command I give you: Love one another. As I have loved you, so you must love one another.’103 Three times Jesus prayed ‘that all of them may be one, Father.’104 Both the command and the prayer are missional. ‘By this everyone will know that you are my disciples, if you love one another.’ ‘May they be brought to complete unity so that the world may know that you sent me.’ Jesus could not have made his point more emphatically. The evangelization of the world and the recognition of Christ’s deity are helped or hindered by whether or not we obey him in practice. The call of Christ and his apostles comes to us afresh: ‘Love one another’; ‘Make every effort to keep the unity of the Spirit through the bond of peace.’105 It is for the sake of God’s mission that we renew our commitment to obey this ‘message we heard from the beginning.’106 When Christians live in the reconciled unity of love by the power of the Holy Spirit, the world will come to know Jesus, whose disciples we are, and come to know the Father who sent him.

In the name of God the Father, the Son and the Holy Spirit, and on the sole foundation of faith in God’s infinite mercy and saving grace, we earnestly long and pray for a reformation of biblical discipleship and a revolution of Christlike love.

We make this our prayer and we undertake this our commitment for the sake of the Lord we love and for the sake of the world we serve in his name.

Notes

3. Deuteronomy 7:7-9; Hosea 2:19-20; 11:1; Psalms 103; 145:9, 13, 17; Galatians 2:20; Deuteronomy 10:12-19.
5. Romans 5:5; 2 Corinthians 5:14; Revelation 2:4.
14. John 1:3; 1 Corinthians 8:4-6; Hebrews 12; Colossians 1:15-17; Psalm 110:1; Mark 14:61-64; Ephesians 1:20-23; Revelation 1:5; 3:14; 5:9-10; Romans 2:16; 2 Thessalonians 1:5-10; 2 Corinthians 5:10; Romans 14:9-12; Matthew 1:21; Luke 2:30; Acts 4:12; 15:11; Romans 10:9; Titus 2:13; Hebrews 2:10; 5:9; 7:25; Revelation 7:10.
17. Genesis 1:1-2; Psalm 104:27-30; Job 33:4; Exodus 35:30-36:1; Judges
For the university is a clear-cut fulcrum with which to move the world. The Church can render no greater service to itself and to the cause of the gospel than to try to recapture the universities for Christ. More potently than by any other means, change the university and you change the world.' Charles Habib Malik, former president of the U.N. General Assembly, in his 1981 Pascal Lectures, *A Christian Critique of the University.*

60. **Ephesians 1:10; 2:1-16; 3:6**; Galatians 3:6-8. (See also Section IIIF, on the issue of unity and partnership within the Church.)

61. **Ephesians 2:11-22; Romans 3:23; 10:12-13; Ephesians 2:18.**

62. **Deuteronomy 32:8; Acts 17:26.**

63. Revelation 7:9-21; 3:1 where the text reads, ‘they will be his peoples’ (plural).


65. 2 Corinthians 5:16.


69. 2 Corinthians 12:9-10; 4:7-10. 

70. *The Manila Manifesto,* Section 12.

71. 2 Corinthians 2:15.


74. Romans 14:1-3.


79. Ephesians 4:11-12.

80. 1 Timothy 3:1-3; Titus 1:6-9; 1 Peter 5:1-3.


82. Though translated variously, the following texts all use the verb ‘to walk’: Ephesians 2:2, 10; 4:1, 17; 5:2, 8, 15.


85. Ephesians 5:31; 2:15.

86. Ephesians 5:15-64.


88. Ephesians 5:10.

89. 1 Chronicles 29:17.

90. Ephesians 5:5.

91. See also the full text of *The Akropong Statement: A critique of the Prosperity Gospel* produced by African theologians, convened by the Lausanne Theology Working Group, at: www.lausanne.org/akropong.


93. Romans 12:4-8; 1 Corinthians 12:4-11; Ephesians 4:7-16; 1 Peter 4:10-11.

94. 1 Thessalonians 5:19-20; 1 Timothy 4:11-14.


96. 1 Timothy 2:12; 1 Corinthians 14:33-35; Titus 2:3-5; Acts 18:26; 21:9; Romans 16:1-5, 7; Philippians 4:2-3; Colossians 4:15; 1 Corinthians 11:5, 14:3-5.


98. Titus 2:3-5.


100. 2 Corinthians 10:4-5.

101. 2 Timothy 2:2; 4:1-2; 1 Timothy 3:2b; 4:11-14; Titus 1:9; 21.


106. 1 John 3:11.
The History of the Lausanne Movement, 1974–2010

Robert A. Hunt

The Lausanne movement, inaugurated with the 1974 Lausanne Congress on World Evangelization, has become a potent symbol of evangelical unity in mission, and its Covenant, a representative statement of the mission theology of evangelicalism, as exemplified by Billy Graham and John Stott. It also became a focal point for conflicts that arose when evangelicals sought to fulfill their understanding of the Gospel mandate at the same time as a changing church met a changing world. This article briefly explores the way in which an evangelical response to the emerging ecumenical movement of the 1960s became the locus for conflicting understandings of evangelism and evangelistic priorities from the 1970s to the present day—a period when evangelism realized its own cultural, spiritual, and political diversity in the midst of vast changes in world social and political structures.

The Aftermath of Edinburgh 1910

In 1910 it appeared as if the movement to spread Christianity worldwide was a virtually unstoppable force. The key strategic and theological fissures among Western missionaries seemed to have been largely resolved at the great mission conference at Edinburgh. Yet only half a century later, Christian missionaries believed their movement to be in disarray. The word “crisis” appears repeatedly in missionaries’ own characterizations of mission in mid-twentieth century, and in place of regular worldwide mission conferences, there emerged two distinct and often mutually antagonistic mission movements claiming the mandate of 1910. At the end of the Second World War a convergence of forces challenged existing understandings of Christian mission: the end of formal colonialism and the rise of dozens of new independent nations, the emergence of the Communist world as an existential threat to Western Christendom, the nuclear arms race and the Cold-War efforts by the First and Second Worlds to establish hegemony over the Third World, the creation of the nonaligned movement of newly independent nations, and in place of regular worldwide mission conferences, there emerged two distinct and often mutually antagonistic mission movements claiming the mandate of 1910.

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Ecumenical Mission

The World Council of Churches (WCC) had its political center of gravity in Europe, being dominated by historic Protestant denominations on both sides of the Atlantic. As a formal successor to the great mission conferences earlier in the century, the WCC represented both a drive toward church unity and the unity of the churches in mission. It was able to draw on the substantial financial and personnel resources of member denominations and their large mission agencies, as well as the interest of Western governments in encouraging programs of social, economic, and political development as bulwarks against Communist influence in the Third World. As a council of churches, it had direct contact with the church and mission leaders of its constituent members, interests to either expand or defend in virtually every newly independent nation as well as the Communist world, and historic links with student and youth movements, which continued to provide its leaders. Thus engaged, from the 1950s to the 1970s the WCC moved toward expansive understandings of the missio Dei, the “mission/sending of God,” that could include much more than personal evangelism in the Christian mandate. Such understandings addressed the crisis of a mission that was seen as too narrow to address the challenges of the postcolonial world. Yet they could arguably, quite apart from stated theological commitments, devalue the need for personal conversion.

Evangelical Mission

In the same period a trans-Atlantic and increasingly international conservative evangelical movement distanced itself from fundamentalism and separatism in the United States. It gained confidence through association with emerging movements in Britain associated with John Stott, James Packer, and the Intervarsity Christian Fellowship. Treated with hostility by fundamentalists and granted recognition within ecumenical and mainline circles through the charm and effectiveness of Billy Graham, the movement drew on evangelicals within mainstream Protestant churches, as well as those affiliated with Baptist, independent, and nondenominational churches worldwide. The economic boom of the postwar American South and West and the quest for certainty and stability in the fresh reality of the Cold-War era fueled its work and its relevance. In the United States, associations like the Interdenominational Foreign Mission Association, World Evangelical Fellowship, and National Association of Evangelicals shared a growing constituency that was ready to engage postwar society and was confident of its message. Centers of theological learning such as Fuller, Trinity Evangelical, Asbury, Wheaton, and Gordon-Conwell embraced the scholarly study of Christianity. Publishers such as Eerdmans addressed theological and social issues from an evangelical standpoint, and theologians like Edward Carnell and Carl Henry earned the respect, sometimes grudging, of other traditions.

In its mission outreach evangelicalism was increasingly receptive to and informed by the social sciences, which provided insights not only into effective cross-cultural communication but also for advertising, fund-raising, and mission management and analysis. Perhaps most important, evangelicals were increasingly disenchanted with developments in the WCC and the ways in which that organization began to emphasize social and political action over evangelism, not to mention its perceived universalism and even syncretism in theology. When the International Missionary Council was brought under the WCC umbrella in 1961, its emerging understanding of mission was politicized in ways that evangelical constituencies neither understood nor trusted.

Like church and mission leaders associated with the WCC,
members of the growing conservative evangelical movement, laity and clergy, were motivated by a powerful sense that Christianity and Christian missions were in crisis. They saw Christian values and Christian society as being under threat from theological liberalism and secularism in the West and from Communist atheism in the rest of the world. In the face of these threats they believed that only conversion to Christ could save both individuals and society, and that evangelism was the only appropriate focus of mission. Leaders of the conservative evangelicals often had no particular status in denominational structures or formal relationships with the WCC, so it appears in retrospect that it was only a matter of time before emerging global evangelicalism would seek to unite in an alternative common movement to convert the world to Christ.

The result would be a new type of world mission leader, drawn from the ranks of evangelists and large-church pastors worldwide, a new kind of nondenominational mission organization, and a new kind of cooperation in mission based on a commitment to effective, entrepreneurial evangelism aimed at individual conversion and church planting in every land and people unreached by the Gospel.

Billy Graham and his organization, the Billy Graham Evangelistic Association, were paradigmatic examples of emerging evangelical leadership. Unlike an earlier generation of revival preachers, Graham, a brilliant and charismatic preacher, based his evangelistic priority in the context of a vision for the formation of a new Christian establishment both in the West and in newly emerging nations. This motivated him to launch Christianity Today, a periodical intended as a counterpart to the intellectual offerings of mainline Protestantism, in particular, Christian Century.

More important, in the years before the first Lausanne conference, in 1974, Graham’s organization pioneered a form of grassroots cooperation in evangelism that cemented ties with evangelical leaders worldwide and could support worldwide undertakings on the scale of the 1910 Edinburgh conference. This form of cooperation largely bypassed established church hierarchies to involve sympathetic local pastors and congregations in publicizing, financing, and following up on Graham’s revival meetings. It thus drew on organizational and financial resources from across the Christian community rather than from within a single denomination. It was a structure that was functional and task-oriented rather than fitting itself to a traditional ecclesial model, and it appeared uniquely suited to evangelism in the postcolonial world.

Lausanne Precursors

Two events in 1966 may be seen as precursors of the Lausanne movement. The first, and indirect, precursor was the Congress on the Church’s Worldwide Mission, held at Wheaton College. It was organized by the Interdenominational Foreign Mission Association of the National Association of Evangelicals and by the Evangelical Foreign Missions Association. The final declaration of the conference addressed in detail the need for evangelical consensus based on a confidence in the inerrancy of Scripture, the urgency of preparation of the world for Christ’s return, and the critical need to challenge syncretism, neo-universalism, accusations of proselytism as a hindrance to evangelism, and the dangers of accommodation to neo-Romanism (i.e., post–Vatican II Catholicism). In addition, the declaration affirmed the need for the multiplication of new churches, the enduring validity of “foreign missions,” the need for unity (but not union) in evangelical witness, the need for both social-scientific and spiritual evaluations of mission, the need to address social issues scripturally, and preeminently, in the face of a hostility whose source is Satan, the urgency of a commitment to world evangelism.1

The second, and direct, precursor to the Lausanne movement was the Congress on World Evangelism, held in Berlin in 1966 and organized by the Billy Graham Evangelistic Association and Christianity Today. Graham’s opening speech began with a reference to the Edinburgh mission conference of 1910 and its emphasis on the evangelism of the world “in our generation.” He went on to reiterate many of the major concerns of the 1966 Wheaton congress. Yet while the Wheaton conference had only grudgingly allowed observers from the ecumenical movement, Graham placed the congress in Berlin as an heir to Edinburgh and in some ways a companion to and resource for the churches rather than an antagonist of the WCC. Thus he invited participants and observers from all churches, including the Roman Catholic Church.2

While Graham rebuked what he called modern theology and humanistic interpretations of the Gospel, his emphasis on confusion about evangelism as the problem of the churches allowed him to assert the importance of a clear evangelistic mandate to save souls while affirming (albeit as secondary) ecumenical intentions and social action. His address to the congress also laid out a framework for understanding different biblical methods of evangelism that could form the framework for a strategy of global evangelism. Subsequent sessions, led by church leaders from across the globe, demonstrated the shift in the center of global Christianity southward and eastward from the West and took up specific methodological and strategic concerns raised by the plenary speakers. In particular, attention was given to the role of social sciences and then-emerging technologies in achieving the goal of converting the entire world to Christ. The conference inspired further regional conferences in Southeast Asia, Latin America, the United States, and Australia.3

Despite the diversity of the Berlin congress and the range of its concerns, Graham and his organization in the following years became further cognizant of changes in global Christianity. They believed that Berlin and its successors had uncovered the need for a larger, more representative, and more expansive approach to framing the Christian message and its evangelistic mandate in relation to current problems. If nothing else, the Berlin congress had alerted Graham, and all those in attendance, to challenges outside the West that could not be comprehended through the lens of Western evangelical concerns with theological liberalism, humanism, Communism, poverty, and race relations. As factors demanding the attention of evangelicals worldwide, Graham would eventually note the importance of the growth of “younger churches” as mission-sending churches, the rapid rise of the charismatic movement, the enormous growth of Christianity outside the West, and signs of religious revival in Europe and the United States.

Lausanne I

To address these and other concerns the Billy Graham Evangelistic Association organized the International Congress on World Evangelization, held in 1974 in Lausanne, Switzerland, to which over 2,700 delegates from over 150 countries were invited. Graham now saw the Edinburgh conference of 1910 as having issued forth in two streams of mission cooperation worldwide. For Graham the ecumenical stream, institutionalized in the WCC, was deficient in both its theological grounding and its evangelical commitment. And Graham’s theological analysis
of the world situation remained unchanged from his outlook in 1966. It was a world that he characterized as being on the brink of Armageddon, full of spiritual emptiness, and yet also possessing in the Christian Gospel the answer to humanity’s most fundamental needs and questions. Evangelicals thus needed to unite, spiritually more than institutionally, and remain united under the first principles of scriptural authority, commitment to personal salvation, development of the best tools and practices for evangelism, and a hopeful outlook for the conversion of the entire world. The Lausanne congress was to be a congress on evangelization, not merely evangelism.3

While Graham clearly set an agenda for the Lausanne congress, his effort to create a worldwide movement drawing on the enthusiasm of the newer churches brought differing, and sometimes discordant, voices to Lausanne. Peter Wagner, Ralph Winter, and others were pressing for a focus on “unreached peoples” to unite evangelistic efforts. It was a conceptualization of human societies as discreet ethnocultural units that was in accord with Donald McGavran’s “homogeneous unit principle.” But not all evangelicals agreed with either that emphasis or the strategies it entailed.5 John Stott and British evangelicals put forward the importance of Christians addressing social problems as integral to evangelism. More controversial voices from Latin America, notably René Padilla and Orlando Costas, challenged naive concepts of either evangelism or social action divorced from the realities of cultural imperialism and the demand for social justice.6 Nor was this merely a matter of differing understandings of evangelism. Padilla and others saw an evangelical focus on strategy rather than theological reflection as a weakness in the movement.7 These differences over the necessity for and forms of social engagement, and the relative priority of theory and practice, arose out of widely different cultural and sociopolitical settings. They appeared as, and were, critiques of American evangelicals both in their actions and their basic self-understanding. And they revealed divisions in world evangelicalism, even as it united around the Lausanne Covenant.8

In an echo of Edinburgh 1910, the Lausanne congress ended with a call by delegates for a continuation committee, and so the Lausanne Committee for World Evangelization was organized in 1975 in Mexico City under the leadership of Leighton Ford. It inherited the tensions of Lausanne but did not resolve them when it articulated the aim of the movement as furthering “the total evangelization of the entire world by the year 2000. This strategic/pragmatic form of an open letter but received what Orlando Costas regarded as a “cool and disappointing” reaction.13

The 1982 consultation “Relationship Between Evangelism and Social Action” went some distance toward resolving the first of these conflicts, recognizing a threefold relationship of evangelism to social action as a consequence, a partner, and a bridge.14 Only in 1989, however, did the implications of how the “unreached” are defined reveal (at least for some delegates) the inadequacy of this formulation. The theological conclusions reached by the WCC at Melbourne, which animated Costas and Padilla in Pattaya, remained unaddressed.

Lausanne II: Manila

The Second International Congress on World Evangelization, held in 1989 in Manila, Philippines, and which issued the Manila Manifesto, brought into focus a number of ways in which the movement was evolving. Billy Graham’s involvement had lessened over the decade as he concentrated on his particular form of evangelism. While Leighton Ford administered the LCWE, John Stott emerged as an elder statesman of the movement, who was linked neither to the pragmatism (and defensiveness) of the American leadership nor to the apparent social radicalism of the Latin American and African theologians. The Manila conference also marked the first significant involvement of evangelicals associated with the charismatic movement and global Pentecostalism, albeit with no plenary discussion of their impact on evangelism. Rather, the conference was dominated (as the Pattaya conference had been) by strategic definitions of the unevangelized as “unreached people groups” living in the “10/40 window” and by the goal of evangelizing the entire world by the year 2000. This strategic/pragmatic approach to evangelism, the failure to recognize many sociopo-
political forces in understanding unreached peoples, and the lack of recognition for the ways that Pentecostalism and the charismatic movement were shaping evangelism and evangelical churches were symptomatic of a top-down approach to organizing that simultaneously alienated and marginalized evangelical leaders from the emerging Global South. Equally difficult for the movement was the subsequent reduction in financial support from the Billy Graham Evangelistic Association, plus what seemed to be Graham’s waning interest in the movement.

From the standpoint of many leaders of the Two-Thirds World, represented by Samuel Escobar, Lausanne II revealed significant forces pulling the Lausanne movement away from the holistic understanding of mission found in Lausanne I and toward uncritical attitudes toward imperialism, marketing strategy, and technology. Three different missiological trends emerged, according to Escobar. The first is a postimperial missiology coming from both continental Europe and Britain that interrogates both past and present mission practice in light of the demands of God’s reign for liberation and ecumenism. The second is what Escobar calls managerial missiology, associated with a false urgency, an uncritical reliance on technology, and the instrumental use both of the social sciences and of spiritual practices. The third is a critical missiology emerging in a variety of forms from Two-Thirds World theologians and church leaders who are particularly concerned with the poor and marginalized as agents of God’s mission rather than as merely recipients of evangelistic outreach.

The fissiparousness of the Lausanne movement as revealed in critiques of Lausanne II was a manifestation not only of long-unresolved conflicts but also of a rapidly changing world situation and emerging ways in which the evangelistic task was being understood quite apart from those identified by Escobar. After the 1989 WCC Conference on World Mission and Evangelism, in San Antonio, Texas, it appeared as if the theological differences, if not the sense of urgency, that had divided the evangelical and ecumenical movements had almost disappeared. The rapid breakup of the Soviet Union had rendered irrelevant the politics of American evangelism in the international realm. The U.S. culture wars of the 1990s and then the real wars following 9/11 increasingly isolated major concerns of American evangelicals from those of the rest of the world. Most important, a combination of theological, sociological, political, and economic analyses of unevangelized humanity would bring to light both new global concerns such as the environment and a wide variety of different ways to parse evangelistic concern. The 2004 Forum for World Evangelization (co-sponsored by the LCWE) identified thirty-one priority issues, many related to the social location and characteristics of the unevangelized. That the world was in need of the Gospel was readily affirmed. That humans could be understood in categories as simple as saved and unsaved, or as unreached peoples with distinctive cultures, seems to have appeared naive. Notably at this forum new leaders were installed for the LCWE, marking a transition that heralded the 2010 Cape Town congress.

Lausanne III: Cape Town

The Cape Town congress was substantially different from its predecessors because of the voice given to large numbers of leaders and delegates from the Two-Thirds World, as well as a structure that both invited these leaders into the plenary sessions and made room for them in so-called multiplex sessions covering nineteen different themes and topics. These included emerging challenges such as evangelism in oral cultures, mission populations in diaspora, and the emergent megacities of the world. While the final version of the Cape Town Commitment had yet to be issued at the time this article was written, the draft is notable for its recognition of the complexity of the human situations to which Christians are called to respond in love, and the comprehensiveness with which it speaks of the triune God, the Gospel of Christ, and the church. The reaffirmation of the Lausanne Covenant and Manila Manifesto with which it begins only highlights the extent to which at Cape Town the Lausanne movement had become, if not necessarily divided or even in tension, so varied that its constituent parts found no need to come into conflict. From a practical standpoint evangelical unity appears to have been replaced by the fostering of a wide variety of evangelistic partnerships, with the result that no agenda, strategy, or theological assessment of the world situation either predominates or is necessary in order to mobilize the churches to evangelize. It remains to be seen how and whether this rich tapestry clothes the spiritual unity that Billy Graham sought thirty-six years earlier.

Notes

Who provides financial assistance for native missionary training centers in China?

A. During the past 22 years Christian Aid Mission has contributed millions of dollars toward the establishment and operation of 146 Bible institutes and missionary training centers in Mainland China.

Who has trained and sent out more than 40,000 native missionaries to plant new churches within every province of Mainland China?

A. Indigenous Bible institutes, seminaries and missionary training centers.

Q. How is Christian Aid financed?

A. Christian Aid is supported entirely by freewill gifts and offerings from Bible-believing, missionary-minded Christians, churches and organizations.

Q. Do indigenous missions in other countries also need our financial help?

A. Christian Aid is in communication with more than 4000 indigenous missions, some based in almost every unevangelized country on earth. They have over 200,000 missionaries in need of support. All Christians who believe in Christ’s “Great Commission” are invited to join hands with Christian Aid in finding help for thousands of native missionaries who are now out on the fields of the world with no promise of regular financial support.

For more than 50 years Christian Aid has been sending financial help to indigenous evangelistic ministries based in unevangelized countries. Currently 796 ministries are being assisted in Asia, Africa, Latin America and Eastern Europe. They deploy over 80,000 native missionaries who are spreading the gospel of Christ among unreached people within more than 3000 different tribes and nations. Most are in countries where Americans are not allowed to go as missionaries.

Christian Aid Mission
P. O. Box 9037
Charlottesville, VA 22906
434-977-5650
www.christianaid.org

When you contact Christian Aid, ask for a free copy of CLAY IN THE POTTERS HAND, Dorothy Sun’s account of 20 years in Chinese prisons.
The Future of the Lausanne Movement

C. René Padilla

The figures related to the Third Lausanne Congress on World Evangelization, meeting in Cape Town, South Africa, from October 17 to 24, 2010, under the motto “God in Christ, reconciling the world to himself” (2 Cor. 5:19), are very impressive. Over 4,000 participants from 196 countries were present. In addition, over 650 GlobalLink sites in 91 countries were connected with the congress, and there were 100,000 unique visits from 185 countries. That means that many thousands of people all over the world were able to follow the main sessions via the Internet. Doug Birdsall, executive chair of the Lausanne movement, is probably right in claiming that Cape Town 2010 was “the most globally representative assembly of evangelicals in history.” Beyond doubt, this accomplishment was to a large extent the result of his extensive efforts to make it happen.

Equally impressive were the many practical arrangements for the congress. Aside from the difficult process of selecting the plenary speakers, the people to be in charge of the multiplexes (seminars) and the dialogue sessions, the interpreters, and the participants from each country, there were two tasks that must have entailed much work before the congress: the Lausanne Global Conversation, which enabled people around the world to comment and interact with one another by taking advantage of leading-edge technology, and the drafting of the first (theological) section of the Cape Town Commitment by the Lausanne Theology Working Group, led by Christopher Wright.

A Positive Evaluation of Lausanne III

The concrete results that a conference such as Lausanne III produces afterward in the life and mission of the church are the acid test of the conference’s value. The present evaluation of the conference in South Africa (written immediately following its conclusion) can therefore be regarded as only a very preliminary attempt to weigh its significance.

Each of the six full days of the program (with a free day on Thursday) had a specific theme.

- Monday, Truth: making the case for the truth of Christ in a pluralistic, globalized world.
- Tuesday, Reconciliation: building the peace of Christ in our divided and broken world.
- Wednesday, World faiths: bearing witness to the love of Christ with people of other faiths.
- Friday, Priorities: discerning the will of God for evangelization in our century.
- Saturday, Integrity: calling the church back to humility, integrity, and simplicity.
- Sunday, Partnership: partnership in the body of Christ toward a new global equilibrium.

Each of these core issues, described as “the greatest challenges to the church in the coming decade,” was the subject of Bible study and theological reflection held each morning. The biblical text used in the series entitled “Celebrating the Bible” was the Letter to the Ephesians. One of the most positive aspects of the program was the inductive study of the passage for the day in table groups of six people, which provided the members of each group an opportunity to learn from and to pray for one another, to develop new friendships, and to build partnerships for the future. The group Bible study was followed by an exposition of the passage from Ephesians selected for the day. Without minimizing the importance of music, drama, visual art, story, and multimedia presentations, a very high percentage of the participants felt that the time allowed for “Celebrating the Arts” could have been considerably reduced in order to allow more time for “Celebrating the Bible,” an activity that they appreciated very highly.

Special mention should be made of several of the testimonies given in morning plenary sessions by people whose life experience clearly illustrated the topic of the day. Who that was there can forget, for instance, the Palestinian woman and the Israeli young man who spoke together about the meaning of reconciliation in Christ across racial barriers? Or the North American missionary woman who spoke on witnessing to the love of Christ with people of other faiths and told how several Christians, including her own husband (a medical doctor), were assassinated by Muslims as they were returning from an isolated town where they had been rendering compassionate service in Afghanistan?

The practical implications of the morning Bible study and theological reflection were explored in depth in the daily elective multiplexes and dialogue sessions in the afternoon. To be sure, the most relevant debate over the various topics did not necessarily take place within the confines of the assigned time but also in informal conversation outside the official program. The fact remains, however, that much of the richest reflection on subjects related to present-day global problems took place in these afternoon sessions. Built around the principles of comprehension of the diversity of perspectives represented; contextualization of ideas, models, contacts, and materials; and commitment to articulate action plans, these interactive sessions will provide the basis for the second part of the Cape Town Commitment. The plan was to publish the whole two-part document with a study guide by December 2010.

Of the twenty-two multiplexes offered during the congress, three especially could be regarded as dealing with the most critical issues affecting life in the global South: globalization, the environmental crisis, and wealth and poverty. These three factors are closely interconnected, and because of their large impact on millions of people in the Majority World, they deserve far more attention than they have received so far from evangelical Christians.

Serious Flaws

According to the official definition of its mission, the Lausanne movement exists “to strengthen, inspire and equip the Church for world evangelization in our generation, and to exhort Christians in their duty to engage in issues of public and social concern.”
Close analysis of this wording reflects the dichotomy that influences a large segment of evangelicalism, especially in the West: the dichotomy between evangelism and social responsibility. Because of that dichotomy, closely connected with the dichotomy between the sacred and the secular, the Lausanne movement intends “to strengthen, inspire and equip the Church” with regards to the former, but simply “to exhort Christians” with regards to the latter. The implicit assumption is that the primary mission of the church is world evangelization conceived in terms of the oral delivery of the Gospel, while engagement in issues of public and social concern—the good works through which Christians fulfill their vocation as “light of the world” to the glory of God (Matt. 5:14–16)—are a secondary duty for which Christians do not need to be strengthened, inspired, or equipped but only exhorted.

In the Bible reading from Ephesians 2 used on Tuesday (the second day of the Congress), it was made clear, on the basis of the text, that Jesus Christ is our peace (v. 14), that he made our peace (v. 15), and that he preached peace (v. 17). In other words, being, doing, and proclaiming peace (shalom, fullness of life) were inseparable in him. The church is faithful to God’s purpose for it to the extent that it carries forward Jesus’ mission historically by embodying the Gospel in what it says, but also in what it is and what it does. The church’s integral mission is rooted in the mission of God in Jesus Christ, a mission that involves the whole person in community, the whole of God’s creation, and every aspect of life.

The Bible reading from Ephesians 3 on the following day placed in sharp relief the urgent need within the Lausanne movement to clarify theologically the content of the mission of God’s people. In contrast with what had been said on the previous day, the Bible expositor assigned stated that although the church is concerned about every form of human suffering, it is especially concerned about eternal suffering and consequently is called to give priority to the evangelization of the lost.

A serious flaw of Lausanne III was that it did not allow time for serious theological reflection on the commitment that God expects from his people in relation to his mission. Sadly, no time at all was allowed to discuss the rich theological content of the Cape Town Commitment, on which the Theology Working Group had labored for a whole year with the intention of circulating it at the beginning of the congress. Their document was not given out until the Friday night of the congress, and no official measures were taken to provide for the participants at least to write down their personal comments on it in response to specific questions circulated before the closing of the conference. According to the Lausanne executive committee there was no time for that! The negative posture taken by the organizers with regard to a recommendation by senior participants that was intended to ensure the ownership of the document by all the participants is not only inimical to the common ownership of this particular document, but it is also a sign that the Lausanne movement is still very far from attaining the sort of partnership without which it can hardly claim to be a global movement.

In contrast with the treatment accorded to the document produced by the Theology Working Group, a whole plenary session was dedicated on Wednesday to the strategy for the evangelization of the world in this generation (made in U.S.A.) on the basis of a chart of so-called unreached people groups prepared by the Lausanne Strategy Working Group. Their strategy chart reflected the obsession with numbers typical of the market mentality that characterizes a sector of evangelicalism in the United States. Besides, according to many of the people participating in the congress who have firsthand knowledge of the evangelistic needs in their respective countries, the chart of unreached groups failed to do justice to their situations. Curiously enough, no unreached groups were listed for the United States!

Another flaw of Lausanne III was that, as the Lausanne Interest Group on Reconciliation pointed out near the end of the congress, no official mention was ever made that this congress was taking place in a country that not long ago was under the grip of apartheid and is still deeply affected by socioeconomic injustice. In fact, it took place in the International Convention Centre, which was built on land reclaimed from the sea with rubbish and gravel brought from District Six. In 1950 this area was declared a white-only zone, and as a result about 60,000 black people were removed from it by force, and their homes were bulldozed to the ground. In spite of that fact, the congress organizers ignored the invitation made by the Group on Reconciliation to have Cape Town 2010 officially “reject the theological heresies which undergirded apartheid” and to “lament the socioeconomic suffering which is apartheid’s on-going legacy.” One wonders how serious the leaders of the Lausanne movement are in their commitment to the Lausanne Covenant, according to which “the message of salvation implies also a message of judgment upon every form of alienation, oppression and discrimination, and we should not be afraid to denounce evil and injustice wherever they exist” (para. 5).

**Ephesians 3 placed in sharp relief the urgent need within the Lausanne movement to clarify theologically the content of the mission of God’s people.**

**Partnership and the Lausanne Movement**

In the last few decades the center of gravity of Christianity has moved from the North and West to the South and East, a fact that is frequently acknowledged today by people interested in the life and mission of the church on a global scale. Nevertheless, Christian leaders in the North and West, especially in the United States, all too frequently continue to assume that they are in charge of designing the strategy for the evangelization of the whole world. As is stated in “Day Six—Partnership,” in the 125-page description of the Cape Town program given out to all congress participants, “The locus of organizational leadership, control of financial resources and strategic decision-making tends to remain with the north and the west.”

Sad to say, the biggest obstacle to implementing true partnership is the affluence of the North and West—the affluence that Jonathan Bonk in his insightful work *Missions and Money* (Orbis Books, 1991; rev. ed., 2006) has described as “a Western missionary problem.” If that is the case and if the Lausanne movement is to contribute meaningfully toward the fulfillment of the mission of God through his people, it is high time for the missionary force connected with this movement, including its strategists, to renounce money power and to make the incarnation, earthly ministry, and cross of Jesus the model for missionary life.
From the Lausanne Covenant to the Cape Town Commitment: A Theological Assessment

Robert J. Schreiter

The Third Lausanne Congress on World Evangelization convened in Cape Town, South Africa, in October 2010. It brought together over four thousand evangelical leaders, plus guests from other Christian traditions, to ponder where faithful Christians are called today in God’s mission. The Lausanne movement, inaugurated in Lausanne in 1974, has been one of the most important voices in Christian mission over the past three and a half decades, with its congresses, working groups, and forums. Given its importance, it would be worthwhile to trace how its theology has developed through the course of its three international congresses: at Lausanne (1974), Manila (1989), and now Cape Town (2010). Can changes be signaled or trends detected? As one observer asked, Is there movement in the Movement?

This article is an attempt to assess the directions of the theology of the Lausanne movement from the perspective of a nonevangelical: in this case, a Roman Catholic who has great sympathy and respect for so much of what evangelical mission has achieved but who is nonetheless willing, as needed, to cast a critical eye upon its developments. I did not participate in the Cape Town congress or in any of its predecessors, so my reading of the theological statements reflects more the final form of those statements rather than how they were produced. I am familiar, however, with a good number of the Lausanne Occasional Papers, a number of which have been influential in my own work.

This assessment is in four parts. The first looks at the theological significance of the stated genre of the three statements: as “covenant” (Lausanne), as “manifesto” (Manila), and as “commitment” (Cape Town). What might these choices of genre be saying about the theological self-understanding of those who produced these statements? The second and third parts consider, first, the theological understandings of mission, and then the world in which mission is undertaken. What do these theological “frames” tell us of the theological assumptions that have shaped and are shaping the movement? The final part examines a number of specific theological themes that appear in the three documents and that have developed (or disappeared) over the course of these congresses.

This is obviously an assessment in very broad strokes, given the space allotted. It is intended to track some of the larger or more salient developments in evangelical mission over these past three and a half decades. But in so doing, it is hoped that this study will contribute to a greater understanding of what directions evangelical mission is taking—at least from the perspective of an interested outsider.

Covenant—Manifesto—Commitment

What might the genre chosen for each of these documents tell us about the theological self-understanding of those who wrote them and, albeit obliquely, the dynamics of the congresses themselves? The fact that evangelical Christianity is a very diverse phenomenon—even as it holds firmly to certain biblical and theological tenets—makes any generalization at once hazardous and intriguing. Generalizations are hazardous because one could view evangelical Christianity as a monolith because of its shared convictions, overlooking its considerable diversity. But evangelical Christianity is also intriguing because of how it manages this very pluralism in light of its biblical faith. To use the phrase of the preamble to the Cape Town document, it seeks “breadth within boundaries.”

Second, these documents are consensus documents; that is, they were intended to give a shared expression to the outcome of meetings in which thousands of people were involved. Their consensus nature is most evident in the careful wording found at certain points to articulate central but sometimes contested issues, such as the Bible as the infallible word of God, the place of spiritual warfare, or the role of women in evangelism.

These two caveats about the diversity of those who gathered and the nature of their consensus documents are important to keep in mind as one reads what follows here. Not knowing the intricacies of the dynamics of the meetings themselves, as well as not having access to the contents of the drafts that preceded the final forms of these statements, can qualify or even nullify some of the conclusions made here. At the same time, how the documents get read by an interested outsider reminds us that texts take on a life of their own once they leave the hands of their authors.

But what of the genres themselves? For Lausanne, the choice was “covenant,” a word with deep biblical resonance, as well as being an important concept in Reformed theology. It should be remembered that this was the final document at the first of these congresses. Besides its biblical basis, the concept of covenant served another purpose as well: it marked the point where people from more than 150 nations, together for the first time, could make a common confession of their faith. Inasmuch as it was the final statement of a first gathering, “covenant” also held the biblical implication of a chosen people setting out on a journey together with their God (see Exodus 24). Such an idea of a covenanted people may well reveal the participants’ understanding of the theological significance of the event.

With covenant as the frame for Lausanne, we see that the document therefore speaks more to the participants (and, of course, to God) than to external publics. It is a document aimed at their self-understanding and self-motivation for mission. And like the covenants in the Hebrew Scriptures, it tends toward dichotomous language about what should and should not be believed or done. This preference for dichotomous language has a long history in evangelicalism, with its emphasis on personal conversion and total commitment to Jesus Christ. It also can function as a kind of shorthand or indicator to an in-group about its most deeply held tenets.

Robert J. Schreiter, C.P.P.S., Vatican II Professor of Theology, Catholic Theological Union, Chicago, has focused in recent years on reconciliation and peacebuilding as a mode of mission. He has coedited Peacebuilding: Catholic Theology, Ethics, and Praxis (Orbis Books, 2010). —rschreiter@ctu.edu
Manila produced a “manifesto.” It is not a biblical term, although at the time of the Manila meeting, Luke 4:16–20 was often referred to as the “Nazareth Manifesto” in theological circles. The Oxford English Dictionary defines “manifesto” as “a public proclamation of a group to explain its past actions and give its intentions for future action. The Manila Manifesto certainly does that. As such, it moves beyond the more in-group approach of Lausanne to an outward-oriented message. It begins with twenty-one “affirmations,” the last of which states that “God is calling the whole church to take the whole gospel to the whole world.” In its outward orientation, it bespeaks a group that has now consolidated itself and can speak more confidently to an external audience. While “manifesto” may not be a biblical term, the proclamatory nature of this genre has the resonance of preaching the Good News. Here the theological self-understanding is the discipleship embodied in the Great Commission of Matthew 28:19–20.

Cape Town produced a “commitment.” It is in two parts: a confession of faith and a commitment to action. A much more extensive document than its two predecessors, it moves away from the preference for dichotomous expression and public proclamation to a more essay-like mode. In so doing, it leaves a more propositional approach behind to embrace a more nuanced proclamation to a more essay-like mode. In so doing, it leaves a sense of being servants and witnesses to God’s plan and of being up of Christ’s body, and the glory of his name” (art. 1). A strong sense of being servants and witnesses to God’s plan and of being sent “into the world” comes through quite clearly here. The theme of God’s love for the world and our response in love frames the two previous documents, here John and Paul prevail. The theme of love echoes the Johannine writings in the New Testament, and reconciliation, the Pauline writings. Whereas Matthew and Luke provide distinctive frameworks for the two previous documents, here John and Paul prevail. The theme of God’s love for the world and our response in love frames the entire confession of faith. For Paul it is especially the image of cosmic reconciliation of all things in Christ (see Col. 1:15–20) that stands out. Indeed, the Cape Town document speaks of the “cosmic scope and truth” of Paul’s preaching and teaching of the Gospel (II.I.1).

The salience of reconciliation reflects a larger interest in reconciliation that developed across the Christian church in the 1990s and into the first decade of the new century. A 2004 Lausanne Occasional Paper (no. 51) was devoted to the topic, and it was the principal theme of the Conference on World Mission and Evangelism of the World Council of Churches held in Athens in 2005.

The second part of the Cape Town document addresses the various modalities of mission, with such themes as truth, peace, love, and the will of Christ. These are each put in the context of mission, such as living in a pluralist and globalized world, the problems of war and of poverty, other religions, challenges to evangelization today, and so on.

With its affirmation of the two preceding congresses, Cape Town brings together a more complete biblical basis for Christian mission. What is striking is how much more there is of a conscious theological basis for the entire document. The extensive use of John and Paul lends itself to a more comprehensive theology than did the selected quotations from Matthew and Luke. Moreover, this more comprehensive theology allows for a more nuanced engagement with the world.

Theological Understandings of Mission

What theologies of mission do these three documents reveal? Lausanne sees mission as participating in the “purpose of God,” who “has been calling out from the world a people for himself, and sending his people back into the world to be his servants and witnesses, for the extension of his kingdom, the building up of Christ’s body, and the glory of his name” (art. 1). A strong sense of being servants and witnesses to God’s plan and of being sent “into the world” comes through quite clearly here. The mode of carrying out this plan is by proclamation, but also by witness of life and “that kind of dialogue whose purpose is to listen sensitively in order to understand” (art. 4). This leads to “obedience to Christ, incorporation into his Church and responsible service in the world” (ibid.). The theology of mission here is quite straightforward: God has a plan for the world, to which we are called in order that it might be brought to completion. This conforms with the centrality of the Great Commission, that by going out, preaching, teaching, and baptizing, the world might be brought to Christ. Indeed, the Great Commission forms the theological basis for mission here.

The Manila Manifesto begins by reaffirming the Lausanne Covenant. In its twenty-one affirmations it sets out the task of mission in single-sentence form, building a narrative of creation, the fall, and the atonement, followed by distinct modes of action for mission (the role of other religions, the importance of pursuing justice and peace, spiritual warfare, etc.), ending with an affirmation of the whole church being called to bring the whole Gospel to the whole world. This final affirmation is anticipated in affirmations 7–20. Perhaps because the Manila Manifesto presumes what was said at Lausanne, it focuses more on the manifold issues of what is entailed in mission. Here one hears echoes of the Nazareth Manifesto of Luke 4, with a concern for justice and for the poor. This had come into widespread use in the 1980s in missiological circles as a theological motivation for mission alongside the Great Commission, so it is not surprising to see it included in the Manila document. The Nazarene Manifesto might be seen as the distinctive theological understanding of mission here. The emphasis on holism (the importance of the study of culture, the coupling of social action with traditional evangelism, inclusiveness) in preaching the whole Gospel to the whole world is evidence of an expanding view of mission that occurred in mainline Protestantism and Roman Catholicism at this time, albeit here with a distinctive evangelical accent.

Cape Town does not use propositions or affirmations in either its confession of faith or its commitment to action. The confession of faith includes a narrative of God’s action in the world, but it is all consciously framed by two theological concepts: love and reconciliation. The theme of love echoes the Johannine writings in the New Testament, and reconciliation, the Pauline writings. Whereas Matthew and Luke provide distinctive frameworks for the two previous documents, here John and Paul prevail. The theme of God’s love for the world and our response in love frames the entire confession of faith. For Paul it is especially the image of cosmic reconciliation of all things in Christ (see Col. 1:15–20) that stands out. Indeed, the Cape Town document speaks of the “cosmic scope and truth” of Paul’s preaching and teaching of the Gospel (II.I.1).

Mission and the World

What are the implications of such a more nuanced engagement with the world? In the Lausanne document, the church is seen as set over against the world. The quotations given above about Christians being called “out of the world” and then sent back “into the world” are evidence of this God-world and church-
world dichotomy. This “over against” stance flows from its interpretation of the fall of humankind in Genesis 3. Manila maintains something of this stance in its fourth affirmation but strikes a more positive view of the importance of engaging the world. Cape Town takes a different approach by framing the biblical narrative of God’s action in the world with the theme of love. It does not deny sinfulness by any means (see Preamble, “Unchanged Realities”), but its placing the emphasis on loving the world as God does is striking. We humans do not love sin, but we love the whole of creation and the world that exists within it.

The stance toward the world, especially as it is manifested in the Lausanne and Manila documents, is shaped by a Reformed theology of the fall of Adam and Eve that emphasizes the utter separation between God and the world because of human sin, and our helplessness before God. This theology was developed at the time of the Reformation in order to emphasize the overwhelming power of God’s justification of us in Jesus Christ and to stress that we are saved by faith and not by our own works. What is striking about the view of radical separation and human helplessness is that it says more about God’s power and mercy than it does about humanity and the world; that is, we see our world only as refracted through this affirmation of God’s action in Christ. Roman Catholics take a more measured position, believing that human nature is damaged but not totally destroyed by sin; God can be discerned in the world, and there is a natural law ordained by God that can be known with unaided human reason. This stands over against the “utter depravity of humankind” of the Synod of Dort and the belief that human-kind is, in its unredeemed condition, not capable of doing any good. It is this possibility of a “natural theology” against which Reformed theologian Karl Barth protested so strongly in his exchanges with Roman Catholic theologians.

The question I wish to raise here is this: Does Cape Town represent a fundamental shift in an evangelical theology of mission? Does its warm embrace of the world create a dissonance with its Reformed reading of the radical character of the fall of Adam and Eve that has been at the basis of its theology of mission? Its wanting to overcome any “sacred-secular divide” (II.1.3) could be read as a move away from traditional Reformed thinking about sin. To be sure, in the place where Cape Town mentions this phrase, it is concerned about separating the workplace from Christian life. But the divide between the sacred and the secular is also sustained by a sense of the utterfallenness of the world in light of God’s grace.

The Johannine writings, so central to Cape Town’s theological concept of love, also have an ambivalence about the “world.” The world is seen at once as utterly alienated from God but also the object of God’s great love (John 3:16). Perhaps that ambivalence, using Johannine texts, might have clarified this matter somewhat, at least from the point of the Scriptures. At any rate, the apparent dissonance between the Reformed theological anthropology, heretofore so prominent in evangelical missiology, and Cape Town’s reading of the world bears further thought and discussion.

**Specific Theological Themes**

The second and third parts of this article looked at some overarching theological frameworks that have shaped the three documents. In this final part we consider some individual theological themes that have appeared in the documents and also themes that have become increasingly muted. Some of these involve basic tenets of evangelical faith, whereas others involve the relative salience of issues within the contexts in which mission is being carried out.

*The Bible as the Word of God.* This is of course a fundamental article of faith for all Christians, but it has held a more specific meaning among evangelicals. Because of the disputes about its exact nature in the first half of the twentieth century, this article comes to be worded can reflect continuing tensions.

Article 2 of the Lausanne Covenant affirms “the divine inspiration, truthfulness and authority of both Old and New Testament Scriptures in their entirety as the only written word of God, without error in all that it affirms, and the only infallible rule of faith and practice.” Affirmation 2 of the Manila Manifesto states that “in the Scriptures of the Old and New Testaments God has given us an authoritative disclosure of his character and will, his redemptive acts and their meaning, and his mandate for mission.” Cape Town affirms “the whole Bible as the Word of God, inspired by God’s Spirit, spoken and written through human authors. We submit to it as supremely and uniquely authoritative” (I.6). It goes on to say that the Scriptures can “speak God’s truth in fresh ways to people in every culture.” There are no contradictions between these statements. But it is obvious that Cape Town wants to situate its evangelical belief within a pluralist, multireligious society.

*Christ and other religions.* As Christians come into closer social contact with people of other faiths, the relation of the unique and definitive salvation brought by Christ amid other religions has become an increasingly difficult point for all the churches. Both Lausanne and Manila reaffirm traditional doctrine here—although Manila goes further, affirming that “the religions which have arisen do sometimes contain elements of truth and beauty” (A.3). Cape Town does not deny this doctrine but circumvents the issue somewhat by placing its discussion under the challenge of pluralism and notes that, by and large, religions “seek to respect competing truth claims of other faiths and live alongside them” (II.1.2). It does not address the question of the truth of Christ and other religions directly. The document at this point seems more concerned with the ideology of postmodernism and its relativizing of all truth claims. Later, a whole section (II.111) is devoted to loving people of other faiths, mentioning especially the tolerance and respect owed them. Indeed, love is seen as the entry point for dealing with people of other faiths. In a related matter, the question of the relation of God’s covenant with the Jews and God’s salvific activity in Christ, treated explicitly at Manila (A.3), does not reappear at Cape Town.

*Spiritual warfare.* Spiritual warfare or combat has been a contentious topic in evangelicalism. Both Lausanne (art. 12) and Manila (affirmation 11 and B.5) address its necessity in evangelism. Cape Town mentions it twice (I.7.C and II.6.4) but in more oblique fashion. Does this represent the fading of a once-prominent point of contention?

*Human rights and religious freedom.* Lausanne took up the question of human rights and religious freedom in the context of persecution and imprisonment (art. 13), looking perhaps especially to the persecution of Christians for their beliefs. Manila explicitly mentions the abuse of human rights (A.4). Cape Town makes a careful statement about defending human rights, including the religious freedom of others (II.8.6). The statement affirms that defending the right to religious freedom of people of other faiths does not mean endorsing their faith by Christians, and it makes distinctions between proselytizing and evangelizing. Here no doubt the experience of Asian Christians played a role in these careful formulations.
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The arts and mission. The arts are not mentioned explicitly in the Lausanne Covenant, although it notes that cultures can be “rich in beauty and in goodness”—but “because [men and women] are fallen, all of [culture] is tainted with sin and some of it is demoniac” (art. 10). Cape Town, in contrast, devotes a whole section to the arts (II.1.5), which begins, “We possess the gift of creativity because we bear the image of God. Art in its many forms is an integral part of what we do as humans and can reflect something of the beauty and truth of God.” Here one can see the contrast of attitudes toward the world discussed above.

Many other themes could be explored, such as cooperation with other traditions within Christianity, abuses of evangelization (e.g., the gospel of prosperity), and the attention to specific issues and topics (such as persons with disabilities, human trafficking, care for creation, and many others). But these five stand out especially. From my perspective, what is particularly notable as theological “movement” in the Lausanne movement from Lausanne to Cape Town is its more comprehensive theology of mission, a potential inconsistency between its embrace of the world and a Reformed view of the fallenness of creation, and, above all, its willingness today to listen and consider the many voices within evangelical Christianity (and even beyond).

Theological Education in the Changing Context of World Christianity—an Unfinished Agenda

Dietrich Werner

The year 2010 saw the commemoration of 100 years of Christian mission since the World Missionary Conference held in Edinburgh in 1910, an event commonly regarded as key to the rise of the ecumenical movement in the twentieth century and even as an unparalleled turning point in the history of world Christianity. Edinburgh 1910 highlighted the strategic importance of any Christian mission, both past and future.3 Edinburgh 1910 called for massive improvement in the quality of training for missionaries. Commission V proposed rigorous enhancement of academic standards and the incorporation of language studies, the history of religions, the sociology of mission territories, and general principles of missionary work, an early foretaste of the contextualization debate of the later 1960s.

Early Beginnings in Edinburgh 1910

Two major commission reports from Edinburgh 1910 dealt with issues of education, namely, that of Commission III (“Education in Relation to the Christianisation of National Life”) and that of Commission V (“The Preparation of Missionaries”). Despite the limitations engendered by the colonial worldview of the outgoing nineteenth century, both reports contain ideas that remain significant and surprisingly current.2 Their relevance to theological education and missionary training can be summarized as follows:

• Edinburgh 1910 highlighted the strategic importance of theological education as an indispensable element of any Christian mission, both past and future.3
• Edinburgh 1910 attempted to develop a worldwide survey of the state of Christian education and theological education based on reports received from all regions, leading to Commission III’s 455-page report.4 Similar empirical research on recent developments in theological education would be welcome today.
• Edinburgh 1910 called for massive improvement in the quality of training for missionaries. Commission V proposed rigorous enhancement of academic standards and the incorporation of language studies, the history of religions, the sociology of mission territories, and general principles of missionary work, an early foretaste of the contextualization debate of the later 1960s.
• Intentionally moving beyond denominational lines in theological education, Edinburgh 1910 promoted the establishment of centralized mission colleges that would be jointly supported by various denominations and mission agencies, in contrast to existing regional denominational mission seminaries. Such central institutions for missionary preparation,5 open to missionaries of all Christian denominations, were foreseen for places such as Shanghai, Madras, Calcutta, Beirut, and Cairo. Visionary and revolutionary in their understanding of Christian education and of theological education in particular, such ideas provided a preview of the concept of ecumenical theological education and ecumenical learning that would be developed decades later.
• Edinburgh 1910 favored a deliberate move toward vernacular theological and Christian education.6

The missionary movement had thus voiced its desire for sound Christian education and quality theological education involving missionary and ecumenical cooperation long before the established churches were ready to consider this paradigm change in their own ministerial formation programs. Steps to address the pressing need for ecumenical learning and interdenominational cooperation in theological education first gained support in the missionary context. Edinburgh 1910 bequeathed to the international movement an obligation to place theological education as a priority in any sober mission strategy. In the words

Dietrich Werner is Director of the World Council of Churches Programme on Ecumenical Theological Education (ETE), Geneva, Switzerland. A missiologist, he has taught at the Missions Academy at the University of Hamburg and has published in the area of mission and ecumenism.

—Dietrich.Werner@wcc-coe.org
of Commission III, “The most important of all ends which missionary education ought to set itself to serve, is that of training those who are to be the spiritual leaders and teachers of their own nation.”

**Joint Action for Theological Education**

Implementation of the vision of Edinburgh 1910 was severely delayed by the two world wars and by the new world order that unfolded in the process of decolonization; but remarkably, passion for joint action in mission and theological education remained alive for decades, despite these setbacks. That deep commitment was renewed and found visible expression in the process that led to the creation of the Theological Education Fund (TEF) during the Accra Assembly of the International Missionary Council in 1958. TEF’s work was distinguished by three major programmatic concerns: for quality in theological education, ensured by a combination of intellectual rigor, spiritual maturity, and commitment; for authenticity, the result of a critical encounter with each cultural context in the design and purpose of theological education; and for creativity in theological education, which was understood as the promotion of new approaches through which the churches could act in obedience in mission.

TEF was a remarkable example of high-level international cooperation in funding and promoting indigenous institutions of theological education and of textbook programs for churches in the South. The particular interests of individual mission boards and churches were set aside in favor of joint action. Over its three mandate periods (1958–64, 1965–69, and 1970–77), TEF’s many achievements included:

- Support for local faculty development programs in all major regions.
- Strategic support for a number of crucial interdenominational “centers for advanced theological study in the Third World.”
- Development of advanced theological textbooks in regional languages. Many of these works were translations of Western theological books into Asian and African languages, an impressive collection of which can still be seen in World Council of Churches (WCC) archives.
- Formation of a limited number of regional associations of theological schools. The Association for Theological Education in South East Asia (ATESEA), for instance, was formed in 1957 in Singapore; its first executive directors, John R. Fleming and Kosuke Koyama (from 1968), worked closely with TEF.
- Launching by Shoki Coe (from Tainan Theological College and for fourteen years on the staff or director of TEF) of the debate on the contextualization of theology and theological education, which led to the emergence of liberation theologies in many churches and colleges in the Southern Hemisphere.
- Encouragement of alternative models of theological education, such as theological education by extension.
- Stimulation of debate about appropriate models of partnership in theological education so that theological education in the West/North could be properly geared to serve theological education in the South.

In a fascinating concluding report for the last meeting of the TEF committee, in Bromley in 1977, TEF director Coe stated that, in his evaluation, TEF had served as “an ecumenical symbol of (common) concern for the advancement of theological education in the Third World,” which was “motivated by an ‘ecumenical vision’ of mission which questioned the denominational approach of Modern Missions.” As a common working instrument, TEF had spent some 13 million dollars between 1958 and 1977, with more than one hundred donor agencies and mission boards participating. The copious archives of TEF and of the Program on Theological Education (PTE), located in the Ecumenical Center in Geneva, offer a rich material base for doctoral research projects on the history of theological education in Asia, Africa, and Latin America. Coe also emphasized, however, that equipping and qualifying theological education in the churches of the South in many aspects remained “an unfinished task,” particularly because TEF “as an ecumenical agency could not and should not try to cover everything which is the normal responsibility of the Schools and the Churches.” Coe’s concern for the future involvement of the WCC in theological education would prove prophetic: “Regionalization is a missiological necessity and welcomed practically everywhere, but its role, function, and its structures need careful mutual consultation, and it is my conviction that the effectiveness of the new PTE will depend on its ability to evolve this healthy relation between the regions and the PTE.”

The integration of TEF into the WCC and the formation of PTE in 1977 under its first director, Aharon Sabsezian, took place with the understanding of all parties of the WCC’s ongoing obligations to secure within the WCC’s own structures the continuity of this core program of the international missionary movement and to remain committed to bringing together key partners and agencies to collaborate in the advancement of theological education. It was recognized, however, that the forms of the program might change.

**The Standing of Theological Education Today**

Upon its integration into the WCC in 1977, TEF was renamed PTE. Since 1991 the program has continued under the title of Ecumenical Theological Education (ETE). Limitations of space do not permit going into detail here about the engagements and accomplishments of TEF/PTE/ETE during the latter decades of the twentieth century. But publication of the Atlas of Global Christianity, edited by Todd M. Johnson and Kenneth R. Ross, has provided data that corroborate the recognized southward shift of the center of gravity in Christianity. As in 1910, some of the key trends and figures form a backdrop that is vital for examining the state of theological education in the world today.

- While 66 percent of all Christians lived in Europe in 1910, by 2010 only 25.6 percent of the world’s Christians resided in Europe. By contrast, while fewer than 2 percent of all Christians lived in Africa in 1910, by 2010 this figure had skyrocketed to almost 22 percent. The Global North (defined as Europe and northern North America), home in 1910 to over 80 percent of all Christians, had declined to under 40 percent of the Christian total by 2010. Despite these shifts, the overall percentage of Christians in the world population has changed little, which Dana Robert noted in her opening address at Edinburgh 2010: “A century ago the participants at Edinburgh 1910 complained that only one-third of the world was Christian. Today we rejoice that one-third of the world are followers of Christ.”
- Seen in terms of the proportion of a regional population that is Christian, in Africa the shift becomes even more
obvious: while Africa was less than 10 percent Christian in 1910, by 2010 nearly 50 percent of its population was Christian, with sub-Saharan Africa well over 70 percent Christian.

• Although Christianity remains a minority religion in most Asian countries, the Christian population in Asia has increased overall from 2.4 percent in 1910 to 8.5 percent, or 292 million, today. A marked increase in the Christian population in Southeast Asia over the last hundred years (from 10.8 percent to 21.8 percent) is counteracted by a sharp decrease in Western Asia over the same period (from 22.9 percent to 5.7 percent). More specifically, Christianity in Asia is growing particularly in countries such as China, India, Nepal, and Cambodia.

• Extrapolation of these figures to 2050 suggests that Christianity will continue to grow in the Global South—particularly in western Africa, middle Africa, eastern Asia (China), and Southeast Asia—but will also sharply contract in the Global North (particularly in Europe).

The production of such detailed empirical data on the composition of and trends in world Christianity has not yet been replicated for theological education worldwide. The impact of these shifts in world Christianity in terms of the number and replication for theological education worldwide. The impact of these shifts in world Christianity in terms of the number and availability of theological colleges, faculties of religious studies, and Bible schools has yet to be determined. Neither the Atlas of Global Christianity nor the World Christian Database offers reliable data on this essential element of mission and education history.

Noteworthy

Announcing
Maryknoll Fathers and Brothers are celebrating their centennial this year with special events, including the symposium “Church in Mission: The Maryknoll Centennial Symposium,” to be held October 6–8 at Catholic Theological Union, Chicago. In addition to Maryknoll members, the program will include Gustavo Gutiérrez, O.P., University of Notre Dame; Robert J. Schreiter, C.P.P.S., Catholic Theological Union; Dana L. Robert, Boston University School of Theology, an IBMR contributing editor; Peter C. Phan, Georgetown University; and Francis Cardinal George, O.M.I., Archdiocese of Chicago. For details, go to www.maryknollsociety.org/centennial or e-mail Leo Shea, lshea@maryknoll.org.

Wycliffe International, Singapore, has a new name: Wycliffe Global Alliance, to reflect organizational changes already underway and to distinguish the Wycliffe umbrella organization from its member organizations worldwide. Until 2009 Wycliffe International administration was located in Dallas, Texas. Australian Kirk Franklin, WGA executive director, leads forty-five organizations whose personnel translate the Bible in ninety-eight countries. For details, go online to www.wycliffe.net.

The Andrew Walls Centre for African and Asian Christianity, Liverpool Hope University, will hold an international conference on the topic “Bible Translations and Human Dignity,” June 10–12, 2011, in Liverpool, U.K., to examine the “manifold relationships between various Bible translations and their impact on human dignity.” The conference was scheduled for this year because 2011 is the four hundredth anniversary of the King James Version of the Bible, also the forty-fifth anniversary of the Jerusalem Bible, states Daniel Jeyaraj, professor of world Christianity, director of the center, and an IBMR contributing editor. For additional information, contact him at jeyarad@hope.ac.uk.

Philip Jenkins, professor of humanities, Pennsylvania State University, and an IBMR contributing editor, will be the featured speaker at a conference June 11, 2011, on the theme “Globalization, Christian Faith, and Ministry.” The Theological Studies Focus of McMaster Divinity College, Hamilton, Ontario, will host the event. For details, see www.macdiv.ca/theology_conference/home/index.html.

The Society for Hindu-Christian Studies, publisher of the Journal of Hindu-Christian Studies, is seeking input for panel topics for its 2011 annual meeting, which will be held concurrently with that of the American Academy of Religion, November 19–22, in San Francisco. For information, go to www.hcstudies.org.

The annual Sino-Finnish Angel Academic Essay Prize encourages Chinese students and scholars to study the interaction of media and Christianity in China. Academic papers are being sought that highlight the influence of radio, television, the Internet, and other media on Christianity in contemporary China. Essay prize committee members include Paulos Huang (chair), director of the Center for Sino-West Comparative Studies, Jilin University, Changchun, China; Gao Shining, research associate, Institute of World Religions, Chinese Academy of Social Sciences, Beijing; and Li Xiangping, professor of religious studies and director of the Center for...
lack of preexisting comprehensive data for global developments in theological education, the group was able to present new surveys and empirical observations concerning developments in theological education on the world level. By drawing together the contributions of the WCC’s ETE program and Edinburgh 2010’s international study group on theological education, it became possible to make available a number of new publications and research papers. This material includes:

- A 100-page study report on theological education globally, “Challenges and Opportunities in Theological Education in the Twenty-first Century: Pointers for a New International Debate on Theological Education,” which was published in November 2009 and introduced during the session on theological education in Edinburgh, June 2010.
- The 800-page Handbook of Theological Education in World Christianity, which was released during the Edinburgh 2010 centenary conference.
- A report that will appear in the final Edinburgh 2010 centenary conference volume, covering the major issues raised during the two sessions at the conference devoted to theological education.
- A major publication on the future of African theological education that was developed after the November 2009 Stellenbosch conference on the future of theological education in Africa.
- A major resource book on women and mission in world Christianity, initiated by a project group in 2009 and due to be published in 2011.

The forthcoming conference volume for Edinburgh 2010 will consider the relevance of these publications and papers, as well as the issues mentioned below, for theological education in the twenty-first century. Overall, I see that we now face six specific challenges.

The challenge of unequal distribution. The absolute majority of resources for theological education—teaching staff, scholarship funds, theological libraries, and publications—is still located in the North. With the remarkable shift in the gravitational center of world Christianity, however, the major need and demand for theological education is in the Southern Hemisphere. In various regions of the world there is a tremendous gap between the available resources and programs for theological education and the surging growth of Christianity. The dramatic increase in demand by younger and dynamic populations in Asia and Africa for general higher education is reflected in growing demand for theological study programs. That demand has not been met by a similar increase in opportunities for theological education. In Nepal, for instance, where the number of Christians has grown from zero to 900,000 within the past half century, the training of pastors has not kept pace. Many pastors receive only a rudimentary five-month training program. It enables them to read the Bible and to pray, but courses at the bachelor of divinity level and above are simply not available. The Nepalese church displays...
enormous zeal to serve God, but its lack of well-trained pastors and theological educators is also enormous. Turning to southern Africa, we note that more than 50 percent of all southern African church leaders, including those of African Instituted Churches, lack a formal theological degree; degree programs are either inaccessible or unaffordable.

The world’s recent economic crisis has deeply affected theological colleges dependent on their endowment, as well as departments of theology or religious studies dependent on state funding. Even so, there is a widening gap between state-funded or endowment-supported theological colleges in the North and the smaller, highly vulnerable church-based theological colleges in the South. Where the monthly average salary is below US$30, it is difficult to find the means to purchase a typical theological book selling for US$60 or to pay the fees demanded by some commercial providers for access to electronic theological journals. Funding for scholarships and grants for higher studies is gravely deficient in almost all theological colleges of the South, and several churches in the South are having increasing difficulty in supporting their institutions of theological education. The predominant bilateralism and voluntarism in the donation of funds to support theological education in the Global South has weakened both international and centralized as well as regional structures designed to undergird the development of theological faculty in the South.

The challenge of cultural dominance. Edinburgh 1910’s plea that contextualized forms of theological education be developed in the Asian churches was in part answered in the twentieth century by the establishment and implementation of indigenous models of theological education and contextual theologies. Western patterns and theological concepts, however, continue to be exported throughout the Global South, with the result that the task set by Edinburgh 1910 has been only gradually and very incompletely fulfilled. Theological research and publications from Europe are present in African theological libraries, where theological research from Africa is to a great extent absent. Voices from Africa and Asia tell of a decline in commitment to contextualized theologies and of the publication of fewer Asian or African theological books. Instead, there is an increased tendency to create programs affiliated with American or other Western or Asian theological colleges that operate as branches in countries of the South. Some now speak of ambivalent trends toward Americanization or Koreanization of theological education in Asia and Africa. Western models and curricula for theological education have often been minted within a Constantinian or post-Constantinian church setting. When such practices are transferred without extensive adaptation into contexts in the South, where the setting is in most cases pre-Constantinian, the unresolved challenges for contextualization of theological education become obvious. The need for contextualized teaching materials and curricula is also made evident today in and through rapidly spreading evangelical and Pentecostal theological education. It can be a very revealing experience to visit theological libraries in smaller theological colleges in Asia or Africa and to notice what is available in terms of theological books written from indigenous perspectives.

The challenges of contextualization also hold true for centralized theological colleges in Asia or Africa that operate with English as the medium of instruction. Do they really serve the contextualization of the Gospel and of church ministries, or do they—unintentionally—rather serve to decontextualize and to Westernize theological reflection in Asian and African contexts? Do candidates who have benefited from programs offered by such colleges, often located in urbanized areas, with their many modes and opportunities for communication, feel motivated and equipped to go back to parishes in rural areas, where quite different needs are present? In looking around, one cannot but see the continuing urgent need for culturally and linguistically appropriate programs and resources for theological education. The plea of Edinburgh 1910 for theological literature and education programs to be made available in vernacular languages has been overshadowed by the historic development of English as the preeminent colonial language globally. Outside the realm of English it is still difficult to gain international recognition or to find opportunities for communicating indigenous theological knowledge.

The challenge of migration and pluralization. Contextualization of theological education is at stake, but transcontextuality and the diversification of theological education have also become issues in both Northern and Southern contexts. As the world shrinks and global migration brings different cultures, religions, and denominational identities from isolated pockets into close and vibrant neighborhoods, it has become imperative that theological education address multiple identities, cultural milieus, and social spheres all within a single context. For example, Malaysia must address thousands of Filipino and Chinese immigrants; African nations such as the Democratic Republic of Congo and South Africa are coping with thousands of migrants or refugees from war-torn neighboring states; American colleges are opening up to Hispanic and African-American communities as a result of decades of transnational and internal migration. According to the International Organization for Migration, the number of international migrants increased by 45 million between 1965 and 1990—an annual growth rate of about 2.1 percent, adding some 10 million migrants each year.28 The fundamental implications of global migration and increasingly diverse constituencies for programs of theological education have not yet been fully spelled out. And the need is not only for higher-degree programs but, more often, for informal and extension-like programs. If we compare the resources invested in residential and degree-oriented programs with the resources made available for informal and lay programs, we often encounter an imbalance. But in many churches there is a great need also for informal theological education for catechists, Bible women (itinerating Bible teachers), and lay preachers, as they bear the greatest burden for mission and evangelism today. Diversification of theological education could make available affordable and accessible courses for those who carry out these key tasks. Diversification has been a key feature of American theological colleges over the past decade. As Daniel Aleshire from the Association of Theological Schools (ATS) stated in his challenging address to the ATS/Commission on Accrediting biennial meeting in 2010: “The shifting center of gravity in global Christianity invites North American theological schools both to consider their contribution to a wider world and to embrace the intellectual contributions that the world brings to them.”29

The challenge of the disintegration and fragmentation of world Christianity. The most remarkable single trend in world Christianity today is that denominational fragmentation in the international and regional landscape of theological education networks and institutions is greater than ever before in the history of Christianity. The number of Christian denominations has climbed to astronomical figures unimaginable in 1910.30 This increase is due in particular to the growth of the so-called independent churches, from 1.5 percent of all Christians in 1910 to 16.1 percent in 2010.31
Let us take just the example of Africa, where the missionary enterprise led to the creation of predominantly ethnic churches, in which ethnic identities were aligned with denominational identities. There are about 2,600 ethnic groups in Africa. In many countries, such as Kenya, Nigeria, and the Democratic Republic of Congo, there are today thousands of Christian denominations. Kenya has 400 denominations, Angola 800. Often each major denominational family has its own theological college or Bible school and seeks to build up its own Christian university in an effort to strengthen its denominational identity. There are associations of theological schools that come together to form denominational world families: the ecumenical World Conference of Associations of Theological Institutions / ETE, the World Alliance for Pentecostal Theological Education, and the International Council for Evangelical Theological Education. Streams of financial support no longer feed into one global pool or into regional programs on the model of the TEF in the 1960s and 1970s but instead follow denominational and bilateral channels, thereby creating multiple parallel, and often rival, systems of theological education, accreditation, and degree-granting institutions.

Even recent splits within denominational families and widening gaps at denominational boundaries—the result of disagreement over biblical hermeneutics, the authority of biblical tradition, human sexuality, or women’s ordination—have to a significant extent been either caused or at least influenced by certain trends and shortcomings in organized systems of theological education. As a consequence of this isolation and fragmentation, theological schools in various contexts and of different denominational orientation lack both common quality standards and mutual recognition. In turn these deficiencies mean that positions adopted in light of requirements and challenges made by governments or secular accreditation bodies are weaker than might otherwise be the case.

The challenge of the long-term viability of theological institutions and associations of theological schools. The financial viability of theological education after the world’s financial meltdown is an issue not only within the United States but, to an even greater extent, in the South. The support, including financial support, given by churches to their institutions of theological education not only has not increased but has even eroded in several regions, a perennial problem in Asia in particular. Growing churches and struggling Christian communities are finding it increasingly difficult both to obtain well-trained ministers and pastors in sufficient number and to maintain their theological colleges financially. The struggles of churches, for example, in South Africa, to pay their pastors and ministers have led in turn to falling enrollment in ministerial formation programs. Although it might be argued that today, unlike one hundred years ago, theological education in the South is largely financed locally, many theological colleges in Asia and Africa continue to depend on external partners for support. Threats to the long-term stability of interdenominational, as well as some denominational, theological colleges because of the fragility of their financial support are topics widely discussed.

Several churches in the South have had to reduce or withdraw their support for interdenominational theological colleges. Other churches have been investigating whether their institutions could become part of Christian universities or whether formerly church-related theological colleges could be transformed into state-financed departments of the humanities in larger Christian universities. Such developments limit the influence of the churches and reduce their sense of ownership, and can also diminish the role of these institutions in ministerial formation. Sustaining a sense of ownership and vital interrelatedness between churches and institutions of theological education thus remains, as noted by the global study report on theological education, a constant and challenging task.

There are some positive signals from Regional Ecumenical Organizations (REOs; e.g., the All Africa Council of Churches [AACC], the Christian Conference of Asia [CCA], and the Latin American Council of Churches [CLAI]) of a growing concern for networking between associations of theological schools and, with the help of ETE, for the development of new models of regional cooperation in theological education. The AACC has installed an advisory commission for theological education, which has as its goal the revitalization of theological education and the creation of a major African theological education fund. (More broadly, to supply financial and moral support one could envision creation of an equivalent of the Foundation for Theological Education in South East Asia for the African continent.) The CCA has agreed to create an Asian Theological Education Fund and to work together with the Asian Forum on Theological Education. In Latin America CLAI has agreed to a Latin American Forum of Theological Education that brings together all major associations of theological schools in Latin America and will include building up a Latin American Theological Education Fund. But all these new developments are fragile, because often neither the financing nor the staffing of the REOs themselves are fully supported by their member churches. In this area we urgently need more international support, more visible ownership of theological education by churches, and more strategic networking between funding organizations and partners around the world.

The challenge of a new kind of secularism in educational politics. A last and often underestimated factor is the new positioning of theological education within political and university structures, a situation increasingly evident in several European and other contexts. Historically “theology” as an academic discipline belonged to the formative elements of medieval European universities, and for centuries theology could present itself as the “crown of all science.” Times have changed tremendously for post-Enlightenment and post-Christendom societies both in Europe and in several other regions; nowadays the plausibility and legitimacy of theology as a distinct, confessionally bound academic discipline within a secular university is questioned. State-funded universities are tending to move away from theological faculties and to give priority to departments of religious studies. Reports from Great Britain, Scandinavia, and Germany indicate a decline in the number of research projects and teaching positions in theology proper and a shift toward projects and positions in the field of religious studies.

At its meeting in Graz, Austria, in July 2010, the Third Consultation of Theological Faculties in Europe appealed for recognition of the validity and importance of theology within the European university context, stating, “The move to Religious Studies is in part a response to a decrease in student numbers, in part a reflection of an interest in the religious pluralism of Europe. However, the inevitable result is a decrease in the number of faculty in traditional theological disciplines. We recognize that Theology and Religious Studies can be complementary disciplines in a faculty.” The meeting’s final statement emphasized the “urgent need to make the case for the importance of theology in the context of universities in Europe. The case for theology taking its place amongst the humanities (and indeed the sciences) needs to be made by University teachers, church leaders and Christians with influence on the authorities. Reasons for the ongoing significance
of theology include the rich history of theology in the Universities from their birth, the growing importance of religion in European and world politics, and the postmodern critique of any claim to an ultimately non-confessional worldview.”

Conclusion

Though this article is only a preliminary and summary evaluation of the import the Edinburgh 2010 centenary conference had for theological education, it is appropriate to acknowledge the conference’s success in bringing together all the major streams of world Christianity and in enabling dialogue on key questions of Christian mission, including theological education. The Common Call issued at the close of the conference provides language for defining a broadly based common understanding of mission. Edinburgh 2010 was also successful as a study conference because of the commitment, under the leadership of Kirsteen Kim, of the nine international study groups. Materials assembled by the conference will hold significance for missiologists and experts in world Christianity for several generations to come.

The concluding report of the session on theological education rightly states that “the concern for Christian education, theological education, and ministerial formation, which has been a key task throughout the history of Christian mission from its very beginning, needs to be reaffirmed and identified as a strategic task of common action for all Christian churches in the twenty-first century.” But these words remain a passionate declaration, rather than a practical commitment, because Edinburgh 2010 lacked any mechanism for entering into cooperative action in international theological education. Failure to strategize toward new models of international and interdenominational cooperation was a weakness of the Edinburgh 2010 process. With only four main days of conference meetings and only two ninety-minute sessions on each of its nine study themes, Edinburgh 2010 not surprisingly had neither the structure nor the time to achieve the depth and sense of commitment engendered by Edinburgh 1910.

But perhaps the problems lie even deeper. Many would have liked to see a clearer follow-up strategy and real commitment to joint action on theological education worldwide; the sad fact that Edinburgh 2010 fell short of these expectations also reflects the enormous fragmentation of world Christianity, the weakening of the ecumenical spirit, and the loss of international solidarity in this key area of the Christian missionary task at the beginning of the twenty-first century.

Notes

1. This article is a shortened version of the first two parts of a public lecture delivered on October 5, 2010, at the Lutheran Theological Seminary at Philadelphia, on the occasion of the meeting of the board of the Foundation for Theological Education in South East Asia (FTESEA). A shorter version of this lecture was also delivered as the keynote address at the Senate of Serampore meeting at Clark Theological College, Nagaland, India, February 3, 2011. For the complete lecture, see www.oikoumene.org/en/news/news-management/eng/a/article/1634/promoting-theological-education.html.
7. Ibid., p. 89.
12. Shoki Coe, director’s report for the last TEF committee meeting, Bromley, July 1977, pp. 15–17, 10, TEF archives, box 35 (1977), WCC.
17. See www.senateofseramporecollege.edu.in.
21. The group, moderated by Dietrich Werner and Namsoon Kang, consisted of representatives from historical churches and their institutions of theological education and of evangelical organizations as well as Pentecostal educators.
22. See the articles in the International Review of Mission 98, no. 388 (April 2009), and Ministerial Formation, no. 110 (April 2008).
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Cross-Cultural Friendship in the Creation of Twentieth-Century World Christianity

Dana L. Robert

One of the memorable moments during the World Missionary Conference at Edinburgh in 1910 was the heartfelt cry of V. S. Azariah, a young, newly ordained Anglican from South India.1 In an evening address, Azariah identified racism and missionary paternalism as chief barriers to Christian life. Without all races working together, the full glory of Christ would not be realized. Only cross-racial friendships could reveal the image of the Lord. Speaking to the missionaries present, Azariah said, “Through all the ages to come the Indian Church will rise up in gratitude to attest the heroism and self-denying labours of the missionary body. You have given your goods to feed the poor. You have given your bodies to be burned. We also ask for love. Give us FRIENDS!”

The traditional reading of Azariah’s famous plea has focused on its judgmental and prophetic character: the struggle against racism and paternalism were major themes in twentieth-century ecumenical Protestant missions. But another interpretation of Azariah’s speech is to underscore its optimism and hope for change. Azariah believed in cross-cultural friendship because he knew its power firsthand. Although the twentieth-century mission movement has rightly been judged defective when set against the ideals it proclaimed, unless Azariah’s glass is seen as half full rather than half empty, it is impossible to understand how Christianity spread across cultures in the twentieth century.

One key that unlocks the history of missions from the 1910 World Missionary Conference to the mid-twentieth century is that of cross-cultural friendships. Christian community depends upon personal relationships, and missionary failures can be traced to

Dana L. Robert, a contributing editor, is the Truman Collins Professor of World Christianity and History of Mission at Boston University. Her most recent books are Christian Mission: How Christianity Became a World Religion (Wiley-Blackwell, 2009) and Joy to the World! Mission in the Age of Global Christianity (United Methodist Church, Women’s Division, 2010).

drobdar@bu.edu
their lack. Cross-cultural friendship is a hidden component of twentieth-century missions. Azariah’s plea “Give us FRIENDS!” was prophetic because, despite human limitations, friendship made possible Christian community.

This article examines the theme of cross-cultural friendship during the early to mid-twentieth century, a formative period for the growth of Christianity as a multicultural reality. “World friendship” emerged as a mission focus after World War I. Cross-cultural friendships deepened sympathy for multiple cultures and religious practices on the part of missionaries. In turn, their efforts to communicate the richness of Asian and African Christianity back to Western supporters furthered the goal of Christian solidarity across cultural differences. For its practitioners, friendship stood as a bold witness against the racism of the age of Western colonialism.

By mid-century, with the end of European colonialism, organizational trends like “partnership” and “partners in mission” replaced friendship as a suitable ethic for a postcolonial age. Among the questions to consider for further research is whether it is realistic to reemphasize “friendship” as a contemporary framework for relational mission in today’s globalized world.

**World Friendship as Cross-Cultural Discourse**

The 1910 Edinburgh Conference was a milestone in the swelling chorus of appeals for personal relationships as an alternative to the Western superiority complex that accompanied European colonialism. In preparatory papers, for example, missionary Robert Hume noted, “The first word of the Gospel is the word Brother, never the word Sinner, nor even the word Christ, as is sometimes imagined.” The youth movements that fed the missionary societies emphasized cross-cultural friendships through the founding of the World’s Student Christian Federation (WSCF) in 1895. The egalitarian vision of the younger generation was expressed in the international work of the Young Men’s Christian Association (YMCA) and its groundbreaking interracialism. The YMCA sent young Westerners to India and China with the express purpose of crossing cultural boundaries and training indigenous leaders. As a parachurch auxiliary to church missions rather than a church-centered mission, youth work was not restricted by colonial traditions such as large mission stations and British class structures. The YMCA introduced youth centers, organized sports, Bible studies, and related enterprises into Christian colleges and strategic cities throughout Asia.

In 1905 YMCA secretary Sherwood Eddy called a meeting of young men in Madras, India, from which was born the National Missionary Society, an indigenous Protestant interdenominational agency. V. S. Azariah became general secretary of the new society, which drew together the promising young Indian leaders of various denominations. Among them was K. T. Paul, soon to become organizing secretary. Despite the interracial origins of the new society, Paul, Azariah, and other Indian leaders never knew how they would be treated by the older missionaries. Stated Paul’s biographer, “Those were the days when many missionaries were sahibs and kept the Indian in his place.” The uncertainty over whether he would be invited to sit down in a missionary living room provoked Azariah’s remarks in Edinburgh. Another YMCA foreign secretary in India, Scottish missionary J. N. Farquhar, wrote, “We must therefore be most careful to treat every man with the supreme courtesy which Christ would show him. . . . It is also right and wise to seek the closest social relations possible. Christ’s example is here decisive.” When he criticized missionary racism in his speech at Edinburgh, Azariah was self-consciously representing the newer ideals of cross-cultural friendship as practiced in the YMCA. It is important to remember that the life task of the chairman of Edinburgh 1910, John R. Mott, was coordinating the expansion of global Christian youth movements. In 1912, as representative of the “Continuation Committee,” Mott traveled around the world to organize Christian councils. Everywhere he went, he mentored young men who were rising through the ranks of international Christian leadership. In the evenings he addressed groups of students. K. T. Paul accompanied Mott throughout India and, in 1916, became the first Indian national secretary of the YMCA. This post put him in charge of all the European and Indian leaders of Christian youth work. When the 250 YMCA secretaries met in conference in 1917, one of the British secretaries recalled, “The first thing that struck me was the complete absence of any racial sense. There were Indians of all hues, Britishers, Americans, Swiss and so on, and yet we met each other simply as men and brothers and never seemed to feel that we belonged to different races. . . . In India, with its distinct racial cleavages even in the Christian community, this was a remarkable and significant thing.”

World War I dealt a blow to the growing youth networks of Christian cross-cultural friendships. After the war, however, the determination to overcome racial and national divisions was so strong that it is not an overstatement to designate the 1920s the era of “world friendship.” Women’s missionary societies adopted it as a key rationale for their work, replacing the older maternalistic rationale “woman’s work for woman.” The WSCF started “European Student Relief” to raise money and assist homeless and poverty-stricken students. By 1922 traveling delegations of students were sent on “pilgrimages of friendship” around Europe, and later to Japan and Mexico.

When the Student Volunteer Movement met in 1923 in Indianapolis, Indiana, themes of Christian brotherhood, internationalism, and missionary service predominated. One of the most impressive speakers at the conference was C. Y. Cheng, honorary secretary of the National Christian Council of China. Cheng addressed the intense desire in China to learn about what made Western nations strong, and for youth to be educated. Cheng described the work of the Chinese Home Missionary Society, an indigenous agency supported by Chinese around the country. But the high point of Cheng’s speech to the Student Volunteers was when he described what kinds of foreign Christian workers were needed in China. While missionaries would be welcomed as disciples of Jesus, as big brothers, as yoke-fellows, and as seekers after truth, the most important quality of the missionary was as friend. Said Cheng, “Friend is a big word, especially as it appears in the eyes of the Oriental people. . . . He who comes to us with the spirit of a friend through and through will ultimately win our hearts. . . . We believe it is this friendship, which is another word for Christian love, which will solve many of our mission problems, and will lead the work to a more successful issue.”

The establishment of world friendship as a major mission priority in the 1920s was itself a cross-cultural and ecumenical effort that involved women’s mission societies, student leaders,
indigenous YMCA and Christian Council leaders, and missionaries. One reason for its broad appeal was its compatibility both with Christian values and with African and Asian ethical systems. As the words of Azariah, Paul, Farquhar, Cheng, and others show, the discourse of friendship could be embraced from the vantage point of multiple cultural backgrounds.

**Friendships as Bridges Across Cultures**

World friendship was powerful both as rhetoric and as ideal from 1910 forward. But the credibility of Christian fellowship rested on concrete, specific cross-cultural friendships between Westerners and indigenous Christians. Most interpersonal relationships are invisible to history, buried by the details of institution-building, conference reports, and political controversies. Their details must be teased out of the mass of memoirs and correspondence.

A good place to begin is with an extensive quotation from Edwin Smith, one of the greatest missionary ethnographers of the early twentieth century, Bible translator, and founder of the journal Africa. Smith was one of the first scholars to make sustained arguments for the importance of learning African languages and cultures, and for viewing African religions as vehicles of God’s grace. The following quotation concludes his book *The Golden Stool*, published in 1926 as a plea for deeper understanding of African cultures.

While these final words are being written there hangs before me in the place of honour in my study the enlarged photograph of Mungalo—one of my friends to whom I dedicate this book. He was an old chief of the Ba-ila at Kasenga . . . he remained pagan to the end yet if ever two men loved each other they were Mungalo and myself. In a land where the term *mulonga* (“friend”) is sacred, he and I were “friends.” Nobody ever spoke to me of Mungalo by name: it was always “thy friend.” I never spoke of him by name: it was always “my friend,” and everybody understood. I can hear even now his ringing tones as he announced himself outside my door by calling me: *Mulongwangu!* (“my friend”); and can see his rugged countenance lighten as he welcomed me to his home with the same word: *Mulongwangu!* Heaven itself will be something less than heaven if I do not hear that greeting—*Mulongwangu!*—when I enter the pearly gates. We spent long hours together, whether in his hut, or in my study, or out in the open. He was a rare companion—the best raconteur I ever knew. We talked freely and frankly, discussing all things on earth and in heaven, so far as our limited experience would allow. Pagan as he was, I rarely have known a man of finer reverence. He was deeply religious. Through the window of Mungalo’s soul thrown open so unreservedly to me, I saw the African in all his weakness and strength: a man of like passions with ourselves, capable, as we are, of depths of infamy and of altitudes of nobility. Anyone who has enjoyed the intimate friendship of one African can never think meanly of the race. They have a genius for friendship; they excel in loyalty. No people perhaps are more capable of a deep and constant fidelity to those whom they love—for their sake they will go through fire and water and brave a thousand deaths.

Edwin Smith’s praise for his friend Mungalo provides a glimpse of the understanding of indigenous culture achieved by exemplary missionary partners. Smith pointed out that the secret to respecting the humanity and gifts of African races and cultures was friendship with a particular African, and that a non-Christian. Smith’s life witness in a context of colonialism unveiled the role of friendship as broker for cross-cultural sympathy and understanding.

A very different Africa missionary from Edwin Smith was Godfrey Callaway, for fifty years a High Church Anglican celibate among the Xhosa in Transkei. While Callaway’s voluminous writings evince the romantic paternalism of his social class, they also reflect decades of experiencing and defending Xhosa culture through rich relationships with native priests and church members, and of presenting African Christians as bridges “of mutual understanding and respect” between blacks and whites. In 1926 Callaway published *The Fellowship of the Veld*, a collection of essays about African notions of fellowship. Callaway was enthralled by perceived similarities between monastic life and the African communalism he experienced, both of which implicitly critiqued modern Western civilization. Callaway’s idealized descriptions of African fellowship with nature, neighbor, and family were for him the models of church life. He was one of the first to explore the concept of *ubuntu*, a Xhosa word he translated as the dignity of human personhood that must be respected as a gift from God. The sense of neighborliness, of care for others, was the essence of both *ubuntu* and of the body of Christ. Toward the end of the book, Callaway described the final days of Ellen Mlahlela, a member of his church choir. As she sat in the hospital—a place of fear and unfamiliarity for most—Ellen became an interpreter of friendship as she mediated between nurses and patients, and between English speakers and Xhosa speakers. For Callaway, African *ubuntu* and the ethics of Jesus converged into “friendship,” a sign of hope for the future of the church.

For early twentieth-century missionaries like Edwin Smith and Godfrey Callaway, friendships with Africans narrated their journeys of self-discovery. Appreciation for other cultures and religions accompanied the deepening spiral of their cross-cultural relationships. These interwoven themes were also prominent in the autobiography of American Methodist Fletcher S. Brockman, *I Discover the Orient*, published in 1935. Brockman recounted how he began his twenty-five years of mission work among Chinese students while prejudiced against Chinese religions and culture as forms of heathenism. Through a series of “intimate” relationships with Chinese friends, he renounced such views. Just as Callaway came to see his own religious life reflected in African *ubuntu*, so Brockman came to see his own family ethical code illumined by Confucianism’s focus on ethical relationships. After surviving the Boxer Rebellion of 1900, Brockman attended a conference in which Chinese Christians testified to the faithful witness of Christians under torture by the Boxers. One of his associates in youth work described the murder of his pastor father, mother, and sister in a rural village. Rather than return to the university, Chen Wei-ping announced, “I must go to serve the people in that village. I must call together those who killed my father, mother, and sister. I must tell them that I love them and have come to serve them in the place of my father. I must go there.” Hearing this testimony was a turning point for Brockman, as he came to see the apologetic for Christian missions not through doctrine but through the lives of Chinese Christians themselves.

As thousands of Chinese students poured into Japan to learn the ways of modernization, Brockman witnessed Japanese and Chinese youth leaders using Christianity as a way to unite across ethnic and political differences. In his own work among Chinese students, Brockman relied on close relationships with Chinese partners, including C. T. Wang (Wang Zhengting), for whom he raised a four-year scholarship to study in the United States. Other close friends included his college friend and fellow Southern Methodist Korean leader Yun Chi-ho, and Charlie Soong, the father of Mrs. Chiang Kai-shek and Mrs. Sun Yat-sen. Through his YMCA work, Brockman mentored Jimmy Yen (Yan Yangchu), who conducted the first successful mass literacy campaign among Chinese peasants after World War I. Ultimately Brockman came
to believe that the biblical position was not to root out China’s Confucian heritage but to graft Christianity into it. “The Bible had showed me unmistakably the real mission of Christianity to China: it must save the best in her civilization . . . it must erect on these foundations the Kingdom of Christ, the only kind of social entity that can save the world.”

Another moving missionary autobiography that focuses on the importance of embracing friendship as a path to social progress is that of Presbyterian John Leighton Stuart, founding president of Yenching University in 1919. Influenced by the example of Fletcher Brockman and other youth workers, Stuart insisted on Chinese and foreign equality in the founding and running of the university. Unlike most mission institutions of the day, Yenching workers of all nationalities lived side by side in identical houses. Stuart cultivated close friendships with Chinese Christians, who stood by him in challenging situations such as the Japanese occupation and his own imprisonment during the Second World War. Stuart recognized that “the best security in China lies in personal relationships” and that Chinese “civilization, moral philosophy and ethical standards are founded on human relationships.”

In 1946 Stuart became the last U.S. ambassador to China before relations broke down between the countries. Reflecting on the Communist sweep over China and its devastating impact on Christian life, he retained hope for the future based on the strength of personal friendships between Chinese and Americans. He attributed his deep understanding of Chinese people to his thirty-year relationship with former Yenching student Philip Fugh. After suffering a stroke, Stuart lived for the last decade of his life, until his death in 1962, with the Fugh family and was cared for by his loyal Chinese friend. In 2008, after decades of effort against Communist opposition, Fugh’s son finally succeeded in having Stuart’s ashes returned to his birthplace in Hangzhou.

Some of the strongest documentary evidence of early twentieth-century respect and friendship between missionaries and indigenous Christian leaders is sensitive biographies written by the missionary partners. These biographies differ from the traditional missionary vignette of the so-called native Christian by their full treatment, careful biographical reconstruction, and copious quotations that gave voice to the subject. In 1929 Edwin Smith opened his biography of Ghanian educational leader J. E. K. Aggrey with the words, “I was convinced . . . that the remarkable story of my friend’s life should be told to the world, chiefly because of what he was in himself and also because of the light it throws upon problems which vex our minds in these days.” The book contains tributes from black and white friends in illustration of Aggrey’s parable of the piano keys: “You can play a tune of sorts on the white keys, and you can play a tune of sorts on the black keys, but for harmony you must use both the black and the white.”

H. A. Popley’s biography of K. T. Paul, published in 1938, begins with a moving tribute to their twenty-three-year friendship and the close affection between them. Popley sensitively portrays the ambiguity of cross-cultural friendship in Paul’s loyalties—torn between his Indian nationalist aspirations and his British friends.

What these and other biographies reveal is how missionaries and indigenous Christians shared a cross-cultural vision of the kingdom of God grounded in friendship. Though in lesser number than missionary biographers, Asian and Latin American Christians also paid tribute to their missionary partners by writing about them. Mexican-American mission leader and ecumenist Alberto Rembao, for example, had his life saved by a missionary who smuggled him across the border after the failed Mexican revolution of 1910–11, and then he was educated with mission support. He wrote a biography of another missionary, Alfred Clarence Wright, published as Horsemans of the Lord (1951). Wright educated many Mexican revolutionaries at his Colegio Internacional, founded in 1901 in Guadalajara. Rembao remembered the solidarity of the Wrights with the Mexican people during their struggles, and he filled his brief biography with Mexican testimonies to how the Wrights nurtured three generations of Mexican evangelicals. Another moving tribute to a missionary friend was A Journey of a Thousand Miles (1979), by Osaka YMCA secretary Tsutae Nara, about Presbyterian missionary John D. Hayes during the Second World War. Together Nara and Hayes attempted to preserve peace and create reconciliation among races in occupied China.

Lest the motif of world friendship be seen as limited to Anglo-American missionaries, it is important to mention how German mission theorists in the same period underscored the importance of personal relationships as key to the success of German missions. German financial resources were typically inferior to those of their British counterparts, and German missions lacked the extensive institutional infrastructure of schools and hospitals that characterized Anglo missions. In contrast, German missionaries prided themselves on their closeness to the people, often described as paternalism, or fatherlike relationship between the missionary and the people. The Lutheran director of the Berlin Mission, Siegfried Knak, thus described the close affection Christians, pagans, and Muslims held for the Berlin Mission in Tanzania, despite being outnumbered by Roman Catholic missionaries with superior resources:

The riddle is solved when one learns that the work there was begun by a missionary who was himself the son of a missionary in Africa and who had unusual linguistic gifts. He spoke their language like one of themselves, adapted himself to their customs, gave new life to some of their half-forgotten tunes by setting them to Christian words, and more than once concluded a “blood-brotherhood,” the most solemn bond that the Africans there recognize, with important chiefs. At the sound of his native name “Mwakikato” every eye would light up with joy even fifteen years later when I visited that area. Paul aroused just such a deep love among the Galatians, so that they would have been willing to pluck out an eye if it would help him. This early Christian relationship of tender love between spiritual father and his spiritual children has been a special grace of God vouchsafed to the German missions.

Although paternalism lacked the equality assumed by modern ideals of friendship, the incarnational pattern of adaptation to local lifeways was a relational form of mission practiced as mission policy by many German missionaries in the early twentieth century.

Giving voices to the voiceless

One of the least appreciated components of twentieth-century world Christianity was the sustained effort of missionaries to give voices to their non-Western partners and to promote their concerns before Western audiences. Postcolonial scholars have condemned attempts by Westerners to represent the views of others by raising objections to “Orientalism” and asking whether the “subaltern” can really speak. If a Westerner is the one who names, describes, or translates the words of others, can indigenous voices be truly heard, or are they just reflections of the Westerners’ self-identity? If these questions are refracted through the lens of cross-cultural friendship, it becomes apparent that by the
1920s some missionaries saw friendship as a way to empower indigenous partners and persons marginalized by colonialism. Although missionaries were not free of self-interest, the hidden history of cross-cultural relationships nevertheless reveals growing momentum toward the construction of Christianity as a multicultural world religion. Friendships between Western missionaries and persons of other cultures cannot be dismissed out of hand as a form of colonial exploitation. In contrast to popular missionary literature that has used the missionized as an object for its own purposes of fund-raising or scholarly theorizing, the post–World War I missionary ethic of friendship sometimes created investment in the “other” to the point of extreme self-sacrifice.

The effort of Congregationalist Frank Laubach to bring literacy to the world’s “silent billion” stands as a metaphor for the social impact of empowering the voiceless. Laubach was well known as the founder of the world literacy movement. By the time he died in 1970, he had introduced his “each one teach one” and keyword method into 103 countries and 313 languages. His passion to teach the illiterate billion people of the world grew from his deep mystical faith and commitment to “abundant life” for all. He felt called to the Muslim Moros in Mindanao but believed himself unable to reach this hostile population. In despair, he heard God telling him that his own sense of racial superiority was blocking his ministry and that he needed to love the Moros as God loved them. Laubach then began studying the Qur’an and the Moro language and culture. In his attempt to understand Maranao, he put the language into Romanized script and developed a method of teaching basic phonetic syllables through identification of key words. This work took place over many months of experimentation. By 1932 Laubach and his team were producing 3,000 newly literate adults a month. His method spread throughout the Philippines and beyond. In 1935 he departed for his first world tour to spread his literacy method.

Laubach shared the importance of friendship in the development of his method in a student address and radio interview he gave during his first world tour. He told his listeners that the only way to be in mission was to follow Jesus into the neediest places and to “let human need break your heart.” The years spent among the Muslim Moros teaching them to read created deep friendships. When mission money to pay literacy teachers dried up, one local chief came up with the idea that each learner should commit himself to teach others. When the Laubachs left the Moros to go abroad, Frank recalled,

Four truckloads of Moro priests and datos and sultans followed us to the sea coast. They crowded the deck. After they had made speeches awhile, they selected the chief imam to pray. Very reverently they held out their hands as they prayed that this American friend whom they had helped to make the easiest method of teaching in the world should have the blessing of Allah as he started across the world teaching the MORO method to all the illiterate nations of the world. They all wanted to go with me! As they kissed me good bye with their Arab whiskers, many of them wept as they said, “We will pray for you in every mosque in Lanao.” Then they bowed reverently as our Christian church members prayed and sang, “God be with you till we meet again.”

Around the world, missionaries and indigenous workers gathered to learn the method Laubach had developed in close relationship with the Moros. His correspondence and newsletters showed how his mystical unity with God and love for the Moros launched a wide network of passionate workers for worldwide literacy. Laubach considered his literacy movement a form of empowerment and counterwitness against racism. He warned prospective missionaries that racial exclusivism by Westerners created a burden of hypocrisy that undercut the spread of the Gospel.

Literacy campaigns are only one example of the important ways that North American missionaries worked cooperatively with indigenous partners to give them voice. By the 1930s Western mission presses were sponsoring increasing numbers of publications written by non-Western Christians. The U.S. women’s missionary movement produced study books written by Japanese and Chinese women. In its first fifty years the Committee on Christian Literature to Nonwestern Women and Children published twenty-seven magazines in different languages. With the founding of the Federal Council of Churches’ Friendship Press in the 1920s, books about and by Asian Christian leaders were mainstreamed into Western popular consciousness. Production of Christian literature by and for indigenous Christians facilitated cross-cultural communication, made Western audiences aware of the important contributions of non-Western Christians, and created Christian understanding across cultural divides. Some missionaries lived out their missionary vocations through devoting their lives to assisting non-Western friends to reach a Western audience. These missionaries saw themselves as bridges between cultures and as advocates of international concerns to a nationalistic American constituency.

One of the most important examples of symbiotic friendship across cultures occurred between Japanese social leader Toyohiko Kagawa and the family of Henry and Genevieve Topping, American Baptist missionaries to Japan. Born of a businessman and his concubine and orphaned as a child, Kagawa became a Christian. While studying theology in Kobe, he moved into the slums and committed his life to work among the poor and laboring classes. He advocated for economic cooperatives as a counter to the devastation caused in rural areas by both capitalism and Communism, and he was a prominent voice for peace and international unity before World War II. He was arrested for labor activism and peace work. During the late 1920s he founded the “Kingdom of God” movement, including evangelism, education, and economic cooperatives, to promote the way of Jesus as an international solution to conflict among peoples. Kagawa often stated that the main purpose of missions was to make friends. To that end, he partnered with different missionaries and Christian community organizers who supported him. In 1932 Baptist missionary William Axling published a biography of Kagawa that propelled him into the public eye.

But it was his friendship with the Topping family that kept Kagawa at the forefront of Western attention for decades, helped support his family, and brokered the translation and publication of many of his 150 books in English. Henry and Genevieve Topping went as Baptist missionaries to Japan in 1895. Genevieve founded some of the first kindergartens in Tokyo and closely mentored Japanese women in early childhood education—at that time a groundbreaking field. The Toppings worked in northern Japan and saw their lifework as training Japanese Christian leaders. Japanese men and women they mentored became the heads of Christian schools, kindergartens, and social settlements. The Toppings’ commitment to social settlements, peace, and internationalism overlapped with that of Kagawa. They edited and published Kagawa’s English-language magazine, Friends of Jesus. Their son Willard used Kagawa’s methods in training rural leaders.

As Kagawa struggled to support his family while working in the slums, Genevieve Topping in 1933 began producing and...
sitting an annual Kagawa calendar that showcased his sayings and promoted his principles of economic cooperatives and world fellowship. By the late 1930s the Toppings were distributing 30,000 Kagawa calendars a year. The proceeds paid Kagawa and provided funds for his social work in Japan.\(^{33}\) Kagawa’s internationalist stance was considered treasonous amid a context of Japanese militarism. The calendar month of September 1939 quoted him as saying:

The soul transcends national boundaries.
The soul takes no note of color or race.
The soul is an internationalist.\(^{34}\)

When he was arrested again the next year, the Japanese government used the Kagawa calendars as evidence against him.

Kagawa’s most important partner was the Topping daughter Helen, a YWCA secretary in Japan when Kagawa asked her to work for him. She decided that God was calling her to devote her life to Kagawa’s service. In 1925 she became his “translator, editor, publisher, and organizer.”\(^{35}\) By the late 1930s her parents were supporting her sacrificial work by giving her their entire old-age pension.\(^{36}\) Helen translated Kagawa’s works into English, edited them, and arranged for publication. In 1935-36 she planned and arranged an eight-month speaking tour for him through North America, during which he spoke up to eight times a day in over 200 North American cities. This triumphant tour resulted in the organization of a Kagawa National Committee to spread his ideas in the United States. After Kagawa’s arrest by the military government, the Toppings and other Japan missionaries supported his Japanese fellow workers as long as they could. In their eighties, against all odds the Toppings kept the Kagawa Fellowship House going during the war. Helen Topping continued her close relationship with Kagawa by bringing his message to twenty-four different conscientious objector camps, and she taught Japanese interned by the United States. After his death in 1960 she continued to raise money for his ideas and projects.\(^{37}\)

While the dedication of the Topping family to Toyohiko Kagawa was unusual, it was not an isolated case of missionary partnership with indigenous friends during the 1920s through the 1950s. For example, Gandhi had close friendships with several missionaries who supported and publicized his work, including A. W. Baker, E. Stanley and Mabel Jones, Fred and Welthy Fisher, and especially C. F. Andrews. Prominent Chinese medical doctor Shi Meiyu (Mary Stone) partnered with missionary Jennie Hughes for many decades.\(^{38}\) In each of these exemplary cases, the missionary friends saw their role as a long-term, even lifetime, commitment. It involved learning the language and embracing the culture of the indigenous partner. Friendship included helping to communicate the ideals, needs, and values of their non-Western companions to a Western audience, and vice versa. The higher purpose of these collaborative friendships was to counteract the racism and superiority complex of Westerners toward persons of other cultures and faiths, thereby standing together in solidarity as witnesses to the kingdom of God.

From Friendship to Partnership

The Second World War hastened the dissolution of European colonialism. Ecclesial decolonization accompanied the demise of European empires and the independence of new states in Africa and Asia. The powerful colonial-era witness of cross-cultural friendships was not an adequate symbol for the new age. Personal friendship was no longer a compelling witness against racism during an era characterized by revolutionary theologies, militant nationalisms, and Marxist critique of Western socioeconomic models. Nor was it advantageous for leading non-Western Christians to stress their close relationships with Western friends or sponsors. The victory of Communism pushed missionaries out of China, and being friends with a missionary became dangerous for Chinese Christians. In an age of revolutionary nationalism, indigenous Christians who had exhibited strong international ties were suspected of lacking patriotism, and some of the leading internationalists in East Asia were accused of treason.

The missionary movement adjusted to the end of colonialism by embracing the idea of partnership as the postcolonial model for cross-cultural relationships. During the 1947 meeting of the International Missionary Council, in Whitby, Ontario (the first international ecumenical meeting after the war), “partnership in obedience” was a central theme. The founding of the World Council of Churches (WCC) in 1948 created a formal framework in which interchurch relationships could take place. During the 1950s and 1960s older mainline denominations transferred assets and projects to their overseas “partners.” The evolving meaning of partnership was also a source of dispute, as Western mission boards seemed to prefer the creation of global denominational fellowships as a framework for partnership, while a number of non-Western leaders preferred regional or national approaches over the denominational.\(^{39}\) Western mission theorists such as Max Warren of the Church Missionary Society, facing decolonization in the older mission fields, stressed more modest goals such as that of “Christian presence” over the older category of friendship. The postcolonial missionary needed to focus on listening and being present, rather than running the show or acting as spokesperson for Asians and Africans.

As initially practiced, the idea of partnership was more corporate and structured and less intimate than that of friendship.\(^{40}\) Colonial guilt and pressure for reparations turned ideals of partnership into development projects that often lacked the personal and faith commitments of the friendship ideal. Ecumenical church leaders in Europe, Latin America, Africa, and Asia declared that the age of the foreign missionary was over. During the tumultuous 1960s and 1970s, Azariah’s cry “give us friends!” was replaced by “missionary, go home!” Ironically, while mainline mission boards were typically ahead of their grassroots constituencies in understanding the positive dimensions of structural transformation, the very concept of the missionary received radical critique as an essentially imperialist enterprise. Western mainline missionaries in the 1960s found themselves newly unpopular with their home constituencies because they were painted either as old-fashioned church colonialists or as collaborators with radical leftist social causes.

Yet behind the scenes, amid revolutionary changes, cross-cultural friendships quietly continued to shape the unfolding story of world Christianity. Some of the most powerful stories of cross-cultural missionary friendships during this period are only now being told. A case in point is the relationship between India missionary Lesslie Newbigin and Sri Lankan D. T. Niles, two of the most important leaders of ecumenical Christianity in the 1950s and 1960s. In 1947 Presbyterian Newbigin was elected one of the first bishops of the Church of South India. In 1959 he became head of the International Missionary Council (IMC) and oversaw its integration into the WCC. Methodist D. T. Niles was general secretary of the Ceylon Council of Churches during the 1940s, and then secretary of evangelism of the WCC during the 1950s. He was founding general secretary of the East Asia Christian Conference.
The careers of Newbigin and Niles intertwined. They worked together extensively in the affairs of the WCC and of churches in South Asia, and they shared theological perspectives on the issues of the day, even developing their ideas in dialogue with each other. Together they shaped the 1961 WCC meeting at New Delhi. While Newbigin was head of the IMC, he commissioned Niles’s book *Upon the Earth*, published in 1962 as the first major ecumenical mission book by an Asian theologian. Then in 1965 Newbigin was asked to return to the Church of South India as bishop of Madras. Because of his commitment to cultivating indigenous leadership, he hesitated to do so. But Niles insisted that he take the position, and so Newbigin agreed and served as bishop until he retired in 1974. The friendship between Newbigin and Niles was remarkable because it was so ordinary, and so obviously a postcolonial relationship of equals. Regardless of its limitations and anti-Western rhetoric, the ecumenical framework nevertheless created opportunities for deep cross-cultural friendships.

**Friendship as the Future of World Mission?**

For unknown numbers of missionaries and indigenous Christian leaders in the early to mid-twentieth century, friendship was a potent yet underrecognized ethic and practice in the creation of world Christianity as a multicultural community. Indeed, without friendship as clear witness to Christlike love, the inequities and racism of the colonial era might have prevented the spread of Christianity across cultures. Azariah’s cry was a complaint, but it was also a prophecy. For some missionaries, lifetime cross-cultural friendships were a vital witness against racism and colonialism, and a sign of the inbreaking reign of God. Jesus said, “No one has greater love than this, to lay down one’s life for one’s friends” (John 15:13). Jesus’ willingness to give his life for his friends modeled an incarnational lifestyle adopted life for his friends modeled an incarnational lifestyle adopted by some Western missionaries in partnership with Asians and Africans, including those of other faiths for whom friendship also represented a core value. But where are these kinds of friend- and Policies of the Intercollegiate YMCA (New York: Association Press, 1935), p. 147.
10. Cheng had been the youngest delegate at the Edinburgh 1910 conference.
12. For example, as will be discussed later in this essay, missionaries noted the compatibility of Christianity’s love ethic with Confucianism in China and with *ubuntu* in South Africa.
Callaway showed his fascination with cross-cultural relationships by exploring the twenty-nine-year partnership between a chief and a Methodist missionary in the nineteenth century.


20. Ibid., pp. 290, 293.


22. “My personal friendship with ‘K.T.’ from 1912 to 1931 and my intimate association with him in his purposes and plans, as well as the expressed desire of his colleagues and friends, encouraged me to take up what I knew would not be an easy task. I am aware that my affection for one whose friendship I prized so highly may have made it difficult for me to appraise dispassionately the personality and work of ‘K.T.’” This book “is my tribute to the spirit of one who was so loyal a friend and so gallant a leader in the cause of reconciliation and in the service of the millions of young men in India, Burma and Ceylon” (Popley, K. T. Paul, p. xv).


27. Leela Gandhi is one of the few postcolonial scholars to discuss friendship as a factor in anti-imperialism, in her book Affective Communities: Anticolonial Thought, Fin-de-Siècle Radicalism, and the Politics of Friendship (Durham, N.C.: Duke Univ. Press, 2006). Although homosexuals rather than missionaries are her focus, she includes missionary C. F. Andrews in her analysis.


29. “Radio Message Given by Dr. Frank Laubach,” Box 1, Frank Laubach Papers, Burke Library Archives, Union Theological Seminary, New York. I wish to thank Ruth Tonkiss Cameron for her assistance in the Burke Library Archives.

30. Ibid.

31. Missionary efforts to give voice to the non-Western “other” through literacy and literature laid the groundwork for a succession of missionary presses during the twentieth century. In the 1970s, for example, working at a financial loss, the Maryknoll mission press Orbis Books translated into English and published the first works of Latin American liberation theology. Missionary sponsorship was critical in the spread of liberation theology to the United States, including the publication by Christian presses of such classics as Paulo Freire’s Pedagogy of the Oppressed (1970), preface by missionary Richard Shaull), Enrique Dussel’s History of the Church in Latin America (1981, translated into English by missionary Alan Neely), and Gustavo Gutierrez’s Theology of Liberation (1973, translated into English by Sr. Caridad Inga and John Eagleson). Mainline Protestantism’s Friendship Press continued publishing cutting-edge mission books from a non-Western perspective to the end of the century.


34. 1939 Calendar, in Box 1, Folder 3, Kagawa calendars, Kagawa Papers.

35. “Entire Family Works with Kagawa.”

36. Helen Topping, Letter “Dear Friend,” January 11, 1937, Box 2, American Tour, 1936, and Materials, 1937–41, Folder 19, Correspondence, 1937–40, Kagawa Papers, Burke Library Archives. “Father in his eightieth year, and Mother, even more frail, are actually giving their entire old age pension to enable me to continue this work.”


39. Further research is needed on the tensions during the 1950s and 1960s over the issue of what a decolonized church would look like. Sri Lankan T. D. Niles, first general secretary of the East Asia Christian Conference, for example, argued that worldwide denominational groupings were an effort by Westerners to retain control, while Asians preferred ecumenical regional associations. Ecumenical funding would allow greater self-support and would break the pattern of Western denominational paternalism. Niles wrote, “Confessionalisms, organized in world organizations, are for us in the younger churches not merely an obstacle but a temptation. God in His mercy led us to the point where in our lands both secular and sacred history showed us that denominationalism is not viable. . . . World Confessionalism is an attempt to make denominationalism viable again” (D. T. Niles, Upon the Earth: The Mission of God and the Missionary Enterprise of the Churches [New York: McGraw-Hill, 1962], p. 213). Debates over decolonization were played out in regional associations such as the East Asia Christian Conference. For a useful overview of the EACC, see Yap Kim Hao, From Prapat to Colombo: History of the Christian Conference of Asia, 1957–1995 (Hong Kong: Christian Conference of Asia, 1995).

40. After half a century of partnership as a model for cross-cultural mission relationships, there is a rich variety of interpretations of the concept, including expectations of true friendship within some partnership models. During mid-century struggles over decolonization of missions, however, emphasis on personal relationships was replaced by structured partnerships in efforts to break patterns of dependency and paternalism. I am not trying to claim here that friendships cannot emerge within partnership arrangements. Rather, I am merely commenting briefly on the historical transition required by decolonization in the mid-twentieth century.

41. Author conversation with Wilbert Shenk, June 14, 2007, Techny, Illinois. Lesslie Newbigin told Shenk personally about his struggle over whether to accept the bispographic.

42. There is a growing recent literature on relational models of mission. For example, see Anthony J. Gittins, Ministry at the Margins: Strategy and Spirituality for Mission (Maryknoll, N.Y.: Orbis Books, 2002); Duane Elmer, Cross-Cultural Servanthood: Serving the World in Christlike Humility (Downers Grove, Ill.: InterVarsity Press, 2006); and Christopher L. Heurtz and Christine D. Pohl, Friendship at the Margins: Discovering Mutuality in Service and Mission (Downers Grove, Ill.: InterVarsity Press, 2010).
**Book Reviews**

**Mission in the Spirit: Towards a Pentecostal/Charismatic Missiology.**


While Pentecostals/Charismatics are well known for aggressive and numerically successful missions work all around the world, until recently their academic theological reflection has lagged behind the grassroots-level activities. Julie and Wonsuk Ma’s book testifies to the fact that Pentecostal theological reflection on mission has come of age.

The book is divided into two main parts. Part I offers theological perspectives on Pentecostal mission, with the focus on various aspects of the doctrine of the Holy Spirit. The second part addresses strategic issues such as church planting and contextualization, covers debated issues such as power encounters, and includes a number of case studies.

The book contains many delightful surprises. Wonsuk begins the first major part of the book with a robust creation theology based on key Old Testament texts all the way from Genesis 1 to Isaiah (the latter book was his dissertation topic at Fuller Theological Seminary). Taking note of the fact that Pentecostals typically begin their theological reflection on mission from Acts 2, Wonsuk argues strongly that the Spirit’s role in bringing about and sustaining life should be the first topic studied. Besides consideration of the Spirit’s role in creation, Wonsuk includes useful reflections on the manifold biblical testimonies to charisms, as well as signs and wonders. Talk about holistic pneumatology!

Another delightful surprise is the discussion of the theological meaning of religions and their worldviews. Linked with that discussion is the highly interesting chapter written by Julie, in the second major part, on contextualization and syncretism among the Santualla, a syncretistic group in the Philippines (her dissertation topic at Fuller Seminary).

Different from Pentecostal—or any other—missions written by Western authors, this one, by two Koreans, unashamedly incorporates insights, case studies, and lessons from Asian contexts. This alone makes the book great reading. Highly useful and creative, the book suffers slightly from the fact that some chapters were originally published separately. Thus, some repetition and lack of bridges are unavoidable. These lacunae, however, in no way diminish this book’s excellence and usefulness.

Having done missions work for more than two decades in the Philippines, including teaching and academic administrative positions in a Pentecostal seminary, Julie and Wonsuk Ma are currently giving leadership to the Oxford Center for Mission Studies, Oxford, United Kingdom.

—Veli-Matti Kärkkäinen

Veli-Matti Kärkkäinen, a native of Finland, is Professor of Systematic Theology at Fuller Theological Seminary, Pasadena, California, and Docent of Ecumenics at the University of Helsinki.

**Transforming Worldviews: An Anthropological Understanding of How People Change.**


Paul Hiebert was distinguished professor of mission and anthropology at Trinity Evangelical Divinity School, Deerfield, Illinois, when he died in 2007. *Transforming Worldviews* is his final work and reflects a lifetime of engagement with missionary anthropology and missiology in India and in teaching posts in the United States. The early chapters of the work provide background for understanding anthropological (and other social scientific) perspectives on how cultures change, and this information is the basis for the argument that conversion represents a process of transforming the worldview of converts. Worldviews are defined as “the foundational cognitive, affective, and evaluative assumptions and frameworks a group of people makes about the nature of reality which they use to order their lives” (pp. 25–26). Hiebert is particularly concerned with the possibility for a deep transformation of worldviews within conversion, a process that begins only when a decision is made by the individual.

The heart of the book (chaps. 5–9) consists of Hiebert’s discussion of worldviews in the kinds of societies with which missionaries and churches have been engaged over time. The discussion of small-scale and peasant societies makes use of rather traditional anthropological materials on those contexts, and over a third of the book deals with modern, postmodern, and “glocal” worldviews that shape contemporary societies at the global scale of analysis. The chapter “The Modern Worldview” is the longest in the book (pp. 141–210). Although the focus on rationalism, secularization, and the autonomy of the individual reflects a missiological concern in many quarters about how those processes have “disenchanted” the sacred worldview of the cosmos in the pre-Enlightenment world, the discussion falls somewhat short of what anthropological perspectives might bring to the larger discussion of issues such as cultural pluralism and interreligious dialogue as these processes play out in the twenty-first century.

Hiebert does not push as hard as he might on the critique of Christendom that links Christianity too closely to power structures in the Western world. This is not to say that he is unaware of the critiques linking missionization with colonialism, and he does make the interesting observation that in the process of missionization and the sharp division in some circles between evangelization and social ministry, “modern missions often became a powerful secularizing force” (p. 155). The chapters on modernity and what he calls “post-postmodern or glocal” worldviews attend to the intersections where global culture makes an impact on local cultures; the missiological implications for making sense of social practice at these places of encounter are
Fifteen Outstanding Books of 2010 for Mission Studies

In consultation with fifty distinguished scholars from around the world, the editors of the Internation al Bulletin of Mission ary Research have selected fifteen books published in 2010 (or, in the case of Tiedemann’s Handbook, late 2009) for special recognition of their contribution to mission studies. We commend the authors, editors, and publishers represented here for their contribution to the advancement of scholarship in studies of the Christian mission and world Christianity.

Bebbington, David W.
Baptists Through the Centuries: A History of a Global People.

Hunter, Robert A.

Hunter, James Davison.
To Change the World: The Irony, Tragedy, and Possibility of Christianity in the Late Modern World.
New York: Oxford Univ. Press. $27.95 / £17.99.

Lian Xi.
Redeemed by Fire: The Rise of Popular Christianity in Modern China.
New Haven: Yale Univ. Press. $45.

Lutz, Jessie G.
Pioneer Chinese Christian Women: Gender, Christianity, and Social Mobility.
Bethlehem, Pa.: Lehigh Univ. Press. $85.

Ma, Julie C., and Wonsuk Ma.
Mission in the Spirit: Towards a Pentecostal/Charismatic Missiology.

Ott, Craig, and Stephen J. Strauss, with Timothy C. Tennent.

Robinson, Rowena, and Joseph Marianus Kujur, eds.
Margins of Faith: Dalit and Tribal Christianity in India.

Ruokanen, Miikka, and Paulos Huang, eds.
Christianity and Chinese Culture.

Shaw, Mark.

Tennent, Timothy C.
Introduction to World Missions: A Trinitarian Missiology for the Twenty-first Century.
Grand Rapids: Kregel Publications. $38.99.

Thomas, Norman E.

Tiedemann, R. G., ed.
Leiden: Brill. €249 / $369.

Werner, Dietrich, David Esterline, Namsoon Kang, and Joshua Raja, eds.
Handbook of Theological Education in World Christianity: Theological Perspectives, Ecumenical Trends, Regional Surveys.
Oxford: Regnum Books; Eugene, Ore.: Wipf & Stock. £49.95 / $80.

Yong, Amos.
In the Days of Caesar: Pentecostalism and Political Theology.

C. Mathews Samson, Davidson College, Davidson, North Carolina, is the author of Re-enchanting the World: Maya Protestantism in the Guatemalan Highlands (Univ. of Alabama Press, 2007).
A Protestant Theology of Passion: Korean Minjung Theology Revisited.


Minjung theology, which grew out of the particular experience of South Korean people in their political and socioeconomic struggles for justice in the 1970s and 1980s, affirms Korean culture and history as the context for a proper Korean theology. Considering “the emergence of contextual theologies…an empirical and hermeneutical turn in the history of twentieth century theology” (p. 1), Volker Küster of the Protestant Theological University (Kampen, Netherlands) seeks to introduce minjung theology as an Asian contextual theology with “a clearly Protestant profile” (p. 17). Unlike Latin American liberation theology, it rejects the Marxist analysis of society and regards the biblical stories and the social biographies of the suffering minjung (“people”) as the two primary reference points.

The author’s keen interest in minjung theology has led him to make multiple visits to Korea since 1987 for field research, and his intimate knowledge and deep insight into Korean Christianity and society are clearly reflected throughout the book. Exploring the socioeconomic, political, and cultural context of Korea in the beginning chapters, Küster devotes the major part of the book to providing biographical portraits of representative minjung theologians: Ahn Byung-Mu, Suh Nam-Dong, Hyun Young-Hak, Kim Yong-Bock, and Chung Hyun-Kyung. In the concluding chapters he examines contextual challenges and transformations of minjung theology, setting it in intercultural perspective and addressing the question of its continued relevance.

Küster perceptively identifies two prominent and perennial issues facing minjung theology: the subject of theology and the relation between truth and experience. These topics could have been probed in greater depth, however, for some critical questions regarding the subjecthood of the minjung were not adequately considered, partly for the fear of interpreting it with traditional Western theological categories. Minjung theology began as a theological exercise among intellectuals and educated groups. Whether it has become a theology among intellectuals and educated groups.


Both of these books make important contributions to our understanding of Korean American religion. Contentious Spirits is the first (and so far only) book-length treatment of the foundational period of Korean American history. In it, David K. Yoo, a distinguished historian and director of the Asian American Studies Center at UCLA, argues that two characteristics stand out in the history of the Korean American community between 1903 and 1945: (1) the encompassing presence of religion, more precisely, Protestantism, and (2) contentiousness among Korean Americans over how to fight for the independence of Korea, which was then languishing under Japanese colonialism.

In this period the total number of Korean Americans was about 10,000, the vast majority of whom were Protestants—“an estimated 90 percent of those who left Korea [for the United States] identified themselves as Christians [i.e., Protestant]” (p. 8). This is an extraordinary fact given that Christians represented at most 2 percent of the Korean population at the time, a singularity owed partly to some
Protestant missionaries who encouraged Koreans to emigrate to the United States. Yoo’s narrative begins with 1903 because that was when the first group of Korean immigrants arrived in Hawaii; it ends in 1945, presumably because the end of World War II initiated a series of events that culminated in the Immigration and Nationality Act of 1965, which marked a new era for Korean and other Asian Americans, the era that gave birth to people covered in Kim’s book.

To make his argument, Yoo mainly examines the sparse records that exist on Korean American Protestant communities in Hawaii and Los Angeles. Specifically, he analyzes how Protestantism and contentiousness meshed with three sets of dual relationships that obtained among Korean Americans: migration and exile, religion and race, and colonialism and independence. The meshing is not always clear. Overall, however, Yoo provides a convincing narrative of the community, showing how Protestantism helped Koreans to acclimate to American culture despite their contentiousness, even though their faith in the end could not trump the racism that barred them from fully participating in American society.

While Yoo treats the foundational period of Korean American religious history, Sharon Kim, in A Faith of Our Own, focuses on the most recent period of that history, 1996–2006. Hers is a sociological study concentrating on twenty-two of the fifty-six second-generation Korean American Protestant churches she located in the Los Angeles area. All these are full-fledged independent churches, not English ministries of Korean immigrant churches or missions of white churches; all were founded by Korean Americans whose first language is English.

Kim, who teaches sociology at California State University at Fullerton, asks two overarching questions: What gave rise to these churches and what do they say about the spirituality of post-1965 second-generation Korean Americans? The author’s answer, and the book’s argument, is that these churches represent a hybrid third space embraced by the second generation that feels ill at ease both in the churches of their parents and in the churches of European Americans. Kim asserts, “By neither assimilating into mainstream churches nor remaining in the ethnic churches of their immigrant parents, but establishing their own independent religious institutions, second-generation Korean Americans are establishing that in today’s American society, there are hybrid third spaces to inhabit” (p. 163).

While explaining factors behind the rise of this hybrid spirituality, Kim challenges some long-standing assumptions about second-generation Korean Americans: that they are less spiritual than their parents, that they abandon their parents’ churches either to assimilate into white churches or to leave the faith altogether, that they more or less keep to themselves. This book is sure to reinvigorate conversations on the religious outlook of second-generation Korean Americans.

—Timothy S. Lee

Timothy S. Lee is Associate Professor of the History of Christianity, Brite Divinity School, Texas Christian University, Fort Worth, Texas.

Followers of Christ Outside the Church in Chennai, India: A Socio-historical Study of a Non-church Movement.


Followers of Christ offers documentation and commentary on 390 individuals in a random-sample survey of 12,166 people in ten zip codes of the Chennai area, a megalopolis in South India of about 8
The Next Evangelicalism: Freeing the Church from Western Cultural Captivity.


This is an important book with which North American evangelicals need to come to terms. In fact, an entire session at the 2010 annual meeting of the Evangelical Theological Society was devoted to interacting with the ideas presented in it. The author, a Korean-American evangelical, formerly a pastor in the Boston area and now a professor at Chicago’s North Park Theological Seminary, provides a compelling account of what is happening in Christianity today. He pleads with white evangelicals to get their heads out of the cultural sand in which they are now buried and participate fully in the new order, where immigrant, ethnic-minority, and multiethnic churches are burgeoning.

Repeatedly I found myself saying “Amen!” and “Right on!” to Rah’s affirmations. Christianity is now a global phenomenon, and the hitherto dominant white American faith is rapidly experiencing de-Europeanization. Although the situation in evangelism currently reflects the values, culture, and ethos of Western, white American culture more than the values of Scripture, “the times they are a-changin’.”

Rah develops the theme of cultural captivity through free-ranging analyses of American individualism, consumerism, materialism, and racism and then deals with specific deficiencies. These include the church growth movement, megachurches, the emergent church, the response to postmodernity, American cultural hegemony, and prosperity theology. In the final section he offers some specifics as to how white American evangelicals can learn from nonwhite communities, including a theology of celebration, holistic evangelism, and forming a multicultural worldview. He challenges whites to be willing to submit to the authority and leadership of nonwhites, to confess their corporate sins, and to serve as agents of reconciliation, even as our country becomes increasingly multiethnic.

—Richard V. Pierard

The Life and Letters of Philip Quaque, the First African Anglican Missionary.


Philip Quaque (pronounced kwaal-ko) was born in about 1740 in what is now Ghana, in the region known as Cape Coast. In 1754 he was brought to England for education by the Society for the Propagation of the Gospel in Foreign Parts (SPG), and in 1765 he was ordained as the first Anglican priest of African descent. In addition to his pioneering work as an African missionary in Africa, Quaque was among the most prolific Africans writing in English during his lifetime. This important volume is the first scholarly edition of fifty-three letters written by Quaque between 1765 and 1811.

The helpful introduction situates Quaque’s correspondence in its complex geographic and political contexts. The introduction also delineates the several and sometimes contradictory roles in which Quaque wrote as an English-educated African who was a priest of the Diocese of London, a missionary and schoolteacher of the SPG, and a chaplain and officer of the Company of Merchants Trading to Africa (CMTA).

Quaque’s letters are especially useful for scholars in their depiction of imperial relationships at a period “before the development of nineteenth-century pseudoscientific racism, as well as before the European conquest of much of Africa” (p. 2). The editors contend that Quaque’s writing “demonstrates the surprising complexity of the economic, military, political, and religious relations between Africans and Europeans” (p. 2). Like many missionary narratives of their time and continent, Quaque’s letters are full of tragedy, as well as material that is culturally and historically important. For example, we learn that his wife died in childbirth along with their infant child in 1766; he experienced ongoing conflict with missionary agencies in connection with funding; illness, war, and the era-defining institution of transatlantic slavery served as the background for his ministry, which was characterized, the editors note, by its “relative lack of success” in numerically measured religious terms (p. 20).

In one odd editorial choice, Caucasian clergymen mentioned in the text always receive an honorific “Rev.” without a definite article—“Rev. Thompson,” “Rev. Moore,” “Rev. Johnson,” “Rev. Bass”—while Philip Quaque himself is always mentioned in the text simply as “Quaque.” An alert editor with an eye for this and some other fine points of ecclesiastical language or reference would have helped to make for a more consistent edition.
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The “Inscrutably Chinese” Church: How Narratives and Nationalism Continue to Divide Christianity.


The “Inscrutably Chinese” Church opens a window of opportunity for us to view Protestant churches in contemporary China through a different lens. What is the reality for Christians in contemporary China? Or what is the “true face” of the Chinese church? Foreign Christians talking about China have long tended to divide the Chinese church neatly into “(bad) official church” vs. “(good) underground church,” or “repressive government” vs. “oppressed faithful” (pp. 4, 19). Obviously, for outsiders there still exists a measure of “inscrutability” about the contemporary Chinese church.

Why do these old stereotypes persist in Christian circles outside of China? Nathan Faries believes that outsiders relate frameworks and narratives of opposition that stem from the assumption that there is a combative relationship between China’s state and its society. Once this dichotomy is established, the division between two factions in the Chinese church follows logically (pp. 26–27). For Chinese Christianity, however, the reality is more complicated and fluid than this simple dichotomy allows. Faries’s book presents the Chinese Christian experience, revealing how foreigners (particularly Americans, both those in government work and those who are personal Christians) and Chinese view Chinese Christians, the Chinese government, and the relationship between the church and the Chinese state. His work is largely based on textual and rhetorical analysis of narratives.

I believe that this book will help all of us see more clearly the true face of the Chinese church, close some gaps caused by cultural miscommunication, draw together the perception of those inside and those outside China, and bring the “inscrutably Chinese” church into clearer view. Faries suggests that we should listen closely to the stories told by those who are foreign to us (p. 277). Furthermore, he reminds us that we are all children with a long way to go and a lot to learn when it comes to understanding foreign cultures, particularly one as broad and deep as that of China (p. 279).

—Yong-an Zhang

Yong-an Zhang is Associate Professor of the History of Sino-U.S. Relations and of the Social History of Medicine, Department of History, Shanghai University.


This collection of fifteen essays by the head of the Office for Islam of the Vatican Pontifical Council for Interreligious Dialogue reflects writings stretching over twenty years. Most of what Michel says is applicable to non-Catholic ver-
Beyond Empire: Postcolonialism and Mission in a Global Context.


Western colonialism has four striking, if not always beautiful, daughters: (1) cultural imperialism, (2) economic might, (3) political supremacy, and (4) spiritual pride. Their collective influence is extensive, for it has created the empire that has dominated the modern world and continues to strangle the Majority World. This is the thesis of this far-reaching book.

In a readable and personal style, Jonathan Ingleby, a mission partner in India and a former head of mission studies at Redcliffe College, Gloucester, U.K., argues that the missionary question in a postcolonial world must take into consideration the disappearing boundaries between Christian mission and ethnocentrism, the market economy, parliamentary democracy, and spirituality. They feed on each other, and one cannot be explained without reference to the others. The Western colonial empire has had deep and negative effects on the church, effects that continue to linger—indeed, they affect every sphere of the human condition. Since the 1960s, postcolonial books have tended to be either comprehensive in their knowledge base but incomplete in their scope, or complete in covering a wide range of issues but not comprehensive in depth of knowledge. This book is different. It is both complete and comprehensive, arguing that the modern world has been profoundly shaped by the colonial experience.

The book has six chapters plus a brilliant conclusion entitled “Time to Wake Up.” The chapters cover important topics such as migration, poverty, consumerism, the vitality of the indigenous people groups in the Southern Hemisphere, hybridity (or a third space), development, political Zionism, the future of postcolonial cities, and personal discipleship. The author’s insights are penetrating and instructive. In the first four chapters, Ingleby probes the depths of postcolonial economic and political domination. His focus in these earlier chapters is on diagnosis and prognosis. The latter chapters reach out for prescriptions and recommendations, focusing on the extent of the missio Dei.

According to Ingleby, and drawing from the Book of Revelation, the authors of the Bible “are against empires” (p. 17), such as the Western empire, which now “has its hands round the throat . . . of the Church” (p. 27). He suggests that “one of the greatest things we can do for mission in the twenty-first century is to undo the economic imbalances that still mean that, all too often, the nations of the Global South (especially Africa, but parts of Asia as well) are beggars at the West’s door . . . What we really need is mission movements in the Global South that are strong enough (economically and in other ways) to be planning and implementing global strategies of their own” (p. 45).

An excellent book—one of the best I have read in the past five years on world events and their profound effects on Christian mission. —Caleb O. Oladipo

Caleb O. Oladipo, from Nigeria, is the Duke K. McColl Professor of Mission and World Christianity at the Baptist Theological Seminary at Richmond, Virginia.

German Moravian Missionaries in the British Colony of Victoria, Australia, 1848–1908: Influential Strangers.


Moravians forged the modern missionary movement and established missions around the colonial world. They arrived in the colony of Victoria in 1848 expecting favorable treatment from the Moravian lieutenant-governor, Charles La Trobe, but as Jensz has uncovered, they were viewed with suspicion both by the dominant Anglo culture under aggressive, often antimission, settler governments and in some cases by the Aboriginal people, whose conversion they so desperately sought. Jensz has burrowed deeply into the Moravian archives to engage with the culture of this influential denomination. She illuminates the day-to-day issues faced by the missionaries, including the drawing of lots (los) to determine God’s will on the forming of new missions and the choosing of marriage partners.

This book is founded on a bedrock of archival research, yet the analysis exemplifies the difficulties faced by many young historians who find missionaries distasteful and who struggle with the complex historiography of Christian mission. Despite her favorable references to the measured and sympathetic mission analyses of Jane Samson and Andrew Porter, Jensz was drawn again and again to earlier theses that consider the missionary to be the primary agent of indigenous suffering. She holds the Moravian missionaries to current-day standards of plurality and relativism and, not surprisingly, finds them to be wanting. This is illustrated most clearly in the last chapter, where Jensz tackles
the perplexing question of the long-lived missionary Friedrich Hagenauer, who was active in the colony from 1858 until his death in 1908. First missionary then government agent, Hagenauer is notorious in Victorian Aboriginal history for his part in the drafting of the Half-Caste Act of 1886, which drove “half-caste” Aborigines from the mission stations into the racialist world of colonial society. Separated from their “full-blood” relatives, they suffered great hardship—exacerbated by the depression of the 1890s—and many were destitute. Jensz does not prove her thesis that Hagenauer was acting out a theological position and makes no real effort to identify his theological analysis of race and racial difference. Jensz’s extraordinarily detailed bibliography speaks to the breadth of her historical reading, but the cost has been in the depth of her analysis. Despite these flaws, this book demonstrates wonderful archival research and will reward the reader who seeks detail on the Moravians in Victoria.

—Helen Gardner

Helen Gardner is a senior lecturer in history at Deakin University, Melbourne, Australia. Her research focuses on nineteenth-century missions to the Pacific, the relationship between Christian mission and anthropology, and the role of the churches in the decolonization of Melanesia.

In the Days of Caesar: Pentecostalism and Political Theology.


In the Days of Caesar presents a clear treatment of an important but relatively neglected topic, namely, “the intersection between pentecostalism—its beliefs and practices—and the public square” (p. 3). Broadly defining both Pentecostalism and politics, the author starts with a general survey, noting that “pentecostalism invites not one but many forms of political, economic, and social postures and practices” (p. 38) and also that there are “multiple political theological options” (p. 82). He asserts that there is “a unique pentecostal theological approach,” which we may discern from a close examination of “pentecostal piety, spirituality, and religious experience” (p. 86).

His argument starts with the Spirit and the framework of the fivefold Gospel, consisting of the good news of “Jesus as savior, sanctifier, Spirit-baptizer, healer, and coming king” (p. 95). With the core observation of “many tongues, many political practices” (p. 109), the author constructs a general Pentecostal political theology, including a liturgical theology of cosmopolitan resistance, a sanctified politics of cultural redemption, a prophetic politics of civil society, a political economy of healing and shalom, and an eschatological politics of hope.

As a continuation of Yong’s earlier volume The Spirit Poured Out on All Flesh (Baker Academic, 2005), this new book explores “soteriology as a, if not the, central pentecostal doctrine” (p. 116). The author defines his task as being “an interpreter of many tongues” of both Pentecostalism and political theology (p. 359). Rather than countering directly the common view that Pentecostalism is apolitical, the author emphasizes more an ecumenical vision of its overall political stance, including especially voices from the Global South.

—Yi Liu

Yi Liu is Lecturer in the Department of History and Executive Director of the Center for the Study of Religion and Society, Shanghai University.


Missions and Unity deals compactly, briskly, and accurately with two of the major—some would say dominant—trends in world Christianity during the twentieth and into the twenty-first century. Scholars reading it may regard it as an unalphabetical but well-indexed minidictionary or encyclopedia of modern missions and unitive efforts. Organization of topics is Thomas’s strong suit. The first 84 pages are straightforwardly historical, offering no surprises to those who have any degree of familiarity with missionary activity from William Carey in 1792 to “Multiple Unity Streams” in 2010, but this account can serve as a digest.

The meat of the book and its most imaginative section is Thomas’s treatment in “Ten Models of Unity.” Again, historians are likely to have knowledge of each of these, but they may well be unsorted in their minds. The author makes a good case for treating the movements as the models he discerns. Should energies go into realizing a “Global Church” or be poured into developing councils such as the World Council of Churches? Is there value in valuing the various “Christian World Communions” that got together in this period?

If not Councils or Communions, would more loose Associations serve the cause? Is there profit in surveying regional and national voluntary organizations or councils? What about frankly setting forth plans for straight-out “church union”? Does the famous formula accenting localism, the “all-in-each-place” model, have life and promise?

The answer to the ten questions about models is: yes! Thomas is no ideologue, and he treats the experiments, including faithful failures, with respect. As for the present and the future, necessarily treated after Thomas has shown how some models have become lifeless if not obsolete, there are added agenda items that go beyond the bounds of “Missions and Unity.” The first is the ecumenical outreach to the “secular vision,” which implies an alteration in perceptions of Christian resources, and then to “other faiths,” a hot, troubling, and in its own way promising direction.

The mere cataloging and citing of the movements and individuals from which Thomas draws his models in compressed space is dazzling—and useful. The author knows his limits, or the limits of his scope, and shows it by inserting brief sections on “Pentecostalism” and “Independency,” which have been ecclesiological upstarts through the period. Will the two upset the century-old models or enhance them? Thomas offers a modest landmark in this period of fresh reckoning.

—Martin E. Marty

Martin E. Marty is the Fairfax M. Cone Distinguished Professor Emeritus, University of Chicago.


The history of mission has tended to privilege the exploits and experiences of men missionaries and to gloss over women’s contribution to mission, whether as missionaries themselves or as objects of mission. In Catholic Women of Congo-Brazzaville, an excellently researched book, Phyllis M. Martin, professor emerita of history at Indiana University, explores the encounter between missionaries and Africa in Congo-Brazzaville from 1883 to the late 1990s by focusing on women’s experiences in the Roman Catholic Church. Martin focuses on the social and spiritual attractions of the church for Congolese women after initial resistance and shows “how and why they came to greatly outnumber men in the post-colonial church” (p. 2).

Tracing the women’s relationship with the missionary Sisters of St. Joseph of Cluny, foreign and local, in their educational and pastoral work during colonial and postcolonial times, Martin argues that Congolese women were able to experience social community and spiritual communion through devotional meetings, Catholic action groups, and twentieth-century women’s organizations. Mission work drew women together as mothers and sisters, using motherhood as a mobilizing tool and a source of identity. Women drew from the rich social and spiritual capital of precolonial society, where women had associations for mutual aid and where maternity was a broad category not restricted to biological children but extended to lineage, clan, and community.

Martin also recognizes that motherhood is a contested and political category that, though it is a basis for women’s moral outrage and a platform for action against women’s experiences of injustice privately and publicly, is also perceived by men as primarily about domesticity at home or in the service of the state. Nevertheless, the author shows that women are involved in social change, challenging customs that relegate them to the margins, fighting stereotypes, and carving for themselves space in the public sphere and in the church, being its pillars and at the heart of parish life.

Historians, students, and scholars of African mission history have much to learn from this book. Reader friendly, with helpful maps and illustrations, it utilizes archival, oral, and secondary sources.

—Philomena Njeri Mwaura

The Cambridge Dictionary of Christianity.


The Cambridge Dictionary of Christianity is a magnificent work of exemplary scholarship in which the editors have striven heroically to provide truly worldwide coverage of their theme. The book may also be among the last works of its kind that will ever appear, at least in a print format.

In its geographic and historical scope, the Dictionary indicates the near-revolution that has overtaken the study of Christianity in the past thirty or forty years. An excellent way of approaching the book is to study the initial lists of editors, advisers, and contributors, some 800 in all, and to marvel at the impressively global range of their institutional affiliations. Inevitably, then, material from Africa and Asia (say) is fully included and treated extensively, rather than being treated merely as an addendum. The vision of Christianity is holistic and comprehensive, and this comment applies as well to individual denominations and faith-traditions, Orthodox as well as Protestant and Catholic. Mormons, too, are treated as definitely belonging to the Christian spectrum.

One unusual feature of the book is its use of “clusters,” indicated by the dark background on which these lengthy sections appear. The clusters arrange

Philomena Njeri Mwaura is a Senior Lecturer in the Department of Philosophy and Religious Studies, Kenyatta University, Nairobi, Kenya.
material on such sizable and complex topics as “Lutheranism,” “History of Christianity,” and “Charismatic and Pentecostal Movements.” Under these initial headings, the reader can pursue more detailed subthemes, such as “History of Christianity in Europe: Western Europe,” each of which includes still more specific subheadings.

The structure of these sections indicates the expectations of a computer-literate audience, in which readers are accustomed to beginning at a Web home page and then clicking on specific topics and subtopics as a means of locating desired information. The analogy is clear, but so are the difficulties in reproducing that approach within a printed volume. However user-friendly the publishers have tried to make the book, print can never reproduce the virtues of hypertext. For one thing, the reader of the published volume cannot simply cut and paste information about a given topic (at least without destroying the physical book!).

In short, the Cambridge Dictionary tries very hard to compete with electronic resources, but I am not sure how long the unequal contest can endure. The days of hard-copy reference books are rapidly drawing to a close.

—Philip Jenkins

Philip Jenkins, a contributing editor, teaches at Penn State University and has a courtesy joint appointment at Baylor University.

Nearest East: American Millennialism and Mission to the Middle East.


Nearest East is concerned to show that “from the first overseas missionaries in the early nineteenth century to the political game in the early twenty-first, American millennialism conserved its impact but changed its forms” (p. 4), emphasizing its “concrete long-term impact on the history of relations with the Middle East” (p. 3). Distinguishing American millennialism from Europe’s “geniuses of history or ‘Providence’” by its fixation upon revivalist readings of the Book of Revelation as central to its vision “for the modern remaking of the world” (p. 8), the study traces its development from its postmillenialist (that is, its more positivistic and progressivist nineteenth-century “social gospelist”) form as championed chiefly by the American Board of Commissioners for Foreign Missions (ABCFM) in Ottoman domains, through the transition to premillenialist apocalyptic approaches arising in the aftermath of World War I and the collapse of the Ottoman Empire. That shift was accompanied by increasing U.S. economic and political missions, particularly in the post–World War II era, attracted in large part by oil. All shared a millennialist orientation, and all displayed, despite differences, “Zionist” aims, seeking and supporting restoration for the Jews to “the Promised Land.”

A linear connection is thus traced from the early spiritual to the latter more political American missions to the Middle East, highlighting at the end George W. Bush’s strongly apocalyptic millennialist-driven approach. The study highlights Kieser’s concern that “the American rhetorical synergy of millennialism could become self-righteous and deadly when it lost its breath” (pp. 163–64), a breath of life that “points to the end of egocentric human relations as they had been conceived on a gradually globalizing earth” (p. 162).

Kieser, adjunct professor for modern history at the University of Zurich, thoroughly grounds his study in history, drawing from original source documents. He places American Middle East mission history within a broader historical frame, noting how British, French, German, Russian, and other forces affected developments. Much room remains, however, to provide a larger world-historical context. As it is, he leaves us in the dark as to the role of pan-Islamic, pan-Arab, Arab nationalist, and other forces affected developments. A bibliography and index would likewise increase the work’s usefulness. Despite these criticisms, Kieser’s work provides an informative and thought-provoking read.

—R. Charles Weller

R. Charles Weller (Ph.D., Al-Farabi Kazakh National University) is a Visiting Fellow at Yale University Divinity School, New Haven, Connecticut, and a member of the World History Association.

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**Dissertation Notices**

Aderhold, K. Loren.
““What Mean These Stones? Kudurru Stones as a Contextual Genre for the Book of Joshua.”

Bantoon Boon-litt.
Ph.D. Nottingham: Open University, St. John’s College Nottingham, 2007.

Brodeen, Judith J.
“Christian Conversion in Context Among Dogon Women of Sangha, Mali.”

Cuyatti, Patricia.
“Hanging On and Rising Up: Renewing, Re-envisioning, and Rebuilding the Cross from the ‘Marginalized.’”
Ph.D. Chicago: Lutheran School of Theology at Chicago, 2010.

Ekhator, Gregory Ijesurobo.
“The Collaboration of the Laity in the Pastoral Life of the Parish, with Particular Reference to the Archdiocese of Benin City, Nigeria.”

He Ping John Wang.
“Ethical Challenges of the Population and Birth Planning Policy of Mainland China.”

Hibbert, Richard Y.
“S stagnation and Decline Following Rapid Growth in Turkish-Speaking Roma Churches in Bulgaria.”

Holt, G. C.
“These Humans: The Theological Anthropology of C. S. Lewis, Primarily from His Correspondence.”

Hoover, Brett C.
“What are we doing here?” Local Theologies of Mission from a Shared Catholic Parish in the Midwest.”

Konyuwfoom, Gloria Wirba.

Kunaba, Agatha Chukwufumanya.
“Ecumenism in Mission: The Nigerian Experience Since vatican II and the WCC Uppsala Assembly (1968).”

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Lam, Flora S.
“Perceptions of Transmissive and Dialogical-Critical-Reflective Learning Among Adults in a Select Hong Kong Church.”

Nyasulu, Timothy.
“Moral Discipline in the Church of Central Africa Presbyterian (CCAP) Synod of Livingstonia, Malawi, 1995–2005.”

Park, Hyung Jin.
“Journey of the Gospel: A Study in the Emergence of World Christianity and the Shift of Christian Historiography in the Last Half of the Twentieth Century.”

Shruti, Sr. Rani Joseph Mary.
“The Role of Consecrated Women in the Missionary Activity of the Church: A Missiological Study in the Context of Bihar, North India.”

Song, Won Seok.
“A Study of Church Growth Through an Emotionally Healthy Church Ministry, with Special Reference to the Glory Christian Church of Southern California.”

Suh, Kyung Lan.
Ph.D. Pasadena, Calif.: Fuller Theological Seminary, 2010.

Tanye, Gerald K.
“The Church-as-Family and Ethnocentrism in Sub-Saharan Africa.”

Teasdale, Mark R.
“Pure American Evangelism: The Understanding and Practice of Evangelism in the Home Missions of the Methodist Episcopal Church, 1865–1920.”
Ph.D. Dallas: Southern Methodist Univ., 2010.

Whitesel, Robert B.
“Recurring Patterns of Organic Churches: An Analysis of Twelve Emerging Congregations.”
Ph.D. Pasadena, Calif.: Fuller Theological Seminary, 2010.

Woehr, Charles.

Yang, Choo Sun.
“A Study on Effective Communication for Conflict Resolution Between Korean UBF Missionaries in USA and USA UBF Native Leaders.”

Yoo, Byeong Taek.
“A Study on Young-Nak Church’s Mission to North Korean Defectors.”

Yoo, Sung-Hyok.
“Church Growth Through Team Mission: A Case Study of Sungmin Church in Seoul.”
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How to Develop Mission and Church Archives.
Ms. Martha Lund Smalley, special collections librarian at Yale Divinity School Library, New Haven, Connecticut, helps missionaries and church leaders identify, organize, and preserve essential records.

September 19–23
The Internet and Mission: Getting Started.
Mr. Wilson Thomas, Wilson Thomas Systems, Bedford, New Hampshire, and Dr. Dwight P. Baker, associate editor of the International Bulletin of Missionary Research, in a hands-on workshop show how to get the most out of the World Wide Web for mission research.

September 26–30
Doing Oral History: Helping Christians Tell Their Own Story.
Dr. Jean-Paul Wiest, director of the Jesuit Beijing Center, Beijing, China, and Ms. Michèle Sigg, Dictionary of African Christian Biography project manager, Nairobi, Kenya, share skills and techniques for documenting mission and church history.

October 10–14
Nurturing and Educating Transcultural Kids.
Ms. Janet Blomberg of Interaction International and Ms. Elizabeth Stephens of Libby Stephens: Humanizing the Transition Experience help you help your children meet the challenges they face as third culture persons.

October 17–21
Culture, Interpersonal Conflict, and Christian Mission.
Dr. Duane Elmer, Trinity Evangelical Divinity School, Deerfield, Illinois, helps Christian workers strengthen interpersonal skills and resolve conflicts among colleagues, including host country people.

October 31–November 4
The Church on Six Continents: Many Strands in One Tapestry—III.
Dr. Andrew F. Walls, honorary professor, University of Edinburgh, and former director of the Centre for the Study of Christianity in the Non-Western World, presents OMSC’s sixth Distinguished Mission Lectureship series—five lectures with discussions.

November 7–11
Church and Mission in Europe—East and West.
Dr. Peter Kuzmić, Gordon-Conwell Theological Seminary and Evangelical Theological Seminary, Osijek, Croatia, explores the new context and new role for churches and missions in a changed Europe, both East and West.

November 14–18
The Megashift in Global Christianity: Implications for Christian Mission.
Dr. Wonsuk Ma, director of the Oxford Centre for Mission Studies, Oxford, England, and a senior mission scholar in residence at OMSC, draws out the seminal significance of Pentecostal/Charismatic missiology for Christian mission.

November 28–December 2
The Gospel of Peace Engaging the Muslim Ummah (Community).
Dr. David W. Shenk, Eastern Mennonite Missions, Salunga, Pennsylvania, explores the church’s calling to bear witness to the Gospel of peace in its engagement with Muslims whether in contexts of militancy or in settings of moderation.

December 5–9
Leadership, Fund-raising, and Donor Development for Missions.
Mr. Rob Martin, First Fruit Institute, Newport Beach, California, outlines steps for building the support base, including foundation funding, for mission.

January 2–6, 2012
Missionaries in the Movies.
Dr. Dwight P. Baker, associate editor of the International Bulletin of Missionary Research, draws upon both video clips and full-length feature films to lead seminar participants in an examination of the way missionaries have been represented on film over the past century.

January 9–13
The Lion’s Roar: The Book of Amos Speaks to Our World.
Dr. M. Daniel Carroll R. (Rodas), Denver Seminary, Littleton, Colorado, explores the relevance for Christian mission and ethics today of the call of Amos to perceive the hand of God in history, to establish justice, and to practice acceptable worship.

January 16–20
Anthropological Insights for Diaspora Missiology.
Dr. Steve Ybarrola, Asbury Theological Seminary, Wilmore, Kentucky, applies insights from the anthropological study of migration, urbanization, diasporas, and transnationalism to the relatively recent field of diaspora missiology.

January 23–27
Ethnicity as Gift and Barrier: Human Identity and Christian Mission.
Dr. Tite Tiéno, dean, Trinity Evangelical Divinity School, Deerfield, Illinois, works from first-hand experience in Africa to identify the “tribal” issues faced by the global church in mission.


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Book Notes

Adeney, Frances S.

Akinade, Akintunde E., ed.
A New Day: Essays on World Christianity in Honor of Lamin Sanneh.
New York: Peter Lang, 2010. Pp. xiii, 322. $84.95 / SFr 85 / €54.80 / £49.30.

Anderson, Allan, Michael Bergunder, André Droogers, and Cornelis van der Laan, eds.
Studying Global Pentecostalism: Theories and Methods.
Berkeley: Univ. of California Press, 2010. Pp. 325. $60 / £41.95; paperback $24.95 / £16.95.

Bessenecker, Scott A., ed.
Living Mission: The vision and voices of New Friars.

Bowen, John P., ed.

De Neuf, Paul H., ed.
Suffering: Christian Reflections on Buddhist Dukkha.

Kalapati, Joshua, and Ambrose Jeyasekaran.

Kalu, Ogbu U., Peter Vethanayagamony, and Edmund Kee-Fook Chia, eds.

Lai, Pan-chiu, and Jason Lam, eds.
Sino-Christian Theology: A Theological qua Cultural Movement in Contemporary China.
Frankfurt: Peter Lang, 2010. Pp. ix, 237. €44.70 / $69.95 / SFr 70 / £40.20.

Menegon, Eugenio.
Ancestors, virgins, and Friars: Christianity as a Local Religion in Late Imperial China.

Pearson, Samuel C., ed.
Supporting Asian Christianity’s Transition from Mission to Church: A History of the Foundation for Theological Education in South East Asia.

Putnam, Robert D., and David E. Campbell.
American Grace: How Religion Divides and Unites Us.

Valladares, Jaime Prieto. Translated and edited by C. Arnold Snyder.
Mission and Migration: Latin America.

Wright, Christopher J. H.

Yong, Amos, and Barbara Brown Zikmund, eds.

In Coming Issues

Christian Mission and Earth Care: An African Case Study
Inus Daneel

Can Christianity Authentically Take Root in China? Some Lessons from Nineteenth- and Twentieth-Century Missions
Andrew F. Walls

The Second Text: Missionary Publishing and John Bunyan’s Pilgrim’s Progress
David N. Dixon

Orality: The Not-So-Silent Issue in Mission Theology
Randall Prior

A “New Breed of Missionaries”: Assessing Attitudes Toward Western Missions at the Nairobi Evangelical Graduate School of Theology
F. Lionel Young III

The Vatican’s Shift of Its Missionary Policy in the Twentieth Century: The Mission of the Augustinian Fathers of the Assumption in Manchuria
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