Religions and the Common Good

Huston Smith, whose books long formed a staple in undergraduate courses on religion, was probably the most widely read advocate of the grand view that devotees of contending faiths are like climbers ascending the same mountain from different sides, who eventually will arrive at the same summit. From a distance, religions do appear to be remarkably similar. But such a view—comparable to observing our jewel-like planet from outer space—belies the contradictory and deeply polarizing complexities of religious beliefs and practices on the ground.

More worryingly, the single-mountain metaphor seemingly demeans the views of religious devotees themselves. A more apt analogy might envision numerous mountain ranges with innumerable peaks, each offering climbers a vista not quite like that of any other. In his provocatively titled God Is Not One: The Eight Rival Religions That Run the World—and Why Their Differences Matter (HarperOne, 2010), Stephen Prothero argues that, despite broad ethical convergences, religious differences at the nitty-gritty level of beliefs, practices, and laws are so marked as to be irreconcilable. And this is certainly the view of a majority of religious practitioners themselves.

For many, religion is the sine qua non of personal identity, integral to the fabric of all levels of social constructs: family, clan, tribe, ethnic group, and nation. For a majority of this planet’s human inhabitants, without religion there would be neither me nor us. Some religions—notably the two largest monotheistic ones—are intrinsically and at times aggressively missionary. Others, in contrast, are so ethnicity-specific as to preclude all but the most avid would-be proselyte from joining. Some religions are like revolving doors, permitting members to enter and leave voluntarily; others are like lobster traps, rigged to permit movement only one way—entry permitted, but exit prohibited.

A root difficulty lies in the fact that each religion lays proprietary claim to certain specific revelations or myths as its genesis, which it defends against all challengers. Then by peaceful or...
violent means, across time and through the natural exigencies of population growth and constraining social conditioning, the implausible evolves into the irrefutable. Large numbers of individuals believing the wrong thing across generations can make even lies “true,” and people live and die, kill or are killed, for utterly contradictory causes.

Consensus on matters of belief and practice appears to be impossible even within any given religion, let alone across religions. Accordingly, a seemingly limitless variety of permutations exists in all of the major religions, each insisting that it comes closest to revealed truth. To nonreligious outsiders, the whole thing seems like utter nonsense—an illustration of human susceptibility to the “madness of crowds” gene, for which there is no known remedy.

In this issue, Terry Muck—using his active involvement with the Society for Buddhist-Christian Studies as a case study—helpfully identifies the ambiguities and complexities of “interreligious dialogue.” He writes from the perspective of a committed evangelical academic and churchman, offering the framework of a missional theology of Christian-Buddhist dialogue that is broadly applicable to Islam and Hinduism. His article is nicely complemented by the ecumenically groundbreaking and sadly long-overdue document “Christian Witness in a Multi-Religious World: Recommendations for Conduct.”

Much of what religion ostensibly offers relates to the common good. An entire library of books and articles has over time wrestled with the question, Can we be good without God? For most religious adherents, the answer is a resounding “no!” Regardless of whether the philosophers, theologians, and preachers who elucidate this question are right or wrong, much is expected of religion.

So what about Africa? The Pew Forum on Religion and Public Life survey made public on August 15, 2010, showed that Africa is the most religious continent in the world. The share of Africans who described religion as “very important” in their lives ranged from 98 percent in Senegal to 69 percent in Botswana. That compares with 57 percent of Americans, 25 percent of Germans, and 8 percent of Swedes. The study also reported that the number of Christians in sub-Saharan Africa grew faster than the number of Muslims, from 7 million in 1900 to 470 million in 2010. Today, one in five Christians lives in sub-Saharan Africa (http://pewforum.org/Press-Room/Pew-Forum-in-the-News/Survey-finds-Africa-is-most-religious-part-of-world.aspx).

But this deeply religious continent is better known for its vampire leaders, its enervating corruption, and its sociopolitical dysfunction than for any common good engendered by its fervent and ubiquitous Christian or Muslim beliefs. And many of Africa’s wounds are self-inflicted. “If Christianity makes people into better human beings, and if Africa is so Christian, why are we so corrupt?” was the question posed to me by a Nigerian Catholic priest in Port Harcourt eight years ago. Islam offers Shari’a, but does the faith of Christians have anything similarly comprehensive and specific to offer society? Vexing issues such as these animated participants in a forum of churchmen and academics convened in Accra, Ghana, earlier this year. Conceived and organized by Lamin Sanneh, with the assistance of John Azumah, the result was the Accra Charter of Religious Freedom and Citizenship, appearing in this issue.

Whatever one’s position on the perennial debates between religions and about religion, this issue is a helpful reminder that one cannot overestimate the significance of religious beliefs in shaping human understanding of identities and destinies—both ours and theirs.

—Jonathan J. Bonk

International Bulletin of Missionary Research


(203) 624-6672 • Fax (203) 865-2857 • IBMR@OMSC.org • www.internationalbulletin.org

Editor
Jonathan J. Bonk

Senior Associate Editor
Dwight P. Baker

Associate Editor
J. Nelson Jennings

Assistant Editors
Craig A. Noll
Rona Johnston Gordon

Managing Editor
Daniel J. Nicholas

Senior Contributing Editors
Gerald H. Anderson
Robert T. Coote

Circulation
Aiyana Ehrman
IBMR@OMSC.org
(203) 285-1559

Advertising
Charles A. Roth, Jr.
Spire Advertising
P.O. Box 635
Yarmouth, Maine 04096-0635
Telephone: (207) 729-3509
charlie@spireads.com

Copyright © 2011 OMSC
All rights reserved

In this issue, Terry Muck—using his active involvement with the Society for Buddhist-Christian Studies as a case study—helpfully identifies the ambiguities and complexities of “interreligious dialogue.” He writes from the perspective of a committed evangelical academic and churchman, offering the framework of a missional theology of Christian-Buddhist dialogue that is broadly applicable to Islam and Hinduism. His article is nicely complemented by the ecumenically groundbreaking and sadly long-overdue document “Christian Witness in a Multi-Religious World: Recommendations for Conduct.”

Books for review and correspondence regarding editorial matters should be addressed to the editors. Manuscripts unaccompanied by a self-addressed, stamped envelope (or international postal coupons) will not be returned. Opinions expressed in the IBMR are those of the authors and not necessarily of the Overseas Ministries Study Center.


ONLINE E-JOURNAL: The IBMR is available in e-journal and print editions. To subscribe—at no charge—to the full text IBMR e-journal (PDF and HTML), go to www.internationalbulletin.org/register. Index, abstracts, and full text of this journal are also available on databases provided by ATLAS, EBSCO, H.W. Wilson Company, The Gale Group, and University Microfilms. Back issues may be purchased or read online. Consult InfoTrac database at academic and public libraries.

PRINT SUBSCRIPTIONS: Subscribe, renew, or change an address at www.internationalbulletin.org or write International Bulletin of Missionary Research, P.O. Box 3000, Denville, NJ 07834-3000. Address correspondence concerning print subscriptions and missing issues to: Circulation Coordinator, IBMR@OMSC.org. Single copy price: $8. Subscription rate worldwide: one year (4 issues) $32. Foreign subscribers must pay with U.S. funds drawn on a U.S. bank, Visa, MasterCard, or International Money Order. Airmail delivery $16 per year extra.

POSTMASTER: Send address changes to International Bulletin of Missionary Research, P.O. Box 3000, Denville, New Jersey 07834-3000. Periodicals postage paid at New Haven, CT. (ISSN 0272-6122)
Interreligious Dialogue: Conversations That Enable Christian Witness

Terry C. Muck

For over thirty years now, I have participated in a dialogue group in the United States called the Society for Buddhist-Christian Studies (SBCS). The society, now with about 400 members, meets for two days prior to the annual American Academy of Religion meetings in late November. Meetings consist of two three-hour sessions where Buddhists and Christians present papers or lead discussions on topics of common interest.¹

I have been an active participant. In addition to attending every year, I have presented papers, I served for a number of years as the chair of the nominating committee, I rewrote, revised, and edited the society’s by-laws, and for ten years I was the editor of Buddhist-Christian Studies, the society’s annual journal, published by the University of Hawai’i Press. I have just begun a four-year term that will include serving successively as program chair, vice president, and president.

I have participated as an evangelical Christian, a position shared by only a handful of the Christians in SBCS. Most of my fellow Christians are convinced that one must be a liberal Christian in order to properly dialogue. And although the Buddhists use different nomenclature, it is safe to say that Buddhist participants also come from a certain approach to Buddhism drawn from educated, globalized groups. Many of the Buddhist participants are Western converts from Christianity.

My experience in this group has taught me many things about interreligious dialogue and Christian mission, in particular: (1) how interreligious dialogue is defined and the place it has vis-à-vis other modes of Christian interaction with Buddhists; (2) a realistic definition of dialogue; and (3) an outline of what I will call a missional theology of dialogue. Throughout this article I use Buddhist-Christian dialogue as my primary case, but I think the lessons I relate can be generalized to relationships with Hindus and Muslims as well.

Issues in the Practice of Interreligious Dialogue

When people speak of “interreligious dialogue,” it is difficult to know with any precision what they are referring to. As Harold Netland has noted, “There is no general agreement today on just what is meant by dialogue”;² everyone seems to come to the dialogue table with a different set of theological or buddhalogical or vedic assumptions. These assumptions determine the goals one sets for dialogue and thus go a long way toward determining one’s definition of dialogue. In attempting to address this problem of defining interreligious dialogue satisfactorily, we can go in one of two directions.

We can use a detailed definition of dialogue that is meant to accommodate as many participants as possible from as many religions as possible. This approach seeks a wide scope for dialogue (every interaction among religious people should be dialogical), even as it makes more precise the theological/buddhalogical/vedic preconditions for “proper dialogue.” Ironically, however, the theological precision of the guidelines actually decreases dramatically the actual number of people who can participate in dialogue.

The second direction one can go is to set as few preconditions as possible (as few theological assumptions as possible) and restrict the scope of dialogue to a narrower set of functions. The focus in this kind of definition is much smaller (only some of the interactions among religious people are dialogical), yet because very few theological presuppositions are insisted upon, almost anyone who wants to participate can do so. Almost all theological assumptions are allowed, as are many different goals for the dialogue. In this scenario, what makes something dialogue is not theological preconditions or acceptable/unacceptable goals but the actual process that takes place among dialoguers.

To illustrate this distinction, I use my experience with Buddhist-Christian dialogue. One of the most active participants in this dialogue over the years has been Paul Ingram, a liberal Lutheran Christian, who has become a good friend. One of the things I have discovered, by the way, is that, for me as a Christian, the dialogue with Buddhists in SBCS is primary, but almost as important is the dialogue created between me as an evangelical Christian with the liberal Christians drawn to this encounter. My interaction with Paul is a good illustration of this. Let me assure you that what I am about to say is something Paul and I have discussed many times, so I am not telling tales out of school.

It has become obvious to me that Paul Ingram and I have very different understandings of what dialogue is. I summarize part of his definition by quoting from his thoughtful book The Process of Buddhist-Christian Dialogue (2009).³ At the outset (pp. ix–x) he posits four conditions as the minimum necessary for a person to be involved in proper dialogue:

- lack of any ulterior motives
- openness to change
- religious expertise
- truth, understood as relational, seen as the goal of dialogue

Before dealing with each of these four conditions in more detail, consider two general comments. First, very few religious people, Christian or otherwise, can satisfy these four conditions, so the pool of possible participants in interreligious dialogue following these guidelines becomes small indeed. Second, as an evangelical Christian, I find myself shut out of the dialogue these conditions would allow—yet I am sure Paul is pleased that I as an evangelical have participated for thirty years in SBCS. So this issue needs some clarification.

The first requirement is that a person involved in interreligious dialogue must have no ulterior motives. One does not have to search far to discover the ultimate ulterior motive being referred to here: the mission motive, the desire to see people of other religions switch camps and become part of my religious community. As

Terry C. Muck is Dean of the E. Stanley Jones School of World Mission and Evangelism and Professor of Mission and World Religion, Asbury Theological Seminary, Wilmore, Kentucky. He has published numerous books, including Christianity Encounters the World Religions (Baker Books, 2009).
—terry.muck@asburyseminary.edu

October 2011
Paul Ingram puts it, “Engaging in dialogue in order to convert persons to one’s own particular faith tradition is a monologue, not a dialogue.” More precisely, “Comparing Buddhist doctrine and practice with Christian doctrine and practice in order to evangelize Buddhists undermines the integrity of Christian and Buddhist tradition.”4 As an evangelical Christian, I must admit I have what Paul Ingram calls this missionary ulterior motive. I think most Christians have it. To be honest, I think most Buddhists also have this as an ulterior motive. And I would turn Paul’s second comment on its head and say that what undermines the integrity of both the Christian and the Buddhist traditions is the failure to see that they are both essentially missionary in nature; to try to minimize this feature is to misunderstand both traditions badly. If nothing else, dialogue is an attempt to understand one another’s faith traditions accurately, not through the eyes of a small minority who wish their religious traditions were not what they have historically been and currently are.

The second requirement, regarding openness to change, is one I am very sympathetic to. As a theological educator, I believe the teaching and learning dynamic is based on an expectation of change, that a student (and a teacher, for that matter) who does not change over the course of an educational encounter is either a bad student or poorly taught. But why eliminate people from the process of dialogue (where they may inadvertently learn and change) just because they think they do not need to learn and change? What is the point of that? Isn’t part of the magic of dialogue that people who become involved, even if a bit reluctantly, suddenly find themselves seeing their own religious tradition in a deeper and richer way (not to mention how they might come to see the other person’s religious tradition)? Why say that people are not really dialoguing if they cannot achieve some abstract, unachievable level of openness, supposedly eliminating or putting on hold all firm commitments to their own tradition? Is that even possible, much less desirable?

The third requirement I also find problematic. How many people understand their own religious tradition satisfactorily, much less the religious traditions of others? Let me be graphic. How many of you would feel comfortable picking at random any person from the Sunday morning congregation with which you worship and entrusting him or her with the task of giving an accurate, authoritative summary of the teachings and practices of Christianity? Yet Paul Ingram is requiring that, in order for dialogue to be engaged properly, participants must have an accurate, critical, and articulate understanding of both religious traditions—their own and that of their dialogue partner. This sets the bar so high as to be almost unreachable for anyone but trained theologians and religious studies personnel. Is dialogue supposed to be that esoteric an endeavor?

Finally, the fourth requirement, that persons involved in interreligious dialogue see it as a quest for truth, enlarges the scope of dialogue to a width and breadth that it simply cannot bear. No matter how one defines truth, dialogue—especially with the requirements set forth here—is ill equipped to discover it. If one cannot bring firm commitments to the dialogue table, then out the window go rational authorities, warrants, appeals to logic (whatever logical system one might choose), or anything resembling cognitive thought. It does no good to redefine truth in relational terms, limiting it strictly to the affective dimension,5 because human affect is shot through with what Paul Ingram would call ulterior motives. Of course we would all reject the ulterior motives of hate, greed, revenge, proselytism, and so forth.6 But are we not also being asked to eliminate compassion, altruism, love, and other equally desirable affects? Are they not also ulterior motives?

The problem with these types of definitions of dialogue is the implied understanding that dialogue is a way of relating to people of other religious traditions that replaces all other ways of relating to them. It certainly is expected to replace missional ways of relating. But perhaps unwittingly it is also, defined this way, being called upon to replace disagreement, debate, and a host of other modes of relating that characterize any relationships between people of different religious traditions. It makes dialogue far too big an activity.

Better, I think, to cut dialogue down to size. I suggest we create an understanding of dialogue that recognizes it as just one of a large number of interactive modes we have with people of other religious traditions—a very important mode, to be sure, but not the only mode. Let’s define dialogue in such a way that it can be seen as an activity that does accomplish something indispensable in furthering good relationships with people of religious traditions not their own. By creating this smaller scope for dialogue, we open up the possibility of many, many more people being involved in it. And for those of us who are evangelical Christians, it goes a long way toward making interreligious dialogue an endeavor that has theological warrant.

Six Modes of Interreligious Interchange

I remember well one annual meeting of SBCS. The theme was comparative looks at Gautama Buddha and Jesus Christ. Three Buddhist-authored papers on Buddhist views of Jesus and three Christian-authored papers on Christian views of Gautama were read.7 In the discussion that followed, the observation was made (accurately, I would say) that, in the papers, the Christians were far more charitable and admiring of the Buddha than the Buddhists were of the Christ. A lengthy back-and-forth discussion then developed about whether or not a double standard operated in our society—it was OK for Buddhists to be critical of Christianity, but not OK for Christians to be critical of Buddhism. And it was OK for Buddhists to argue for and advocate Buddhism, but not OK for Christians to argue for and advocate Christianity.

For my part in the exchange, I agreed there was a double standard, but I did not agree that the double standard should be done away with. In fact, many more standards should be introduced from both Christians and Buddhists, and everyone should feel free to express all views about both their own religion and the “other” religion. There should be many ways of relating with Buddhists and Christians, not just a single way, the impossibly idealistic type of dialogue, which inhibits many other ways of relating that desperately need to be engaged.

Dialogue, then, is only one of many possible ways of relating to people of other religious traditions. Here I identify five other ways. Collectively, they demonstrate the range of possible modes and give some concrete illustrations of how cultural conditions and the intention of the Christian witness can influence the way we relate to people of other religions.8

---

188 International Bulletin of Missionary Research, Vol. 35, No. 4

Dialogue is only one way of many possible ways of relating to people of other religious traditions.
**Pronouncement:** declaration of belief and intention. One very popular form of pronouncement for Christians is preaching. Buddhists also preach—they call it *bana.* But pronouncement also includes activities such as teaching (especially lecturing). Perhaps the most famous New Testament example of pronouncement in the context of interreligious interaction is the apostle Paul’s sermon to the Athenians (Acts 17). Paul spends a period of time in the city of Athens, learns all he can about their religious beliefs and practices, and then, when invited, uses that knowledge to tell the Gospel story. Some listeners scoff at Paul’s story, some decide to give it more thought, and some choose to follow the Way.

**Dialogue:** a conversation in search of a conversation. It takes place primarily when people are having difficulty understanding one another. They may be using different languages or using the same words to express different meanings. Dialogue is an attempt to admit to this basic lack of meaningful conversation and to commit to trying to find a common language and common authorities in order to have meaningful communication. In the Bible, the story of the Tower of Babel (Gen. 11) illustrates perfectly the kind of situation that needs dialogue—people speaking many different languages without understanding one another. Interreligious dialogue should be the preferred mode of interaction when people’s religious worldviews, beliefs, practices, and authorities are so different that meaningful conversation is impossible.

**Argumentation:** verbal disagreement. People in an argument state their viewpoint with force. In the course of an argument, participants are relatively uninterested in the viewpoints and rejoinders of the other. They want to state clearly and convincingly their own viewpoint. When two people are engaged in an argument, they are not listening to the other person speak so much as using that time to formulate their next comment. What the other person says does not much affect the continued statement of one’s own position. A clear scriptural example of an argument is Paul’s impassioned comments to the members of the church at Galatia. Paul is exasperated with the Galatians and wants to set them straight. The language of Galatians 3–4 (including “You foolish Galatians,” as one translation puts it) is characteristic of argument.

**Discussion:** a comparing and contrasting of religious viewpoints. Discussions are held under conditions of respect for the other person’s viewpoint. They occur with the expectation that the religious other will say some things we as Christians agree with and some things we as Christians do not agree with. Unlike participants in argument, discussants listen to other persons’ statements and attempt to factor them into their statements. One of the clearest examples of interreligious discussion in Scripture is Jesus’ conversation with the Samaritan woman (John 4:7–26). Jesus is respectful, interested in her viewpoints. He finds common ground but also is clear about the gift he has to offer her religiously (eternal life). When one finds commonalities in a discussion, the Christian relates it to the Gospel; when one finds differences, the Christian uses them as bridges to understanding Christian truth.

**Apologetics:** statements in defense of Christian truth. Apologists are not particularly interested in finding commonalities with other religions, and thus their statements and positions are most needed, and most effective, with Christian audiences. People of other religions are not particularly interested in finding out how wrong they are. Such people are rarely argued into God’s kingdom; they are usually loved in. Still, apologetics is very important. A particularly clear example of apologetics occurs in the Jerusalem Council (Acts 15). The issue was whether Gentiles needed to become Jews (i.e., become circumcised) in order to follow the Way of Jesus. After much back-and-forth talk, the council decided they did not. This is a clear statement of Christian truth regarding people of another religious tradition.

**Debate:** formal oral controversy. People of different religions who debate one another follow standard debating practice. They agree on a question on which they might disagree—for example, Who or what is God? Each side then makes its best case for its view of the question. And then the debaters, usually within prescribed time and format limits, respond to one another’s position. The goal of debate is truth. One of the most illustrative examples of the debating spirit in Scripture is one in which words are little used. In 1 Kings 18 Elijah and the worshippers of Baal “debate” who is more powerful, Yahweh or Baal. The challenge is to see who can ignite a pile of wet wood at the behest of the god’s followers. The outcome of this debate is unusually clear!

### Choosing a Mode of Interaction

How do we choose from among the many modes of interaction available to us as we relate with those of other religious traditions? I admit this is most often done either unconsciously and instinctively, or in concert with one’s personal preferences and gifts. Consider a question and two principles that should guide this decision.

**One-way or two-way interaction?** In a one-way interaction we speak and/or act in a way that expects little meaningful response from the other—more specifically, little response that would influence our future words or actions. For example, pronouncement is a one-way mode of interaction. When we preach, we are engaging in a one-way mode. We speak, others listen. Teaching and lecturing are other forms that pronouncement takes. Argument and apologetics also tend to be one-way modes of interaction. In an argument especially, there is back-and-forth talk, but very little, if any, of it influences what the persons say to each other. That is what makes it a one-way mode of interaction.

Contrast this with two-way modes of interaction such as dialogue, discussion, and debate. In two-way modes the way the other person responds to what we say or how we act substantially influences what we say or do next.

Although many of us prefer one or another, all are legitimate, faithful ways of interacting. Usually the social or cultural context in which we find ourselves determines which we choose. Sometimes the cultural contexts mandate that all we can have are one-way modes of interaction. For example, some situations do not allow Christians to be active in public witness, which limits the modes of interaction that can be used.

The Scriptures recognize that sometimes all we can do is witness to the Gospel in word or deed, and if the people do...
not respond, we shake the dust off our feet and move on (Matt. 10:14–16; Mark 6:8–11; Luke 9:3–5). When two-way interactions are possible, however, we should seize the chance to deepen the relationships. Witness would prosper.

**Commensurability.** In order to select the proper mode of interaction, we must determine the level of commensurability among the participants—that is, the extent to which participants understand one another. (See table 1.) If, for whatever reason, the level of mutual understanding is low, we say that we are in a situation of incommensurability. In such a situation one can choose to make pronouncements, trusting some communication will take place (by the power of the Holy Spirit), or one can enter into dialogue, which we have defined as a conversation in search of a conversation.

Once a certain level of commensurability (understanding) is achieved, participants immediately move beyond pronouncement and dialogue to engage in either argument or discussion. Whereas the goal of pronouncement and dialogue is simply understanding, the goal of argument and discussion is to discover areas of agreement and disagreement. We have a shorthand phrase for this process in religious studies—we call it compare/contrast.

Comparing and contrasting creates a much deeper level of understanding, which in turn creates relationships with our discussion partners. Often these relationships are very good; sometimes they are not so good. But whether good or bad, they are relationships all the same, with a certain level of understanding and trust characterized by transparency. This trust and transparency allow us to engage in apologetics and debate.

Apologetics and debate, as we have seen, have truth as their goal. In both we desire to persuade the other of the truth of our faith in God and God’s Gospel. But interactions of this sort require deep commensurability. And they are most effective if that mutual understanding is high, we say that we are in a situation of incommensurability.

**Perhaps more often than we recognize, conditions are not right for a meaningful conversation, and dialogue is necessary.**

But sometimes, perhaps more often than we recognize, conditions are not right for a meaningful conversation. Some level of incommensurability is present, and dialogue is necessary to overcome this basic inability to understand one another. The proper ground has not been laid for having a discussion, much less a debate.

I remember one early meeting of SBCS that clearly called for dialogue. The topic of discussion had somehow worked its way around to *upaya*, a Buddhist Sanskrit word that is most often translated in English as “skillful means.” As described by Buddhists, “skillful means,” or using any means possible to advance the truth of dharma, sounds suspiciously like radical ethical relativism to most Christians when they are first introduced to the topic. And perhaps when lifted out and deposited unceremoniously in the context of a Christian worldview, it is radical ethical relativism. But of course a proper understanding of *upaya* requires that it be understood within its Buddhist worldview context, not an arbitrarily imposed Christian one.

This was a perfect situation for dialogue. Incommensurability reigned. We Christians understood the English words being used to describe *upaya*, but we were missing almost everything else about it—the concept behind the words, the place *upaya* played in Buddhist spiritual practice, the overall Buddhist understanding of *upaya*. We needed dialogue about it before we could even think of any other kind of interaction.

What causes incommensurability? The simplest answer is a language barrier. If I speak only English and you speak only Hindi, we cannot communicate. We might try using hand gestures, finger pointing, mimicry, and pantomime in order to make ourselves understood. But of course, such attempts are not enough. We need to go back to the origin of the word, and discover its original meaning and purpose. And this, we discover, is precisely what we did at that early SBCS meeting, when we turned to the use of the original language and meaning of *upaya*.

**Dealing with Incommensurability**

A missional theology of dialogue is built on the assumption that missions in the twenty-first century must be built on the capacity for human beings to have meaningful conversations with one another. Often, conditions are right for these conversations to take place. In such cases, one of the other modes of interreligious interchange—discussion, debate, apologetics, and so forth—can be entered into with no problem. Dialogue as we define it is not necessary.

But sometimes, perhaps more often than we recognize, conditions are not right for a meaningful conversation. Some level of incommensurability is present, and dialogue is necessary to overcome this basic inability to understand one another. The proper ground has not been laid for having a discussion, much less a debate.

<table>
<thead>
<tr>
<th>Table 1. Interreligious Interaction: Modes of Witness</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Incommensurable</strong></td>
</tr>
<tr>
<td>One-way</td>
</tr>
<tr>
<td>Two-way</td>
</tr>
</tbody>
</table>

The **law of love.** As we have seen, all six of the interaction modes we have considered are legitimate, faithful, and biblical. Yet all six can also be illegitimate, unfaithful, and unethical. We can preach faithfully, for example, and we can preach unfaithfully. We can preach for God’s glory, or we can preach to glorify ourselves. The sermons in both cases may sound or read the same. But one, delivered out of love for God and love for the people to whom we are preaching, is useful; the other, loveless, is not.

One of the many biblical statements of the law of love is found in the Johannine letters. In 1 John 4 the identification of love as the distinguishing characteristic of God and the things of God is clear: “If we love one another, God lives in us” (v. 12). And “love is from God; everyone who loves is born of God and knows God. Whoever does not love does not know God, for God is love” (vv. 7–8).

Love is more, however, than a simple characteristic of God. It is also something that early non-Christians noticed about Christians. “Christians are those,” they said, “who love one another”—by caring for the poor, the orphans, and widows, and by burying the dead of those without the social standing to warrant a proper burial.

Unless done in a spirit of love, good will, and respect, none of the six modes we have mentioned (or any other mode) qualifies as a Christian mode of interreligious interaction. The interaction may appear to be a good thing, but if it is not done in love, it is not of God.

understood to one another. We could call this a rudimentary form of dialogue, a protodialogue, since it is a fundamental way to overcome a situation of basic incommensurability.

Beyond a language barrier, however, we can distinguish two kinds of interreligious incommensurability. One we might call Worldview Incommensurability. When the filtering systems through which we all see and interpret the world are different, we may look at the same event or idea but see very different things. A conversation about what we think is the same thing turns nonsensical. Dialogue is called for. We must take a step backward, quit talking about the event or idea per se, and ask how the other is seeing the event or idea under discussion.

Dialogue is needed because our mental filters (our worldviews) are mostly unconscious. Religious worldviews are not strictly a set of beliefs but, rather, deep structures of thought and perception that we inherit genetically and culturally and, without knowing it, live and think through. In dialogue we not only are learning about the other person’s deep filters but, in the process, are raising our own to consciousness. We talk about our beliefs, but we live through our worldview. Out of this mutual worldview consciousness—raising, we hopefully build enough common ground to be able to have further discussions and debates.

A second kind of interreligious incommensurability we might call Resistance Incommensurability. This may have roots in Worldview Incommensurability, or it may exist in combination with it. Resistance Incommensurability is driven by fear, hatred, and ignorance. Its effect is to make a person not want to understand the other, or to understand the other only on one’s own terms. The dynamics of Resistance Incommensurability are especially dangerous because those suffering from it think they fully understand the other (because, after all, he or she must be like me), but really they do not. Whatever knowledge they think they have is stereotypical, not real. Thus, they most often see no need for dialogue, instead preferring the one-way modes of interaction: pronouncements with no rejoinders, arguments, and apologetic statements.

As we discussed earlier, these one-way modes are clearly appropriate for certain contexts. But to be legitimate, the one-way modes must be accompanied by an accurate understanding of the other, or at least a desire for such understanding. If they are based on stereotypes or a lack of relational understanding, the one-way modes increase rather than decrease Resistance Incommensurability.

A Missional Theology of Dialogue

Christians should be involved in interreligious dialogue, for which a missional theology of dialogue is needed. Four characteristics are critical.

1. A missional theology of dialogue is based on an orthodox recognition of God’s revelation to all. In Romans 1 Paul makes it clear that God has not left anyone, anywhere without the capacity to know of God’s existence in the world. In fact, Paul says, such an understanding is hard-wired into every person’s conscience. All the great historical theologians have built this understanding of God’s ubiquitous presence into their systematic presentations, and many have special names for it. John speaks of the Logos (John 1:1); Justin Martyr, logos spermatikos; John Calvin, sensus divinitatis; and Martin Luther, Deus absconditus. My favorite is “common grace,” as John Wesley understood the term. All non-Christians we talk to have already seen or been impacted by God’s presence, even though they may not recognize it as such. These sensations and perceptions of the God of the Bible are sometimes unconscious and often interpreted through cultural filters that render them all but unrecognizable to us. Yet even though imperfect and by themselves incapable of leading to salvation, they are real sensations of the King of the universe. As such, they are true, an invaluable knowledge of God that needs to be shared. When we claim that we can learn from Hindus, Buddhists, and Muslims, this is the theological basis of that claim. It is why we fail as missionaries if we fail to engage in the two-way modes of interreligious interchange. We miss the mutual learning that takes place when those whom God has created, whether Christian or not, share with each other about the logos spermatikos, the sensus divinitatis, the many evidences of God’s glory and how they are affecting our lives.

Frankly, though, much of what passes for interreligious dialogue seriously misuses the doctrine of common grace. On the conservative side of the theological aisle, it is often minimized to the point that one might well wonder why we have dialogue at all. On the liberal side, it can quickly lead to a pluralism that claims salvific efficacy for every person’s every religious whim. And one can see how this might easily lead to the position that dialogue is all there is. Properly understood, however—somewhere between those two theological extremes—common grace is the theological basis for doing dialogue.

2. A missional theology of dialogue must fully embrace Christian humility. We must always remember that “for now we see in a mirror, dimly, but then we will see face to face” (1 Cor. 13:12); furthermore, “blessed are the meek” (Matt. 5:5). Dialogue is based on a recognition that we do not know everything, and have much to learn. Of course, many things conspire to make us reluctant to adopt this attitude of “learner.” For many of us in Western cultures, the need to learn is seen as a weakness, and thus we are discouraged from acknowledging it. Sometimes it seems as if this cultural trait is applied to the way we do theology. We think that admitting that we could learn something from our fellow human beings in other religious traditions would be admitting a weakness about Christianity, something that could be exploited by countermission activities.

Actually, the opposite is true. Not being willing to acknowledge our on-going need to learn—that is the weakness. As Paul points out so forcefully in his letters to the Corinthians, it is only when we admit our needs that God’s inexhaustible strength can be made manifest in our own mission efforts.

Of the many ways to talk about this healthy humility and its faithfulness to Scripture, I would like to recommend one: the “critical realism” of anthropologist Paul Hiebert. In his excellent book Missiological Implications of Epistemological Shifts (1999), Hiebert advocates critical realism as an epistemological stance for missionaries that helps us avoid the twin dangers of extreme foundationalism, which leads to intellectual arrogance, and postmodern idealism, which leads to relativism.

Critical realism wedds two principles, one a mainstay of

---

Much of what passes for interreligious dialogue seriously misuses the doctrine of common grace.
foundationalists, the other of postmodern relativists: (1) absolute truth does exist, and (2) humans can only know truth imperfectly. These principles lead to two important corollaries.

• The acceptance of absolute truth is axiomatic. Although we can and should marshal evidence and create theories regarding the existence of absolute truth, in the end we accept the existence of this truth through a mechanism Christians call faith.
• Although we cannot know absolute truth perfectly, it is still the standard against which we measure all truth. In the process, we can establish universal truths and universal falsehoods, however imperfectly conceived through cultural contexts and historical times.

3. A missional theology of dialogue must be grounded in a love of neighbor. Dialogue cannot take place in a climate of hostility but only in a climate of love. Participants in interreligious dialogue may want to know and understand the other for various reasons, but those reasons must be seasoned with love.

4. A missional theology of dialogue makes known to all involved our commitment to Christian witness. Somehow we must be clear that we understand our faith to be a universal and exclusive one. Really there are only two other options. One is to sincerely believe that the Christian tradition is not universal and not exclusive. Many who are or want to be involved in interreligious dialogue wrongly see this rejection of historic Christian commitment to witness to be a baseline requirement of being involved in dialogue.

The second option is to not be candid about one’s commitment to Christian witness, acting and talking as if it is not a commitment. Such obfuscation need not be motivated by dishonesty or by an intention to deceive. It can be done in the honest conviction that dialogue requires that we pretend we lack this commitment. But exactly the opposite is the case. Meaningful dialogue takes place among people who are crystal clear about their strongly held convictions, whatever they are, not among people who claim some sort of preternatural openness to everything. It is not the case that this sort of openness inhibits conversation, offends sensibilities, or stifles interaction. On the contrary, when done among people of good will, committed to a love ethic, personal candor creates an honest atmosphere, refreshed by winds of confidence. Participants may not agree with their fellow confreres, but they can feel free to be who they really are, relying in the confidence that the others in the conversation, to the best of their abilities, are also showing who they really are.

Notes

4. Ibid., p. ix.
5. Relational truth is rarely described as being this dramatically restricted to the affective dimension, but I am being a bit rhetorical here to make a point.
6. Like many, I make a distinction between proselytism (attempting to shape people in our image) and evangelism (inviting people to join the quest for becoming Christlike).
7. This collection of papers was eventually published by myself and Rita Gross (my Buddhist coeditor of Buddhist-Christian Studies) as Buddhists Talk About Jesus, Christians Talk About the Buddha (New York: Continuum, 2000).
8. Buddhists have their own spectrum of views on these matters. See, for example, David Chappell’s essay in Buddhadasa Bhikkhu’s book Radical Conservatism: Buddhism in the Contemporary World (Bangkok: Sathirakoses-Nagapradipa Foundation, 1990). See also Kristen Kiblinger, Buddhist Inclusivism: Attitudes Toward Religious Others (London: Ashgate, 2005).
10. I have been influenced most here by Jürgen Habermas’s Theory of Communicative Action (Boston: Beacon, 1985), where he argues that little can be achieved in rational conversation unless a basic assumption of good will exists on both sides of the discussion table.
“A well-balanced emphasis on spiritual life and high academic standards distinguishes the quality of this scholarly community.”

Dr. Lalsangkima Pachuau
Dean of Advanced Research Programs
Professor of History and Theology of Mission

asburyseminary.edu
800.2ASBURY
Christian Witness in a Multi-Religious World: Recommendations for Conduct

World Council of Churches
Pontifical Council for Interreligious Dialogue
World Evangelical Alliance

The International Bulletin of Missionary Research presents below the full text of “Christian Witness in a Multi-Religious World: Recommendations for Conduct.” Jointly issued in June 2011 by the World Council of Churches (WCC), the Pontifical Council for Interreligious Dialogue (PCID) of the Roman Catholic Church, and the World Evangelical Alliance (WEA), the document represents a broad consensus on appropriate missionary conduct “according to gospel principles” when sharing the Christian faith.

The three bodies, with a combined membership of some two billion, represent nearly 90 percent of the world’s Christians. “The document is a major achievement,” said Geoff Tunnicliffe, chief executive officer and secretary general of the WEA; it represents formal agreement on “the essence of Christian mission,” while also demonstrating that Christian bodies “are able to work together and to speak together.” In this sense, the document represents “a historic moment” in the quest for Christian unity.

Developed over a five-year period, the document begins, “Mission belongs to the very being of the church,” and calls for careful study of the issues of mission and interreligious dialogue, the building of trust and cooperation among people of all religions, and the promotion of religious freedom everywhere. It is available online in English, German, and Spanish at www.oikoumene.org/en/news/news-management/eng/a/article/1634/christians-reach-broad-co.html. —Editors

Preamble

Mission belongs to the very being of the church. Proclaiming the word of God and witnessing to the world is essential for every Christian. At the same time, it is necessary to do so according to gospel principles, with full respect and love for all human beings.

Aware of the tensions between people and communities of different religious convictions and the varied interpretations of Christian witness, the Pontifical Council for Interreligious Dialogue (PCID), the World Council of Churches (WCC) and, at the invitation of the WCC, the World Evangelical Alliance (WEA), met during a period of 5 years to reflect and produce this document to serve as a set of recommendations for conduct on Christian witness around the world. This document does not intend to be a theological statement on mission but to address practical issues associated with Christian witness in a multi-religious world.

The purpose of this document is to encourage churches, church councils and mission agencies to reflect on their current practices and to use the recommendations in this document to prepare, where appropriate, their own guidelines for their witness and mission among those of different religions and among those who do not profess any particular religion. It is hoped that Christians across the world will study this document in the light of their own practices in witnessing to their faith in Christ, both by word and deed.

A Basis for Christian Witness

1. For Christians it is a privilege and joy to give an account- ing for the hope that is within them and to do so with gentleness and respect (cf. 1 Peter 3:15).

2. Jesus Christ is the supreme witness (cf. John 18:37). Christian witness is always a sharing in his witness, which takes the form of proclamation of the kingdom, service to neighbour and the total gift of self even if that act of giving leads to the cross. Just as the Father sent the Son in the power of the Holy Spirit, so believers are sent in mission to witness in word and action to the love of the triune God.

3. The example and teaching of Jesus Christ and of the early church must be the guides for Christian mission. For two millennia Christians have sought to follow Christ’s way by sharing the good news of God’s kingdom (cf. Luke 4:16–20).


5. In some contexts, living and proclaiming the gospel is difficult, hindered or even prohibited, yet Christians are commissioned by Christ to continue faithfully in solidarity with one another in their witness to him (cf. Matthew 28:19–20; Mark 16:14–18; Luke 24:44–48; John 20:21; Acts 1:8).

6. If Christians engage in inappropriate methods of exercising mission by resorting to deception and coercive means, they betray the gospel and may cause suffering to others. Such departures call for repentance and remind us of our need for God’s continuing grace (cf. Romans 3:23).

7. Christians affirm that while it is their responsibility to witness to Christ, conversion is ultimately the work of the Holy Spirit (cf. John 16:7–9; Acts 10:44–47). They recognize that the Spirit blows where the Spirit wills in ways over which no human being has control (cf. John 3:8).
Principles

Christians are called to adhere to the following principles as they seek to fulfill Christ’s commission in an appropriate manner, particularly within interreligious contexts.

1. **Acting in God’s love.** Christians believe that God is the source of all love and, accordingly, in their witness they are called to live lives of love and to love their neighbour as themselves (cf. Matthew 22:34–40; John 14:15).

2. **Imitating Jesus Christ.** In all aspects of life, and especially in their witness, Christians are called to follow the example and teachings of Jesus Christ, sharing his love, giving glory and honour to God the Father in the power of the Holy Spirit (cf. John 20:21–23).

3. **Christian virtues.** Christians are called to conduct themselves with integrity, charity, compassion and humility, and to overcome all arrogance, condescension and disparagement (cf. Galatians 5:22).

4. **Acts of service and justice.** Christians are called to act justly and to love tenderly (cf. Micah 6:8). They are further called to serve others and in so doing to recognize Christ in the least of their sisters and brothers (cf. Matthew 25:45). Acts of service, such as providing education, health care, relief services and acts of justice and advocacy are an integral part of witnessing to the gospel. The exploitation of situations of poverty and need has no place in Christian outreach. Christians should denounce and refrain from offering all forms of allurements, including financial incentives and rewards, in their acts of service.

5. **Discernment in ministries of healing.** As an integral part of their witness to the gospel, Christians exercise ministries of healing. They are called to exercise discernment as they carry out these ministries, fully respecting human dignity and ensuring that the vulnerability of people and their need for healing are not exploited.

6. **Rejection of violence.** Christians are called to reject all forms of violence, even psychological or social, including the abuse of power in their witness. They also reject violence, unjust discrimination or repression by any religious or secular authority, including the violation or destruction of places of worship, sacred symbols or texts.

7. **Freedom of religion and belief.** Religious freedom including the right to publicly profess, practice, propagate and change one’s religion flows from the very dignity of the human person which is grounded in the creation of all human beings in the image and likeness of God (cf. Genesis 1:26). Thus, all human beings have equal rights and responsibilities. Where any religion is instrumentalized for political ends, or where religious persecution occurs, Christians are called to engage in a prophetic witness denouncing such actions.

8. **Mutual respect and solidarity.** Christians are called to commit themselves to work with all people in mutual respect, promoting together justice, peace and the common good. Interreligious cooperation is an essential dimension of such commitment.

9. **Respect for all people.** Christians recognize that the gospel both challenges and enriches cultures. Even when the gospel challenges certain aspects of cultures, Christians are called to respect all people. Christians are also called to discern elements in their own cultures that are challenged by the gospel.

10. **Renouncing false witness.** Christians are to speak sincerely and respectfully; they are to listen in order to learn about and understand others’ beliefs and practices, and are encouraged to acknowledge and appreciate what is true and good in them. Any comment or critical approach should be made in a spirit of mutual respect, making sure not to bear false witness concerning other religions.

11. **Ensuring personal discernment.** Christians are to acknowledge that changing one’s religion is a decisive step that must be accompanied by sufficient time for adequate reflection and preparation, through a process ensuring full personal freedom.

12. **Building interreligious relationships.** Christians should continue to build relationships of respect and trust with people of different religions so as to facilitate deeper mutual understanding, reconciliation and cooperation for the common good.

Recommendations

The Third Consultation organized by the World Council of Churches and the PCID of the Holy See in collaboration with World Evangelical Alliance with participation from the largest Christian families of faith (Catholic, Orthodox, Protestant, Evangelical and Pentecostal), having acted in a spirit of ecumenical cooperation to prepare this document for consideration by churches, national and regional confessional bodies and mission organizations, and especially those working in interreligious contexts, recommends that these bodies:

1. **study** the issues set out in this document and where appropriate formulate guidelines for conduct regarding Christian witness applicable to their particular contexts. Where possible this should be done ecumenically, and in consultation with representatives of other religions.

2. **build** relationships of respect and trust with people of all religions, in particular at institutional levels between churches and other religious communities, engaging in
on-going interreligious dialogue as part of their Christian commitment. In certain contexts, where years of tension and conflict have created deep suspicions and breaches of trust between and among communities, interreligious dialogue can provide new opportunities for resolving conflicts, restoring justice, healing of memories, reconciliation and peace-building.

3. *encourage* Christians to strengthen their own religious identity and faith while deepening their knowledge and understanding of different religions, and to do so also taking into account the perspectives of the adherents of those religions. Christians should avoid misrepresenting the beliefs and practices of people of different religions.

4. *cooperate* with other religious communities engaging in interreligious advocacy towards justice and the common good and, wherever possible, standing together in solidarity with people who are in situations of conflict.

5. *call* on their governments to ensure that freedom of religion is properly and comprehensively respected, recognizing that in many countries religious institutions and persons are inhibited from exercising their mission.

6. *pray* for their neighbours and their well-being, recognizing that prayer is integral to who we are and what we do, as well as to Christ’s mission.

### Appendix: Background to the Document

1. In today’s world there is increasing collaboration among Christians and between Christians and followers of different religions. The Pontifical Council for Interreligious Dialogue (PCID) of the Holy See and the World Council of Churches’ Programme on Interreligious Dialogue and Co-operation (WCCIRDC) have a history of such collaboration. Examples of themes on which the PCID/WCC-IRDC have collaborated in the past are: Interreligious Marriage (1994–1997), Interreligious Prayer (1997–1998) and African Religiosity (2000–2004). This document is a result of their work together.

2. There are increasing interreligious tensions in the world today, including violence and the loss of human life. Politics, economics and other factors play a role in these tensions. Christians too are sometimes involved in these conflicts, whether voluntarily or involuntarily, either as those who are persecuted or as those participating in violence. In response to this the PCID and WCC-IRDC decided to address the issues involved in a joint process towards producing shared recommendations for conduct on Christian witness. The WCC-IRDC invited the World Evangelical Alliance (WEA) to participate in this process, and they have gladly done so.

3. Initially two consultations were held: the first, in Lariano, Italy, in May 2006, was entitled “Assessing the Reality” where representatives of different religions shared their views and experiences on the question of conversion. A statement from the consultation reads in part: “We affirm that, while everyone has a right to invite others to an understanding of their faith, it should not be exercised by violating others’ rights and religious sensibilities. Freedom of religion enjoins upon all of us the equally non-negotiable responsibility to respect faiths other than our own, and never to denigrate, vilify or misrepresent them for the purpose of affirming superiority of our faith.”

4. The second, an inter-Christian consultation, was held in Toulouse, France, in August 2007, to reflect on these same issues. Questions on Family and Community, Respect for Others, Economy, Marketing and Competition, and Violence and Politics were thoroughly discussed. The pastoral and missionary issues around these topics became the background for theological reflection and for the principles developed in this document. Each issue is important in its own right and deserves more attention than can be given in these recommendations.

Introduction to the Accra Charter of Religious Freedom and Citizenship

Lamin Sanneh

Religious leaders in Africa have had to give a lot of thought to issues of church and state because of the scale and urgency of the crises that have engulfed their societies. Political instability has eroded confidence in public institutions, while corruption and sagging morale have undermined trust and a sense of security. Recent upheavals in Tunisia, Algeria, Egypt, and Libya, where ordinary citizens have risen up and demanded a voice in the government established to rule over them, have given hope to victims of oppression and tyrannical rule in many other parts of the continent. The growing threat to the civil order in general, along with divisions and differences among religious communities themselves, has challenged religious leaders to offer an answer to the mounting crisis.

Religious institutions in Africa lack the resources and the physical assets to make a substantial difference to the material lives and conditions of citizens, and short of abandoning their religious vocation and insinuating themselves into partisan politics, religious leaders often find themselves pushed to the margins where their voice is suppressed or in other ways not heard. Many observers have noted how religious officials have been co-opted for a fee to serve as moral chaplains to those in power, resulting in turning the moral witness of the churches into a mere political gallery. It harms the cause of good governance by dimming hope and giving incentive to arbitrary power. In the long run, the continuing dictatorial abuses will likely spark popular disenchantment and a demand for change.

In many countries religious institutions have often been the only viable structures left in the wake of the collapse of state institutions, including the breakdown of the organs of law and order. Given their endurance and their increasing influence, religious institutions represent an important source of hope in a time of great uncertainty. Accordingly, the willingness of religious leaders to speak to popular despair and to strive in the cause of peace, justice, and reconciliation gives the religious voice an important public role. The choice no longer is between religious anointing of dictatorial power and moral indifference, or between resignation and subjugation, but rather between despair and hope. The fact that government is necessary does not mean that tyranny is inevitable. With democratic safeguards, we can have one without the other. As it is, the present status quo is destructive enough to be no longer tenable.

This is the stark choice facing religious leaders. A growing number of citizens whose lives and living conditions have been adversely affected by tyrannical political regimes and by public malfeasance happen to be self-identified religious persons, whose dual status as citizens and believers means that they do not see a conflict between the allegiance they feel they owe to their countries and the duty they owe to God and to their fellow human beings. It is not a case of one or the other. Instead, they feel that government should be answerable to the will and consent of citizens while being respectful of the dictates of conscience. The state cannot compel the loyalty and obedience of citizens as the sole justification of its existence, any more than it can compel or forbid love of God and of neighbor. The considerable devotion Africans give to religion while also being actively involved in civic life shows that people take seriously their dual role as citizens and as believers, even though, in their nature, church and state remain separate and distinct institutions.

These facts of political failure and the corresponding growth of religious allegiance have demanded from religious leaders fresh ideas about restoring confidence in the right of citizens to decide their own political destiny, and also about the crucial role of religion as the arrangement believers create to express their duty to God and to their neighbors. Religion and politics overlap to the degree that a citizen and a believer are one and the same person, and also to the degree that the will and consent of the citizen rise from the same foundation as the dictates of conscience for the believer. While not all citizens are believers, it is the case that all believers are citizens; and this dual status places on believers a dual obligation to uphold the rule and laws of government and to respect conscience concerning obedience to God.

These reflections form the background to the Accra Charter of Religious Freedom and Citizenship, issued at a meeting of its signatories in Accra, Ghana, February 24–26, 2011. At an important companion conference also convened in Accra, in July 2010, where the subject of Christian-Muslim relations in Africa led to consideration of the Muslim tradition of faith and the public order, there was general recognition of the need to develop from the Christian side a statement on religious freedom and citizenship that would move the debate beyond the current stalemate. The Islamic prescription for the religious reconstruction of society has no exact parallels in Christian Africa, if apartheid South Africa may be considered the exception that proves the rule. The New Testament does not prescribe a blueprint for a religious state, while the experience of the early church points to withdrawal, what Muslims refer to as hijrah, rather than to political mobilization, the Muslim jihad fi sabil li-ilahi, “struggle in the path of God.” Yet Scripture and the experience of the Christian tradition do give us important models of religion and the public order, particularly about how faith invests us with a dual identity as persons created in the image and likeness of God and as subjects of Caesar. The Accra Charter affirms this dual heritage of faith and the cause of the common good as the bulwark against tyranny and hedonism.

Lamin Sanneh, an IBMR contributing editor, is the D. Willis James Professor of Mission and World Christianity, Yale Divinity School, and Professor of History, Yale College, New Haven, Connecticut. —lamin.sanneh@yale.edu

October 2011
Accra Charter of Religious Freedom and Citizenship

Preamble

We, the signers of this document, met in Accra, Ghana, from February 24 to 26, 2011, to bear witness to our dual citizenship as believers and as members of African societies and nations. We decided to meet and reflect on this dual citizenship at a time when these responsibilities stand out in high relief across this continent. Representing many different Christian traditions, we came from nations such as Côte d’Ivoire, where a civil war threatens and where religious loyalties seem no more united than political ones; from Nigeria, where religious extremists out of several traditions breach the peace, and the government struggles to maintain order; and from the newest nation now emerging, South Sudan, where hopes rise among diverse people of faith for a more just and reconciling public life. None of us was from North Africa, but our hearts and prayers go out to our fellow Africans there, who have taken popular action to reject tyranny and to build better commonwealths.

At the same time, we recognize that governments and societies are provisional arrangements, for by faith we live in our countries while we look “forward to the city which has foundations, whose builder and maker is God” (Heb. 11:9–10). As Christians we feel a particular burden to put forward a positive vision of how we worship the living God and point the way to God’s reign, while giving due regard and respect to the governments under which all people, of all faiths, live together as fellow citizens, and to honor our rulers without ceasing to serve and to fear God (1 Pet. 2:16–17). We are deeply convinced that faith gives its noblest expression in settings where all are free to follow their religious convictions and freely to serve the common good (Gal. 5:13), where government secures the peace and good order taught by all the world’s great faiths, and where government affords its citizens the right to live freely and recognizes their power to hold it accountable.

Introduction: Faith, Freedom, and Service

We acknowledge that we are created to live in community, and as such are endowed with rights and responsibilities so that we may enter into a state of society with the purpose of perpetuating life and the flourishing requisite to it. By virtue of the divine sovereignty we live our lives as members of the religious community, while as citizens we conduct our affairs as subjects of the state (1 Pet. 2:13–14).

We wish to emphasize the overlapping obligations of our dual citizenship by drawing attention to the moral basis of our formation in family and community, and to the wider relationships that make for society and the government it creates. In their different ways, divine sovereignty and the sovereignty of the nation-state demand our allegiance without one being exclusive of the other.

On the contrary, the obligations of our membership in the religious community complement and expand the obligations of our role as citizens. Our dual citizenship recognizes the complementarity of our roles as believers and citizens in which freedom becomes the ground of connection between the two. It is the enjoinderment of Scripture to honor our rulers and our fellow human beings without ceasing to serve and to fear God (1 Pet. 2:16–17).

In religion, freedom arises from the conscience of the believer, while in the nation-state, freedom springs from the will and consent of citizens. Religious freedom is inseparable from issues of citizenship and government. We are commanded to use our freedom to serve one another (Gal. 5:13).

Born to Believe

When we reflect on who we are and the purpose of our existence, we are constrained to be mindful of the Creator, who is the source of our life and of the freedoms and responsibilities we bear as persons and as a society. The duties and rights we possess arise from the knowledge that we are surrounded by the means God has furnished for our flourishing (Ps. 8:6–8):

- our parents as the channel of life, nurture, and sustenance;
- the heritage of kinship that shapes and grounds us;
- the mother tongue that gives us the words of awareness and identity;
- the societies that give shape and substance to our belonging;
- and the many relationships that bind us to one another, enfolding us in reciprocal rights and duties.

Religion, State, and Society

As persons we learn that membership in the family is consistent and identical with solidarity with our fellow human beings everywhere, that being born in relationship is a stepping stone to growing in relationship and maturing in responsibility. We bring this collective understanding of ourselves into relationships of the wider society, allowing us to share in the privileges and responsibilities of membership of family and kinship, and to submit to a government of laws and regulations providing for our common security and protection. The rule of Scripture that we should care for one another is the cord of Church, society, and state (1 Cor. 12:25–26).

As religious persons we are mindful of the Creator and express that by freely yielding our wills in worship of Him in the same way that we express our sense of common responsibility by banding together freely and necessarily as citizens. The moral constraints to which we are obliged to submit offer the basis for the institution of a government in which life and property are respected, evil is restrained, wrong avenged, and justice upheld so that virtue and enterprise may flourish by individual industry (Prov. 8:15–17; Ps. 128:2).

By the nature of the case, established freely and by common consent, government cannot do more than create the environment for good to flourish; other means are required for the production of the values essential for moral progress (Gal. 5:22–23; Eph. 5:9).

For that purpose believers must avert their own needs and wants and summon everyone to provide for the necessities of those less fortunate than themselves. By their example they will instill in others the duty “to do justice, to love kindness, and to walk humbly with your God” (Micah 6:8). Indeed, government that is instituted as the means of bringing us the blessings of liberty will endure only if it is answerable to the values of the rule of law, justice, equity, mercy, and moderation.
**Dual Citizenship, Dual Heritage**

The duties, obligations, and privileges of our dual citizenship embrace the following:

- We affirm that the reciprocal relationship of family and kinship—where the moral equality of give-and-take prevails with those we are related to—mirrors the parallel idea of equality of citizenship, where citizenship and freedom are subject to the rule of law (Heb. 13:17).
- Because governments exist by our will and serve our need for public tranquility and an orderly life, we affirm that believers have a moral duty to uphold government and to pray for leaders. Upholding the state is a matter of high moral obligation, and not a matter of political expedience merely (1 Tim. 2:1–2).
- We affirm that citizenship, however, does not exhaust our status as moral persons, because the state cannot be a substitute for the Church as “the edifice of human worth, freedom, and well-being.”
- We affirm that our dual citizenship reflects the complexity of our dual heritage by providing for our common welfare under law in obedience to our common Creator.
- As human persons we acknowledge the Creator as the source of the moral teaching concerning the gift of life, the purpose of our existence, and the worth and destiny of the soul.
- We affirm that citizenship is based on our needs and desires, while our standing as believers is original to our nature and dignity as moral persons.
- We affirm that, tied by the moral cord, citizenship is an idea that draws on our moral affinity with the Creator’s purpose—we are who we are because we bear the image and likeness of the Creator.
- We affirm our dual heritage by acknowledging the two spheres of political sovereignty and divine sovereignty, one delegated to earthly rulers, and the other reserved to God and His ministers.
- We affirm that when obligations of citizenship violate the believer’s conscience, they violate the law of God. We affirm, too, that violations of conscience have a deleterious impact on state and society. When religious freedom is denied, democratic government is weakened and public order undermined.

**Liberty, Root and Branch**

As a matter of individual conscience and of the common good, we affirm the following:

- We affirm that liberty is at the core of knowledge and worship of God, and at the root of what makes us moral persons fit for society.
- We affirm the fundamental right to choose what religion to follow and to worship God freely and publicly.
- We affirm liberty of person and of property as the foundation of our membership in Church, state, and society.
- We reject the use of coercion and repression in matters of religion, political affiliation, and personal choice.
- We affirm equality of citizens as men and women under the law.
- We affirm the rights of parents in raising their children and guiding them.
- We affirm love of God and of neighbor as the well-spring of civic virtue and the safety net alike of orphan, widow, outcast, and stranger, as well as being the basis of service in Church, state, and society.
- Whether as minorities or as majorities, we abjure the use of the magistrate against one another in matters of conscience (1 Cor. 6:1–6). Rather, we are united in opposing such misuse of power for partisan gain.
- As citizens and believers, we acknowledge that religion as the duty we owe to our Creator as well as the manner of discharging that duty demands the repudiation of force or violence, and the recognition that all citizens are entitled to the free exercise of religion guided by the dictates of conscience (John 4:24). Government may not impose or forbid, favor or impede, the establishment of religion.
- We affirm that our oneness in God is blessed and enriched by our diversity; that we are fellow human beings, even if not of one tribe, ethnicity, race, nationality, creed, or fellowship; and that we are bound to one another in our joys and afflictions, even though our situations and circumstances may be vastly different (Acts 17:24–28).
- We uphold freedom of religion not as an excuse to divide, split, and exploit, but as reason to summon the conscience in the name of the mutual duty of believer and citizen alike to exercise forbearance, charity, and regard for one another (1 Cor. 3:10; 7:21–24; 1 Pet. 3:8–9). In that way the spirit of benevolence can be stirred to move and elevate society in the work of civic righteousness. We are accountable to our Creator and to our fellow human beings for nothing less than that (Phil. 1:9–11).

**Temporal and Spiritual**

Two worlds are ours, the temporal and the spiritual (Rom. 12:1–2), with a common foundation in the moral obligation of the pursuit of love of God and of neighbor.

Temporal authority vested in government is entitled to our support and prayers as believers. While on our earthly pilgrimage to the City of God in the life beyond this one (Heb. 13:14), our obedience to God requires us in service to others to promote works of civic righteousness.

Perfection in the heavenly realm requires apprenticeship in the earthly realm for formation, mutual forbearance, and mutual cherishing (2 Tim. 2:22; Eph. 4:3). Believers are required to be productive and loyal citizens as a matter of principle, not just for personal political gain, and that example of moral citizenship constitutes an asset for good governance (Titus 3:1; 1 Pet. 2:13–14).

Yet we must not forget that the limitations of our finite nature, as well as of natural endowment, offer instructive lessons for the perils of limitless power and of the sin of self-worship (Isa. 13:11; Matt. 20:25–28; Col. 3:12; 1 Pet. 5:5–6; James 4:6). Nations serve God’s purpose in advancing the welfare of the human family, but they can also hinder that purpose when they trample on religious freedom.

To recapitulate:

- We acknowledge the means God provides for our flourishing, including our parents who brought us to life and nurtured and protected us.
- We affirm our brothers and sisters with whom we learned the art of sharing in community, and the love of family that gives solidity to our personality.
- We affirm the idioms of home, school, and neighborhood...
that fill our minds with all that belongs early with our knowing and our cherishing.

- We acknowledge the role of the social events of birth, rites of passage and incorporation, marriage, and end of life rituals and anniversaries, as well as the relationships and friendships that sustain us as individuals and as communities.
- We embrace the liberty inscribed in our social and moral nature as constituting the basis of civic righteousness and responsible government.
- We acknowledge the common foundation of freedom in our roles as believers and citizens.
- We affirm our place in the purpose of God for all creation, and our solidarity with our fellow human beings.
- We uphold government under law for the purposes of our common security and protection.
- We embrace the family and the civic virtues of home and society as a foundation of enterprise, community, and the common good.
- We affirm our dual citizenship under God, and the temporal and spiritual privileges and duties that belong with our roots in time and eternity.

We declare and proclaim religious freedom as the charter of citizenship and solidarity in a rapidly changing world of overlapping rights and responsibilities.

Signatories

Most Rev. Dr. Robert Aboagye-Mensah
Immediate Past Presiding Bishop, Methodist Church Ghana
Vice-President of All Africa Conference of Churches (AACC) for West Africa
Accra, Ghana

Rev. Dr. J. Kwabena Asamoah-Gyadu
Dean of Graduate Studies
Trinity Theological Seminary
Legon, Ghana

Rev. Dr. John Azumah
Director, Centre for Islamic Studies
London School of Theology
London, UK

Dr. Jonathan J. Bonk
Executive Director, Overseas Ministries Study Center
New Haven, Connecticut, USA

Rev. Dr. M. Douglas Carew
Vice Chancellor, Africa International University
(Formerly Nairobi Evangelical Graduate School of Theology)
Nairobi, Kenya

Professor Joel A. Carpenter
Director, Nagel Institute for the Study of World Christianity
Calvin College
Grand Rapids, Michigan, USA

Dr. Kouassi K. Célestin
Academic Director, FATEAC
Abidjan, Côte d’Ivoire

Rev. Dr. Isaiah Majok Dau
Principal, Nairobi Pentecostal Bible College
Nairobi, Kenya

Rev. Dr. Michael Glerup
Executive Director, Center for Early African Christianity
Eastern University
St. Davids, Pennsylvania, USA

Dr. Desta Helisio
Director, Ethiopian Graduate School of Theology
Addis Ababa, Ethiopia

Rev. Dr. David Nii Anum Kpobi
Senior Lecturer, Trinity Kpobi Seminary
Legon, Ghana

Rev. Dr. Matthew Kukah
Vicar General, Catholic Archdiocese of Kaduna
Kaduna, Nigeria

Rev. Willy Michel Libambu
Catholic Faculties of Kinshasa
Kinshasa, Democratic Republic of Congo

Mr. Philip L. Lundman
President, Lundman Family Foundation, Inc.
Fredonia, Wisconsin, USA

Dr. Mercy Amba Oduyoye
Director, Institute of Women in Religion and Culture
Trinity Theological Seminary
Legon, Ghana

Most Rev. Dr. John Olorunfemi Onaiyekan
Roman Catholic Archbishop of Abuja
Abuja, Nigeria

Rev. Dr. Benhardt Yemo Quarshie
Rector, Akrofi-Christaller Institute of Theology, Mission, and Culture
Akropong, Ghana

Professor Lamin Sanneh
D. Willis James Professor of Mission and World Christianity, Yale Divinity School
Professor of History, Yale College
New Haven, Connecticut, USA

Dr. Tite Tiénoù
Dean and Senior Vice President of Education
Trinity Evangelical Divinity School
Deerfield, Illinois, USA

Professor Andrew F. Walls
Professor Emeritus of the Study of Christianity in the Non-Western World
University of Aberdeen and University of Edinburgh, Scotland
“The PhD in Intercultural Studies program trains students to be both theologically astute and anthropologically sensitive, so that they can better apply the Word of God critically in any human or cultural context. The faculty are all experts in their own right, and they contribute to the richness of the program not only by their theological insights but also by their years of significant intercultural experience. The diversity of the students, both in terms of their cultural background and their cross-cultural ministry experience, creates a unique community where theological and missiological thinking is forged in a highly stimulating context.”

—Doctoral student How-Chuang Chua came to Trinity after four years of church planting work as a missionary in Japan.

At Trinity we offer several degree options to help you deepen your theological understanding, cultural insights, and missionary skills for cross-cultural ministry and theological leadership both globally and locally. Trinity’s faculty combine international experience with quality scholarship to help you reflect, explore, and grow to achieve your educational and ministry goals.

**Doctoral programs at Trinity include:**
- PhD (Intercultural Studies)
- PhD (Educational Studies)
- PhD (Theological Studies)

**Contact our Admissions Office today:** **877.270.0834**

Trinity Evangelical Divinity School | 2065 Half Day Road, Deerfield, IL 60015 | [www.teds.edu](http://www.teds.edu)
Dramatic changes are afoot in the Philippines. A wide-ranging fragmentation is occurring, issuing in an ecclesial pluralism among people who desire unity. Theologies are emerging and fading. The influence of liberation theology, in the form called the Theology of Struggle, is waning. This is significant for the traditional Protestant and Roman Catholic churches, which hope to become churches of the poor. The fragmentation is originating from ferment created by both progressive and populist politics and religion.

The signs of political and ecclesial fragmentation are everywhere. Philippine society, its religious, political, and economic realities, is becoming more complex. In addition, misery is the lot of most. The pluralization of roles, norms, and institutions is confusing and frustrating to a people who cherish a Filipino way of life. Social stresses brought about by the emergence of urban cultural settings and the impact of economic globalization have led to a general fragmentation of institutional networks, both religious and political. They weave together in a blur that has led both the progressives and the populists to assume that the elite are collaborating to corrupt society and misuse their authority for their own gain and not for the improvement of the lives of the people.

The frustration coincides with the failure of politics and with a resurgence of an old pattern of repression. Accompanying this is a turbulent religious climate. Populist sentiments are leading to the restructuring of allegiances, including those of the left, the churches, and the government. The desire for change deepens, but the solutions remain simplistic, utopian, and populist. This is true across religious and political spectrums.

Historical Roots of the Atmosphere of Distrust

The form of the conflict appearing here is reflected in Filipino history. At significant moments in this history the ecclesial and social hierarchies have been identified as arrogant, incompetent, and elitist, while local pastors and church workers have identified with the people. From the beginning, local parish priests learned the languages of the people, protected them from abuse, and took their side against the religious and political hierarchy. This pattern reemerges today.

In the Philippines the local priests and pastors have identified with transformation, while the ecclesial and social hierarchies have defended the status quo. The patron system, still in force today, ensures poverty and misery; this is the product of the domination of religious and political patrons. The native oligarchy, it is believed, is the result of a native aristocracy formed by the church. In this sense, a practical consequence of ecclesiology is the Filipino experience of misery. However, the local priests and pastors have stood by the poor. They fought against the colonial powers and for the dignity of the Filipino. The current stream of Filipino ecclesiologies mirrors this struggle in today’s context.

Current Ecclesial and Spiritual Trajectories

In this section we will hold up three streams for reflection: the Theology of Struggle (TOS), the Basic Ecclesial Communities (BECs), and the charismatic movements.

Theology of struggle. We consider first the TOS, which has had two phases. According to the first phase (which I label TOS 1), Christendom is colonialism, because Christian colonialism was the experience of the Filipino. As a spokesman of TOS 1 put it, the finest land became the property of the friars because they controlled the sacraments. This conviction is found in the progressive wings of the Filipino churches. In the early 1970s they proposed a movement intended to transform the Philippines, which also, so it was hoped, could become a unique expression of the worldwide irritation of the poor.

The misery of the Filipinos, they argued, could be overcome by renewing the church. This would renew society through the destruction of the system of the elite. The church was to become a witness of a new way of being a people, one made possible by the creation of a new humanity through liberation. Jesus, they argued, is the way. Because Jesus could remain fully human in the face of repression and suffering, he is the model of true humanity. The new human lives a life reflecting true Filipino spiritual and cultural values.

Echoing populist sentiments, the early TOS rejected the traditional Catholic church as the province of the elite. Never should the church run society as the Spanish church did, they stated. It should plant seeds of new life. The church is built through human solidarity (utang na loob) and the spirit of cooperation (bayanihan). The true human is a hero, and the new church will consist of such heroes. They will sacrifice for all Filipinos that they may be freed from elitist and foreign control.

The chief complication of the early TOS was its willingness to converge its interests with that of Filipino Communist movements, which it did from 1972 to 1986 during the regime of Ferdinand Marcos. These movements were, in the end, incompatible with each other. A number of divisions led to a parting of the ways of the Communists and the progressive church leaders.

The umbrella organization bridging the gap between the political left and the progressives was the Christians for National Liberation. Unappreciated by the political left, it was devoted to a
theology that had social justice, not Maoist revolution, as its goal. From 1972 to 1986 this group was effective. During this period, the New People’s Army (NPA, a Maoist guerilla organization of the Communist Party of the Philippines) also achieved its greatest effect, with about 25,000 active soldiers. Today it has only 7,000 members and is shrinking. The early advocates of the TOS also have gone down new paths, often rejected by the new ethnic TOS 2. A split has developed that pits the traditional progressive and ecumenical left of the TOS 1 against the theologically pluralist, antidemocratic, and antiecumenical ethnic theologians of the new generation, the TOS 2, who may have more in common with Asian fascism than with the traditional left.

The waning of the TOS continues to impact Filipino ecclesiological thought. Two issues show this relevance: the problem of poverty and the reality of political failure. First in relevance is the issue of the hoped-for eruption of the poor. It did not happen. Theologians such as Virginia Fabella argued that, with the rise of awareness, the poor would emerge as the new guardians of society. They would take their own lives in hand and liberate society, an idea that generated considerable excitement. Many theologians did and still do believe that a new awareness among the poor will put an end to oppression. In the Philippines, however, the poor did not discover a newfound freedom and solidarity; this dream has not materialized. TOS 1 theologians hoped that the poor would fill the churches with a new spirit. The new movements, however, were those not of the poor but of the charismatics. 3

The other development is political failure and the emergence of populist and charismatic movements. There is a new receptivity to solutions that are populist and religious. Movements aligned with this new receptivity are now exploding. Living conditions, however, have not improved. The most active political movements are ineffectual. Many believe that their insecurity is due to an ossified political system. In recent years the country has experienced one crisis after another. Justice is increasingly absent from everyday life, including for critics of the governing regime. The rule of the elite is in reality a misrule. Almost 900 extrajudicial killings mar the record of the current regime. The Philippines has two long-running civil wars, the war waged by the NPA for Communist revolution and that of the Muslim revolutionary armies for Islamic self-rule in Mindanao. Worry about what this means grows as the seemingly endless strife continues. Election violence is extreme. People are tired of the conditions under which they live. They do not believe the government, nor do they trust that either the elite or the left cares about their suffering.

This conviction is both emotional and rational. Fear and instability have led those participating in populist movements to believe—often from tragic firsthand experience—that current institutions cannot, and have no desire to, defend the interests of the average citizen or member of the church. They view their leaders as arrogant, incompetent, decadent, and corrupt. Oddly, many who fit this category do not seem interested in correcting this impression. They ally themselves with the opposition to the government, even while conveying a bad impression. Civic, ecclesial, and economic leaders misuse funds and openly support mistresses. Progressive groups are also attacked. In the case of the United Church of Christ in the Philippines (UCCP), the lack of trust in the administration of the general secretary’s office, accused of being too closely affiliated with the left, has led to dramatic reductions in income.

In general, feelings of distrust are escalating and are being directed toward any organization and its leadership seen as contributing to the status quo. In their public pronouncements, populist religious leaders such as Mike Velarde present the power of the elite as overwhelming. The system cannot be broken; things are so bad that nothing can be done.

**Basic ecclesial communities.** The Roman Catholic Church is trying to avoid the tug of populism by promoting BECs. One of the chief indications of this directive has been a recent change in seminary curriculum. New designs are being put in place that are aligned with the vision of the BEC to create a church of the poor. This strategy was actually put into action decades ago, at the same time that progressives met to initiate a liberative theology of the poor (TOS 1). The idea is to rebuild the churches from the base up. Implicit is a critique of hierarchical ecclesial order that follows the framework of the 1979 Puebla Conference. This movement was not originally conceived in opposition to the populist and charismatic movements, although in time it became so.

The church is to become a family of God, an image that resonates with Filipino culture. The new focus was on small groups designed for fostering intimate support networks and community building (prayer groups); for encouraging liberative pastoral practices that generate social commitment, not emotionalism or narrow ideological commitments (a critique here of charismatic cell groups and the more radical TOS); and for addressing concretely the local needs of the oppressed. The emotionalism of the new charismatic groups was occasionally referred to as a problem, even an evil.

This was the way the Roman Catholic leadership followed the directive to become a church of the poor. Accepting Leonardo Boff’s belief that BECs are a promise realized in history based upon the Gospel, not ideology, they committed themselves to the church, not to political and populist movements. The church is a promise being realized in the journey of the community of those struggling against oppression. Such a church is not utopian. It is not yet in existence, but it is being born through the faith of Christians and the emerging empowerment of the poor in the struggle to overcome their misery. This renewed church arises not among the powerful but among the people, who put themselves in the service of this emerging community.

BECs are to become centers of evangelization. Through their work the people will experience the church as the family of God. Created by the Word of God, their work leads to liberating pastoral practice. The BEC is the nucleus of the renewed church; it is ecclesial. Those groups that are not ecclesial, such as those that tie themselves to charismatic leaders of the left or other charismatic varieties, are not with the program. The BEC is the nucleus of the church, which is the sign and sacrament of salvation.

Each BEC creates a network at the grassroots level that keeps the church in touch with the problems and struggles of everyday living. The poor populate these communities. BECs are the strategy of the bishops whereby the church will share the life and the sufferings of the poor and become a church of the poor. The conflict, touted by populists and the left, between the institutional church and the church of the poor is imaginary.
As one advocate of the BEC movement put it: “As in the Philippines, the problem with society is often not the lack of utopia, but the fact that ‘democracy,’ ‘equality,’ ‘pagkakaisa at pakikisama’ (unity and comradeship) . . . really seriously and courageously have not been tried on a massive scale.” The problem is “elite democracy,” not democracy per se. BECs are laboratories for transformation of Filipino life. They will bring about the end of elitism. The massive change that is needed to end the suffering begins in the local community church. They have certainly made progress to this effect, with more than 1,700 BEC centers throughout the country.

Despite some success, however, the BEC movement and the UCCP leadership, who attempt to institute a church of the poor, are attacked. Their efforts are viewed as coming from the top down. In addition, pastors and priests involved in community action are often confused with NGOs, to the detriment of their witness. In reaction to the status quo, charismatic groups from within the UCCP have organized a populist renewal movement aimed at creating a new church from within.\(^{10}\)

**Charismatic movements.** The challenge of the charismatic movements and institutions to nascent Protestant and Roman Catholic ecclesiologies has arisen from competing ecclesiologies of spiritual renewal within their own camps. Religion itself is under attack by the faithful, for institutional religion is viewed as an impediment to a spiritual lifestyle.

Adding to the problem, both the progressives and the charismatics attack institutional religion. The progressives reject religion for being in league with the national security regime and therefore in need of repentance. The charismatics critique the institution of the church for not being open to or aware of the work of the Holy Spirit. Both advocate a status flux rather than a status quo, which will reconnect the people to the source of true spirituality. Their understandings of spirituality are dramatically different, although their practices often converge.

The challenge of the charismatic and populist movements is far more nuanced and profound than is often admitted. This is true exactly because it adapts so well to a political populism that advocates egalitarianism. Many Filipinos value this deeply.

## Announcing

**The Centre for Mission Studies, Union Biblical Seminary,** Pune, India, will hold a mission consultation January 18–20, 2012, on the topic “Mission and the Emerging Indian Middle Class.” Papers presented will interact with the massive research project on the Indian middle class conducted by Interserve India, according to the conference coordinator, Frampton F. Fox, frfox@eroam.net.

The **European Social Science History Conference** (ESSHC) will hold its 2012 conference at Glasgow University, Scotland, April 11–14. David F. Lindenfeld, a Louisiana State University professor who is the ESSHCh world history cochairman and author of “Indigenous Encounters with Christian Missionaries in China and West Africa, 1800–1920: A Comparative Study” (*Journal of World History* 16 [2005]), is organizing a panel tentatively titled “Natives as Missionaries.” Papers presented during this panel will reflect viewpoints from “a variety of continents and cultures illustrating the motivations, constraints, and accomplishments of non-Westerners in propagating the Christian faith.” ESSHCh ([www.iisg.nl/esshc](http://www.iisg.nl/esshc)) is organized by the International Institute of Social History, an institute of the Royal Netherlands Academy of Arts and Sciences.

**SCOLMA, the U.K. Standing Conference on Library Materials on Africa** ([www2.lse.ac.uk/library/scolma](http://www2.lse.ac.uk/library/scolma)), will hold its fiftieth anniversary conference June 25–26, 2012, in Oxford with the theme “Dis/connects: African Studies in the Digital Age.” For details, contact SCOLMA secretary Lucy McCann, lucy.mccann@bodleian.ox.ac.uk. Single-page abstracts of proposed papers are due October 31.

“Migration, Human Dislocation, and the Good News: Margins as the Center in Christian Mission” is the theme for the thirteenth assembly of the **International Association for Mission Studies,** slated for August 15–20, 2012, in Toronto, Canada. Participants “will explore the profound missiological dimensions of human migration and dislocation, past, present, and future [and] will attend especially to the many repercussions of widespread contemporary human movement for the theory and practice of Christian mission,” according to the announcement posted online at http://missionstudies.org. Brief abstracts for papers are due by January 31 and should be sent to secretary@missionstudies.org. Jonathan J. Bonk, OMSC executive director and *IBMR* editor, is president of IAMS.

**Campus Crusade for Christ** in the United States ([www.ccci.org](http://www.ccci.org)) is changing its name to “Cru” in early 2012. Around the world, many CCCI ministries have adopted a name other than “Campus Crusade,” and they will continue using their current names. The U.S. ministry, based in Orlando, Florida, believes the new name will overcome existing barriers and perceptions inherent in the original name. According to an online statement, the organization, founded in 1951, is “changing the name for the sake of more effective ministry.” Campus Crusade for Christ has “more than 25,000 full-time and part-time team members in 191 countries and is comprised of 29 different ministries.”

**International Leadership University Burundi,** Bujumbura, Burundi, is launching a School of Theology and Missiology that will offer bachelor’s, master’s, and doctoral degrees in English and French. The school’s purpose is “the motivation of planting, developing, and growing mission-minded churches in Africa context,” according to university president Bosela E. Eale. He invited Fohle Lygunda li-M, executive director of Centre Missionnaire au Coeur d’Afrique, Kinshasa, Democratic Republic of Congo, to join the faculty to lead the new missiology department. Lygunda li-M is author of two 2011 books, *Missiologie: Identité, formation et recherche dans le contexte africain* and *Mission aujourd’hui: Tendances théologiques et enjeux stratégiques dans le contexte africain*. For information, see [www.iluburundi-ftm.org](http://www.iluburundi-ftm.org).

**Personalia**

**Appointed. Richard L. Starcher,** missiologist, pastor, and missionary in Africa, as editor of *Missiology: An International Review,* the quarterly journal of the American Society of Missiology, in July 2011 at the ASM annual meeting. He
replaces J. Nelson Jennings, now OMSC director of program and community life and IBMR associate editor. Starcher is associate professor of intercultural studies and director of the Ph.D. in Intercultural Education program at Talbot School of Theology, Biola University, La Mirada, California. He was a pastor in Nebraska and a missionary in Africa for twenty years. He taught at Goyongo Bible Institute in Zaire, at Bangui Evangelical School of Theology in Central African Republic, and at Nairobi Evangelical Graduate School of Theology in Kenya, where he also served as dean of extension studies. Starcher continues to teach and work as an educational consultant in Africa. He is particularly interested in exploring models for equipping leaders for the church in the Majority World.


**Died. John R. W. Stott**, 90, international evangelist, author, and rector emeritus of All Souls Church, London, July 27, 2011, in Lingfield, Surrey, England. Stott, who was widely influential in shaping the course of evangelicalism in the twentieth century through his writing and preaching, was chief architect of the Lausanne Covenant (1974, www.lausanne.org/covenant). He remained honorary chairman of the Lausanne movement until his death. The work of Langham Partnership International (www.langhampartnership.org), called John Stott Ministries in the United States, is part of his legacy. Langham initiatives, now under the direction of missiologist and author Christopher J. H. Wright, work to strengthen Christianity in the Majority World by training preachers, funding doctoral scholarships, and providing libraries for pastors. Stott donated his book royalties for production and distribution of theological books for the Global South. He chaired the Church of England Evangelical Council (1967–84) and was president of the British Scripture Union (1965–74), the British Evangelical Alliance (1973–74), the Universities and Colleges Christian Fellowship (1961–82), and Tearfund (1983–97). Stott also served as a chaplain to the queen (1959–91). His many books include *Basic Christianity* (1958), which has sold over 2.5 million copies and has been translated into more than sixty languages, and *Christian Mission in the Modern World* (1975).

**Died. Leonard T. Wolcott**, 94, Methodist missiologist, educator, and author, November 5, 2009, in Fairfield Glade, Tennessee. Born in Buenos Aires, Argentina, to missionary parents, he was a Methodist missionary to India (1945–50) and professor of missions at Scarritt College, Nashville, Tennessee (1953–80). He served additional missionary assignments in Zaire and Ecuador and is author of more than a dozen books on biblical studies, theology, missions, and Christian biography.
of many leaders, as well as former sympathizers with the early TOS. This movement is also charismatic. Its themes link political renewal to Christian renewal, which must be effected by rejecting modernist theology that weakens the role of the Holy Spirit in reconciliation. Healing is a very important element of their spiritual practice. To heal the nation, they seek out government leaders for conversion. To heal organizations, they seek out the corrupt and immoral. To heal the lost and immoral, they bring them to public repentance. The movement confronts the leaders of the traditional hierarchy as corrupt and ineffective, as well as ignorant of biblical principles of leadership. Although the movement may have adopted some practices and beliefs from evangelicism, academic theology is suspect and must be corrected in the church through the spiritual renewal of its leaders, the same renewal that is expected of civic leaders. Communism, especially its Maoist form, is rejected as a threat to the nation because of its anti-Christian and anti–Holy Spirit convictions.

In every case, the solution to the misery of Filipino life is conversion to a new way of life. True change results from personal commitment to a purer way of life—one that is Filipino from start to finish. Here the world is permeated with divine presence by the belief that the things of this world are not in our hands but in the hands of God. Even for the recent TOS 2, the world is animated by the presence of spirits (anitos)—thus their revival of priestesses. Rejected, often explicitly, is the scientific worldview of the West. Progressive theologians see rational ways of thinking as deceptive for the common people, by leading to a rejection of Filipino culture. Rejected as well are democratic leadership styles, which have no precedent in pre-Christian Filipino culture. Filipino followers of Jose Maria Sison, for example, believe that democracy is a ruse for capitalist control; the charismatics, for their part, tend to abandon the democratic style as a means to ensure their purity.

**Deep-Rooted Religious and Political Populism**

In order to understand the appeal of such populist sentiments among Filipinos, we need to study their compatibility with Filipino social and cultural reality. Filipino social discourse widely appeals to communal unity based upon personal relationship and sacrifice. We have already encountered this in the Christology of the TOS. Through unity, class differences purportedly can be transcended, and a sense of belonging can serve as a source for political and social cohesion.

Filipino progressive, charismatic, and populist leaders identify with the common people. All of them argue that the struggle between the classes, the rich and the poor, is rooted in the struggle over Filipino identity. The misery of the Filipino people can be overcome, we hear, only by strengthening the commitment to unity. Here we can see that in the Philippines, spirituality has a political and cultural element from the very beginning. The recovery of identity as a people will supposedly emerge as the common people recover their traditional way of life and deepen their spirituality. Advocates of all the new movements—both Christian and Muslim—hold this view.

Tragically, the unity sought implies a shared spirituality that would bring together the common people, regardless of their religious background. This is of course impossible! Yet some leaders of these movements are trying, including leaders within the left. Some are even advocating theological pluralism in order to establish just this result. Scholars and politicians are setting out to construct Filipino-ness. The way to overcome misery, they say, is to recognize Filipino-ness and to return it to its place at the heart of the people’s cultural world.

These new movements are characterized by distrust: distrust of the political system, distrust of the values of the present society (because of supposed distortion by foreign influence), distrust of political and religious bureaucracies, and distrust of economic institutions. The conviction that these distrusts are justified is again both emotional and rational. Its reasoning is simple and persuasive, designed to affirm that current institutions serve only their patrons. Catholic and Protestant leaders—especially Catholics, for historical reasons—are portrayed as corrupt and morally decadent. There are frequent lawsuits seeking redress for financial misconduct. Priests father children. Bishops are accused of having several wives with separate families in different cities. Adding to the distrust is the penchant for both government and church to conduct their decision making in private. Even when the effort has been made to be transparent, the distrust remains. The elite are suspected of protecting their interests alone, of letting people suffer, and of not caring.

In short, the current rise of Filipino populism is both a secular and a religious response to the threats of economic and cultural collapse perceived by the middle classes. The absence of security for both the elite and the middle classes energizes these movements. The perception that the elite are incompetent adds to the appeal. The elite respond by retrenching; the middle class, by becoming spiritual. In this climate, I believe, many have left the poor to suffer without reprieve. Leadership is hemmed in by fear of its own misery.

Unstable lives have led to unstable politics and religion. As mentioned earlier, the solution offered by populist leaders is to provide a framework for stability by recovering shared religious and cultural values in primal religiosity. Both progressive and charismatic Christians are finding sources for renewal and stability by rejecting modern solutions. Simplify explanations, and a simple answer will appear. The problem is that common political and religious agendas are hard to come by, and when they do appear, they can be very dangerous.

**Realities of Renewal and Fragmentation**

According to recent studies, all but 12 percent of Roman Catholics are currently involved in charismatic practices. Of the Protestants, all but 6 percent are so involved. Of all active Christians in the Philippines, only 10 percent are not participating in charismatic practices at some level. Among charismatic Christians, 90 percent assert that the Philippines needs strong leaders.

On paper, the charismatic movements are firmly committed to their traditional churches (with the possible exception of El Shaddai), but in reality, involvement in the formal ecclesial structures is not important. The groups focus on their members—a practice mirroring that of the local parish priests several hundred years ago, when the priests ignored the ruling Catholic orders and stood with their parishioners. Now, however, none of these organizations is under the direct supervision of a priest, and

---

In the Philippines, spirituality has a political and cultural element from the very beginning.
they are far more successful than the local priests or ministers in garnering support and facilitating ministries. Fragmentation results.

We are now at a crossroads, where fragmentation is weakening the demands for liberation. What can happen now is unclear. How do we now discern the signs of the times? Can we capture a glimpse of liberation in the maze of ecclesial fragmentation?

The progressives argue that the only way to overcome this humiliating situation is to return to a precolonial culture, in which property and values are shared. The model of the Maoist NPA is village based and intentionally mimics life under the rule of the chiefs of the past, now the local party chiefs. The status quo must give way to a status flux until the humiliation of a lost culture has been redeemed through self-transformation.

The charismatics are disenchanted with the status quo as well. They seek to overcome corruption and arrogance through the moral appeal of nationalist virtues and spiritual renewal. Filipinos are a virtuous people who have been corrupted by a spiritually weak elite, the patrons and the imperialists. Both the charismatics and the progressives believe that conversion is necessary. Both appeal as well to anti-intellectual and populist sentiments that devalue education and civil culture. Given that both charismatics and progressives are primarily members of the middle class, it is tempting to say that the middle class is generating fragmentation.

The progressives and the charismatics attack foreign influence and manipulation. Rarely do they attack national leadership but instead direct their aim at trapos (traditional politicians, believed to be corrupted) for letting themselves become corrupted by outsiders. Instead of social analysis, both the progressives and the charismatics use simple ideology energized by dramatic language to create conviction and enthusiasm for the status flux. Drama is the tool of mobilization. Here, whether in the case of the charismatic movements or the left, the charisma is more important than political ideology.

Mass gatherings and protests engender a sense of intimacy between the people and their leaders. Here the middle class is rebelling against the status quo, while the poor are quiet—a point made by many observers of the current scene. The rebels reject the government because of its failure to address the misery of the common people. The middle class, supported by its populist religious base, is propagating a Manichaean portrayal of Filipino society that is suspicious of the basic institutional structures of society.

These movements are often hostile to each other in that while they offer solutions based upon an appeal to unity and nostalgia, their understandings of these concepts are so different that there is no possibility of compromise. Those who differ are demonized as spiritually and morally corrupt. The left pictures the past as a Philippines uncorrupted by colonialism and Western values; the charismatics picture their past as a “golden age” when the common people could live simple and moral lives. Yet even at this point their different types of nationalism and populism reflect an affinity rooted in a shared romantic vision of a purer, simpler past.

The problem, though, is endemic. Charismatic and leftist groups and churches have class-heterogeneous cultures. People of different backgrounds and cultural roots do not easily accept shared aims. Conflict, not renewal, seems to lie ahead.

There are surprising signs of renewal, however, especially in the chaos and fragmentation that reign. The persistence of theologies engaged with the needs of the local congregants is inspiring. One thing that is constant is the power of this connection in influencing the direction of the history of the Philippines, not just the church. Church leaders who ignore their local churches will do so at their own peril. They will soon be labeled as ineffective and elitist. The vitality of the local voice is unwavering in the Philippines.

The charismatics seek to overcome corruption and arrogance through the moral appeal of nationalist virtues and spiritual renewal.

Notes
2. Ibid., pp. 155–56.
9. Ibid.
On the final afternoon of the first Amish mission conference ever held, the horse-drawn buggies kept pulling into Jonas Gingerich’s farm. We gathered on the lawn and sat on benches, with the women on one side, the men on the other. This groundbreaking three-day conference, held in Kalona, Iowa, in August of 1950, came about because of the friendship Russell Maniaki, a Mennonite convert from Catholicism, had with the Amish people, whom he was urging to become more involved in mission. At the time a number of the Amish had traveled outside the community and had had their vision broadened. For example, many young men had been conscientious objectors (COs) during the Second World War and had been supported by the churches wherever the government determined they would serve. Sometimes the COs worked in mental hospitals; others went overseas to help rebuild bombed communities or to work on farms. My brother, for instance, did farmwork in Puerto Rico.

A few of the 150 or more people at the Gingerich farm came from out-of-state, from Kansas, Indiana, and Wisconsin, but most came from the Kalona area. J. D. Graber, a Mennonite mission executive and former missionary to India, spoke. He invited all who felt called to mission to come forward so he could pray for them. About two dozen men responded, but I was the only woman. As I walked forward, I saw my mother’s ninety-year-old Amish father, who looked very pleased.

As a nineteen-year-old, I had no idea what this step would mean for me, but I knew God would reveal his purpose along the way. Somehow I felt this call to mission would connect with what I had sensed in fifth grade—that someday I would be a teacher. This childhood sense of the vocation I was to pursue was not something that I talked about with anyone. I knew that because I was Amish I would not go to high school, nor would I keep any money that I earned until I was twenty-one.

Home and Formation

I was born on July 2, 1931, as the eighth child of Elizabeth and Andrew Beachy near Kokomo, Indiana. Because of certain practices among the young people there that they disapproved of, my parents moved our family to Iowa in 1941. My parents were deeply spiritual. They fasted for religious holidays, and we sang hymns. During my final fall semester at Eastern Mennonite College, in 1957–58, Africa came into focus for me. As the head waitress in the college dining room, I had returned to campus early for my senior year, only to discover that my chosen roommate was someone I did not know. When I subsequently met with an Eastern Mennonite Mission (EMM) administrator from Lancaster, Pennsylvania, his first question was whether I knew the nurse home from Somalia. Of course, we were roommates! When I contacted my parents and nine siblings, they were all supportive. I filled out the doctrinal forms in November and met with an examining committee of twelve bishops. By June I had completed orientation, and I spent the summer buying supplies for myself and the school I was to start in Somalia, filling a barrel and several suitcases.

When I reached twenty-one, I could decide what I would do with my life. By then I had taken the GED tests, equivalent to earning a high school diploma, and had some money saved, for as my siblings and I turned sixteen, my parents had given each of us a monthly allowance, which they invested for us. But if I enrolled in college, would I be able to study? To test this, I decided to attend a Bible school with some friends. I loved every bit of those eight weeks. For the closing ceremony, I was asked to speak on a particular Bible passage. It was the first time I had ever spoken in front of an audience. Afterward, the main speaker crossed the room to thank me. His affirmation was a great gift.

College and Call

After returning to Iowa to work as a nurse’s aide for six months, I set off, at age twenty-two, to attend Eastern Mennonite College (now University) in Harrisonburg, Virginia. Besides my two brothers and myself, there were half a dozen other Amish students on campus. I took some excellent Bible courses and particularly enjoyed my English classes. In fact, I still have some of my college literature texts and poetry books. Later, I sang in a choir, became an announcer on the new WEMC radio station, and chaired the dorm council. I never tired of dorm life or of listening to the missionaries who frequently spoke on campus.

Though I managed to balance three part-time jobs, my money was gone by the end of the first year. I tried to return to the hospital in Iowa City, but nothing was available, and I ended up with five different short-term jobs that summer. It was also the summer that the Howard Hammer tent revival came to Iowa. Hammer asked for workers to help in the revival’s next move, to Youngstown, Ohio. Since I was jobless at the time, I volunteered. After the Youngstown experience, I knew that I needed to change my membership to a church in which I could more openly share my faith, and I joined a Conservative Mennonite Conference church. I wanted to continue in school, but lacking sufficient money, I decided one Thursday evening that I could not return to Eastern Mennonite College. The next morning, to my surprise, I received a job offer in the mail from the hospital. I worked there for a full year before going back to the college for my sophomore year.

During my final fall semester at Eastern Mennonite College, in 1957–58, Africa came into focus for me. As the head waitress in the college dining room, I had returned to campus early for my senior year, only to discover that my chosen roommate was not coming back to school. Asked to select a roommate from some sixty possibilities, I picked a nurse home on furlough from Somalia, someone I did not know. When I subsequently met with an Eastern Mennonite Mission (EMM) administrator from Lancaster, Pennsylvania, his first question was whether I knew the nurse home from Somalia. Of course, we were roommates! EMM, I was told, needed two elementary teachers for Somalia. When I contacted my parents and nine siblings, they were all supportive. I filled out the doctrinal forms in November and met with an examining committee of twelve bishops. By June I had completed orientation, and I spent the summer buying supplies for myself and the school I was to start in Somalia, filling a barrel and several suitcases.
Suddenly, I became anxious. Had I understood God correctly? I began praying earnestly that God would keep me at home if I had misunderstood in any way. Two weeks before I was to leave, I attended a church conference in Michigan, spending the nights at my uncle’s house. The first evening, while I was talking to a cousin in her bedroom, someone turned off the hallway lights. I came out of the room and stumbled into a sixteen-step stairway, falling all the way to the bottom. Fortunately, I did not land on my new glasses. I got up and went to bed, but I was very stiff the next morning. As soon as I returned to Kalona, I went to see my doctor. In the waiting room I met a good friend with a cast on her arm and learned that after putting on a new pair of shoes that morning, she had fallen and broken her arm. The doctor, however, could not find anything wrong with me! I never again doubted my calling to Somalia or the Islamic world.

I set sail with thirteen other missionaries going to East Africa. Remarkably, five were classmates who had graduated with me in May; such a coincidence has never occurred again. My parents and youngest sister, who had traveled east to attend a reunion, May; such a coincidence has never occurred again. My parents and youngest sister, who had traveled east to attend a reunion, were affected by government rulings and changes. By 1963 all private schools were required to allow the teaching of Islam and Arabic. EMM accepted this and the Somali government provided the books and teachers. The assassination of the second Somali president in October 1969 was followed by an army coup. The new government turned to the East and

The Somali Context

Somalis are unique in Africa. They all speak the same language, Somali; have a nomadic, camel culture; and are 99.6 percent Muslim. Arabs brought Islam to these Hamitic/Cushitic people as early as the tenth century. Because of the Qur’anic schools, Arabic is often people’s second language. Bantu farmers lived along the two principal rivers, and Arabs, Persians, Indians, and Egyptians lived in towns along one of the longest coastline in Africa. The British, French, Italians, and Ethiopians all colonized parts of Somalia at different times and for various reasons. When I entered the country, however, no one had yet devised a form of writing for the Somali language or developed sufficient schools.

Beginning in 1950 the southern part of the present country, Italian Somaliland, came under United Nations trusteeship, gaining internal autonomy in 1956 with the name of Somalia. In 1960 both the north, a British protectorate, and the south gained their independence and joined to form the United Republic of Somalia. U.N trusteeship had brought with it a mandate for religious freedom, a point noted by Orie Miller, an executive of EMM, during his travels in East Africa. Missionaries from Tanganyika made several exploratory trips into Somalia, and the first Mennonite missionary couple arrived with their son on January 16, 1953. By that March, a nurse and a teacher had joined them.

When asked by the Mennonites what they wanted from their missions, the Somalis always replied that they wanted English-language schools and medical facilities. English classes were quickly begun in Mogadishu, followed by typing and bookkeeping classes. A clinic and an elementary boarding school for boys were launched north of Mogadishu. A clinic, adult English classes, an elementary day school, a twenty-five-bed hospital, and, eventually, a nursing school followed at Jamama, 265 miles south of Mogadishu. In a coastal town to the south, adult English, typing, and bookkeeping classes were initiated. Eventually a bookstore was opened in Mogadishu, an agricultural program was developed near the first school to the north, and an intermediate and secondary boarding school was established north of Mogadishu in Johar.

Established on July 1, 1960, the newly independent government promised freedom of religion, and eventually many government officials would send their sons to our boarding school. When the government closed all our missionary activities in June 1962, we suspected some outside influence. The next month, however, we were informed we could operate again. But tragedy struck immediately. On July 16, as EMM missionary Merlin Grove was registering students for classes in Mogadishu, a Somali imam entered with the students and assassinated Grove at his desk. A second missionary escaped, but the imam stabbed Grove’s wife, Dorothy, though not fatally, when she came to check on the commotion.

Throughout the years, the Mennonite Mission in Somalia was affected by government rulings, and in the early 1960s the mission engaged in serious reflection on what the concept of creating a presence versus directly converting would mean for us. By 1963, the country’s constitution was changed to say there could be no “propagandizing of religion other than Islam.” From the earliest days of the mission we had had a Sunday worship service at all of our sites, but since Friday was the Muslim day of worship, we closed our schools on that day. Later, we began a Somali service on Friday, which Somali believers helped to lead. We also had Swahili services in the south for the Bantu people who had related to the Swedish Lutheran Mission before it left in 1935. At the beginning, Bible studies were done in groups, but, later, one on one. We began to require a written request for our files. Only briefly was the Bible taught to a class of adults along with other subjects.

Our schools were also affected by government rulings and changes. By 1963 all private schools were required to allow the teaching of Islam and Arabic. EMM accepted this and the Somali government provided the books and teachers. The assassination of the second Somali president in October 1969 was followed by an army coup. The new government turned to the East and scientific socialism. By 1972, Latin script was in use for the Somali language and all private schools had been nationalized. We chose to provide a list of all the EMM teachers and their degrees to the Ministry of Education, which immediately asked the two teachers with Bible degrees to leave; the ten remaining teachers were sent to new locations. Eventually all medical and non-teaching staff were asked to depart, leaving the ten of us the only Americans in Somalia. Peace Corp volunteers, USAID workers, and Michigan State University staff at the College of Education had all left; the Sudan Interior Mission (SIM) had closed its schools and hospital, withdrawing fully in 1974. We were informed in late April 1976 that our services were no longer needed since the country was going to use the Somali language. We packed, and the last Mennonite mission workers left on May 20.
The Mennonite Central Committee (MCC) was later allowed to send workers to Somalia to help with the refugees created by the 1977–78 war with Ethiopia. In 1981 EMM Mennonite teachers were invited to return, perhaps because a Somali who had taught at a Mennonite school worked in the Ministry of Education. These teachers departed in 1989, but MCC conciliation services continued to work inside the country with help with clan issues. In 1990 nine Mennonite teachers were assigned to work in Somalia but had all left again by the end of the year. Two EMM nurses who worked with World Concern also did not stay long. A Somali office representing both EMM and MCC opened in Nairobi, Kenya, in 1990 which related to believers and refugees and dealt with educational, peace, and development issues inside Somalia.1

My Somali Sojourn

I first became acquainted with Muslims, one from Palestine and one from Somalia, during my college days. After I accepted my Somali assignment, I searched for anything I could find on Islam and East Africa. Frustratingly the EMM reading list I had received dealt mostly with mission methodology. Once based in Somalia, I learned to check bookstores when I went on holidays in Kenya, where I would find material written by Europeans about Somalia. My greatest educational opportunity came when I studied Islam and Arabic at Hartford Seminary in Connecticut during my first home leave. Unfortunately, because of poor planning by the mission, I had only one semester for study rather than a full year. During later home leaves I took bookstore training, studied religious and literacy journalism at Syracuse University in New York, and did a short study in linguistics in Toronto, Canada.

After I landed in Somalia, I began Somali-language study in Mogadishu and also taught one adult English class. Daily a Somali helped me with pronunciation and culture. Six months after my arrival I moved the 265 miles south to Jamama. I insisted that the new elementary school under construction there be a day school so that girls would be able to attend. I spent the first four months there continuing my language study and teaching English to one adult class. Since I could no longer have a Somali informant to help me with culture and pronunciation, I asked a mission administrator whether he had brought us a bookstore, and ended up moving back to Mogadishu to become manager of that very store.

I decided I would educate myself by going to the village every day. Some mornings I spent time in three homes, drinking spicy Somali tea and conversing. By the time school began in August, the villagers knew me so well that they never questioned my activities in the school.

There were three girls and ten boys in my first class. But I found that it was one thing to study elementary education in the United States and quite another to start teaching in a foreign culture. All the textbooks were unfamiliar, being British books written for East Africa. Soon, however, I had a Somali teacher and an Arab teacher working with me, and they were of great assistance in helping me understand the culture. My first experience of Ramadan amazed me: all the students, for example, would go outside to spit so that they would not break the fast by swallowing their saliva.

Each new experience was illuminating. I met multiple wives and attended wedding ceremonies with the women. I was startled at my first wedding to find the bride lying on a bed. Later, I learned about infibulation, which is a pre-Islamic Somali cultural practice. Mothers giving birth stayed inside their homes or compounds to rest for forty days. On the fortieth day, both mother and newborn would take up normal activity again. I attended funerals and experienced religious and national holidays. By its third year, the school had forty-five students. Our students proudly marched and sang in new uniforms for Independence Day on July 1, 1960.

I asked a mission administrator from the United States whether he had brought us a bookstore, and ended up moving back to Mogadishu to become the manager of that very store. I found the capital city engaging, though beyond the one adult English class I taught it was much more difficult to get to know people personally. In 1966 the store moved downtown, across from the parliament. In our contract with the Asian owner of the store building, we agreed not to do anything counter-Islamic. Thus I never sold the Bible in the store.

At one point, however, a member of the Mission Council, a group that comprised all the ordained EMM men, saw that Bibles were being sold in the Catholic bookstore. (Catholics owned land, operated schools, farmed along both rivers, and had a huge cathedral in Mogadishu.) Without consulting me the Mission Council decided I too should sell Bibles. I first learned about this when I read it in the minutes. When I asked whose idea it was, no one would answer me. It was a gift to me to have the longest-serving Mennonite missionary woman in Somalia declare that if I were required to sell Bibles she wanted to go home first. The council’s decision was reversed. I later stated that I would not return to Somalia if I could not be a member of the council. Ironically, I met with the group only once before we were all asked to leave the country.

The new downtown location, eventually known as New Africa Bookellers, provided many opportunities to meet English-educated Somalis and politicians. I stocked a wide variety of books for learning English, and many vendors bought large quantities to sell in other parts of the city. I carried all the English books written about Somalia—even Richard Burton’s travel account from the mid-1850s, First Footsteps in East Africa. I also sold Somali poetry books by Shira Jama, a Somali author whose orthography was chosen in 1972 for writing the Somali language. I happily displayed Somali art, which foreigners loved.

I always had a Somali working with me and normally walked to work among Somali people. I discovered that my usual smile was unwelcome unless people knew me; otherwise, they thought I was laughing at them. Many Somalis had suffered from polio. Frequently, crippled men gathered outside our store to review the day’s events. All Somali Muslims freely gave money to the many beggars on the street. I decided early on I was not there to give alms, but I always greeted these beggars. If I was gone for several days, they always commented on my absence.

With the nationalization of all private schools, EMM personnel moved off the mission compound to new homes. By 1974, everyone but the teachers had been asked to leave Somalia. After my credentials had been accepted by the government, I taught in three secondary schools, the second of which still had Russian teachers. I taught form four English classes and helped...
to set the school-leaving exam for the whole country. I was into
my third month in the third secondary school when I was called
to the Ministry of Education, where I was asked to transfer to
Lafoole, a teacher-training school started by Michigan State
University some twenty kilometers outside Mogadishu. When
I began teaching at Lafoole, I was the only woman, the only
Christian, and the only American on campus among forty or so
Somali, Pakistani, East German, and Egyptian teachers. I was
there when South Vietnam fell, and I was teaching a class of
thirty-five Qur’anic teachers when all Mennonite teachers were
asked in 1976 to leave Somalia.

From Somalia, I transferred to Nairobi, Kenya, and with the
aid of Somali helpers began working with African literature.
We wrote three primers in Somali for Somalis living over 260
kilometers to the north in Kenya’s Northeastern Province near
the Somali border. These schoolbooks were also translated into
Swahili, the official language of Kenya. I sent the Somali text to
Mogadishu to be checked by a scholar named Suleiman. He had
helped to develop the system of writing for the Somali language,
and I knew him well. He was also the person who had written
the letter asking the Mennonite mission personnel to leave. He
made only minor corrections. Although I worked with Somalis,
Kenyans controlled the offices. There was little love lost between
the Somalis and Kenyans because of their colonial past.

After two years in Nairobi, I chose in 1978 to return to the
United States and spent fifteen of the next seventeen years manag-
ing Provident Bookstore in Goshen, Indiana. During this time I
had many opportunities to reflect publicly on my Somali/Islamic
experiences. Upon retiring from the bookstore in 1995, I returned
to Nairobi to manage the Somali office for both EMM and MCC.
For five years I related to believers and refugees, supported
education and development inside Somalia, and interacted with
women from different clans working on peace issues. Although
I traveled into Somalia five times, I never again saw any of the
places where EMM personnel had formerly lived in Mogadishu,
although I did visit two mission sites farther north.

In 1990 during the first Gulf War I joined the first Christian
Peacemaker Team (CPT) to go to Iraq. I also joined a peace group
for a two-week visit to Iran in December 2007, a trip that brought
my first serious encounter with Shia Islam. In between, at the
end of 2000, I retired and since 2004 I have lived in a retirement
center in Goshen.

The Missionary in an Islamic Context

When I first went to Somalia, I was oriented by EMM to be a
missionary of a rather typical style, but I soon felt that some of
that orientation was unhelpful for my work among the Somalis.
I found that oftentimes there were no easy answers for many
complex situations, such as when three of the single missionary
women married Somali men. Only the third of these marriages
was blessed by EMM. Again, an older former missionary from
Latin America shared the importance of receiving the Holy Spirit
in our midst, an approach that made a big difference in how we
worked and prayed together and how we dealt with complica-
tions. Somali instantly knew the difference and were more
drawn to a more personal faith in Jesus. When there was real
peace among the missionaries, more Somalis became interested
in our faith. My calling was to be truly present to Somali and
to live out my personal faith in a clear way. My actions were far
more convincing than a constant, direct personal invitation to
follow Jesus.

In my last five years, 1995–2000, as director of the Somali
office in Kenya, I had more opportunity to relate to Somali
families, often sharing both national and Islamic holidays with
them. Somali women from different clans worked together on
peace issues and were sometimes invited inside Somalia to peace
conferences. But the situation was also complicated by clan di-
visions and disagreements. Once the women invited me to an
anointing service for a woman with an injured forehead. I felt
blessed to be included. The women became aware of what we
shared, rather than how we differed. Each month I would take a
two-day retreat in a Benedictine monastery to gain inner guidance
amid all the legitimate and sometimes deceptive requests and
the conflicts between believers. Each week I worshiped with a
group of Somali believers. I also helped to support a gathering
in Ethiopia for Somali believers from East Africa.

In the United States, I have continued my friendships with
Somalis. During my bookstore years in Goshen, I related to Somali
students who came to Goshen after having attended Mennonite
mission schools, and I remain in contact by phone and e-mail
with a number of them. In 2000, when MCC invited me to share
with U.N. organizations serving in Somalia, I invited Fatima
Jibrell, a Somali woman in Nairobi, to join me. She had lived in
the United States because her father, a Somali sailor, had settled in
the Harlem neighborhood of New York City and never returned
to Somalia. Later I served on the board of her NGO, Horn Relief,
which held its meetings in the United States. At our 2010 Somali/
Mennonite reunion in Pennsylvania, forty-five Somalis joined
former missionaries and their children. A Somali woman who
had been my student and had worked with me in New Africa
Booksellers even came from London for this event and to visit
family members in the United States and Canada.

I am not sure when I discovered that in relating to Somalis
my Amish background was a gift. I could easily share what I
believed, but I felt no need constantly to give a word of witness.
It was more important to me that I showed respect and was open
to learning. And there was so much to learn about Islam and the
Somali culture. I discovered Somalis could be very direct when
they trusted me.

As a woman I seldom interacted with strong Islamic teachers
or government leaders. I mixed mostly with students or persons
who had been exposed to foreign cultures. I taught Bible stud-
ies to a few women, but I always knew that it was God who
did the converting. I never converted a Muslim. Sometimes I
had classes about food and manners for the women who had
finished our English classes for adults. They always wanted to
speak English, rather than Somali. Because I came from an oral
background, I never tired of Somali storytelling, proverbs, poetry,
and conversation.

I believe that my calling to connect with the Islamic world
is as strong today as it was more than fifty years ago. What hap-
pended on 9/11 was horrendous and something Americans will
never forget. But we must see the Islamic world both near and far as part of the human family. Do we reach out to Muslim communities near us? How many of us remember that the United States helped to overthrow a democratically elected leader in Iran? I am frequently asked if Islam is trying to take over America. I think the Islamic world would ask whether America is trying to control the Muslim world. Our strong support of Israel affects how we treat the Arab world. I believe Israel has a right to exist, but so do the Palestinians. Jesus calls us to love all our neighbors as ourselves, regardless of who they are or where they live.

Even as I write the great unrest in Egypt and across the Middle East calls us to prayer. The Arab world is changing, and this is a moment of grave importance. We must think of the Arab world as more than a source of oil. This is no time for Islamophobia. Since May of this year we have become aware of the great drought and famine in East Africa. I recently read that 78,000 Somalis have fled their homes. It is heartbreaking to see the pictures of the dying children.

One calling that has come to me is to pray daily for al-Shabab, the militant Islamists in Somalia. I agree with Walter Wink who says, "History belongs to the intercessors, who believe the future into being." As we ask for the reign of God to come, we become co-creators with God.

May God be merciful to all of us.

Notes


The Legacy of Harvie M. Conn

Mark R. Gornik

God’s future, the prophet Isaiah announced, is to be found in the city, where all of life finds its peace in God and God’s purposes for the renewal of creation.1 Harvie Maitland Conn (1933–99) was a missionary to Korea, evangelist, mission theologian, pastor and scholar, and, most significantly, an urban visionary in prophetic form. Known for his robust laugh, tall frame, worn-out suits, bib overalls, ardent and foundational commitment to the work of the kingdom, and mission foresight, Conn leaves a legacy of prophetic insight and continuing significance to the church in the twenty-first century. His life and work is a witness that the urban world belongs to God.2

Born in Regina, Saskatchewan, Canada, on April 7, 1933, Conn was the son of Irish immigrants. When his father, a hockey player who passed the sport on to his son, sought work in the shipyards of California, the family moved to the United States. Conn was converted to Christ as a teen at Covenant Presbyterian Church, a congregation of the Orthodox Presbyterian Church in Berkeley, California. Here he was known for drawing pictures of the pastor during catechism class and in general functioning as his “thorn in the flesh.” According to one of his Sunday school teachers, it was felt that “Harvie would never make it.”3

In 1951 Conn entered Calvin College in Grand Rapids, Michigan, an institution of the Christian Reformed Church that is rooted in the Dutch Reformed tradition. The experience appears to have been formative. As Conn would later reflect, Calvin College’s “understanding on how the world was broken and that Jesus had come to help me discover it” came to pass.4 During his Calvin years fellow classmate Roger Greenway remembers that Conn worked nights at a downtown Sears and Roebuck auto repair shop, often turning up in class with greasy hands and little sleep.5

After completing his studies at Calvin College, Conn went to Westminster Theological Seminary in Philadelphia, graduating with a B.D. in 1957 and a Th.M. in 1958. According to fellow student and later seminary colleague Clair Davis, Conn was a brilliant student and had a photographic memory. It is reported that when writing an exam he would answer with the exact words of a particular professor, who once remarked, “Another superlative and felicitous choice of language,” not recognizing his own words.6

During his years as a student at Westminster, Conn started a new congregation of the Orthodox Presbyterian Church in Stratford, New Jersey. He often recounted later how one Sunday in church he noticed Dorothy Diedrich, an attractive nurse who had been appointed to go to Eritrea as a missionary. Soon he too developed an interest in the mission field! In October 1956 Harvie and Dorothy were married, and in 1957 he was ordained in the Orthodox Presbyterian Church. In 1960, with funding from the Classis Eureka of the German Reformed Church, the Conn’s and their two children, David and Elizabeth (in later years the family would grow to include also Peter, Andrew, and Ruth), moved to Korea to begin missionary service under the Committee on Foreign Missions of the Orthodox Presbyterian Church.

Missionary to Korea

The Korea that the Conns arrived in was filled with American troops, beggars on the streets, political protests, a military coup, and economic rebuilding.7 Under the leadership of fellow Orthodox Presbyterian Church missionary Bruce Hunt, the Conns became involved in an array of activities. After language training came radio broadcasting, aimed primarily at the north but also gaining an audience in the south. Conn’s radio talks were often turned into pamphlets. A major focus was teaching at the Presbyterian General Assembly Theological Seminary, Seoul, also known today as Chongshin Theological Seminary. Here Conn taught New Testament, but he also seemed to cover a bit of the...
entire curriculum in addition to working in the library. His commitment, and that of his mission, was to conservative Calvinism.

Everywhere he went and with everyone he met, Conn talked about Christ. At that time hundreds of prostitutes were gathered near American military bases, and Conn began holding Bible studies among the brothels of Seoul. His personal involvement, one of sharing the Gospel—distributing copies of the Gospel of Mark, but also listening to the stories of young girls and helping to bring about tangible changes in their lives—led him to see that “sinners” can also be the “sinned against.” Later, he would memorably title a book that captured this lesson *Evangelism: Doing Justice and Preaching Grace* (1982).

Conn began a Bible study among a community of boys who begged for food and collected trash. “Blessed are the poor in the Spirit,” they read together in Matthew’s gospel. “What does this mean?” Conn asked in an inductive study. One boy answered, “It means being sent off to the market and returning to find your family and house gone. Now I go to bed hungry.” After the Bible study, Conn recalled walking through the city wondering, “What does the poor mean in the Bible? Maybe this beggar boy has a better grasp of the Gospel than I do,” he concluded.10 In later years, Conn’s critical interaction with liberation theologies took the reality of the poor and God’s solidarity with the poor as his starting point.

The time in Korea was filled with seminary teaching, Bible classes, literature distribution, writing, and evangelism and preaching both in rural villages and in Seoul. These were not easy years physically for the family. Conn had endured physical beatings for his evangelistic work in the brothels, and Dorothy faced personal health issues.10 Besides the many responsibilities of mission work, there were the everyday challenges of life in postwar Seoul.

To the major disappointment of the mission leadership in Korea, after two terms and twelve years of service, in 1972 Conn accepted a position at Westminster Theological Seminary in Philadelphia. “We have no feeling of leaving missions behind, simply shifting our place in the line,” he wrote.11 Though the missionary context would change, the influence of missionary experiences—Bible studies among the poor, new hermeneutical questions, and the shaping impact of the city—all this and more would find new expression in Philadelphia.12

**Philosophy and an Urban Focus**

Conn returned to Westminster Theological Seminary with the hope of making a significant impact in the work of the seminary. Identified as the successor to Cornelius Van Til, pioneer of “presuppositional apologetics,” he accepted as his first task to teach apologetics. Not only was Conn considered an excellent communicator of Van Til’s ideas, but he also added a practical emphasis, engaging contemporary culture through the study of film. Since he lacked a doctoral degree, increasingly an important requirement for evangelical institutions,13 it was stipulated that he

be enrolled in a doctoral program in philosophy at nearby Temple University. With his interests turning elsewhere, however, Conn later left the program without completing the degree.

Until Conn joined the faculty, Edmund Clowney, the highly esteemed professor of practical theology and president of Westminister from 1966 to 1984, taught the standard missions course. Conn took over the class, and soon missions became his exclusive focus. Eventually he became the first professor of missions in the history of the seminary.

The city of Philadelphia soon became Conn’s classroom. The groundwork for his involvement there was laid in 1969 by Bill Krispin and a group of African-American pastors in Philadelphia who later formed the Center for Urban Theological Studies (CUTS). Pentecostal and Baptist pastors without college degrees, they turned to Krispin, a recent Westminster graduate, to help provide theological education. In turn, in 1971 they formed the Westminster Theological Ministerial Institute. On behalf of the seminary, Conn joined in the work in 1973, formally directing the institute until 1975. As the program developed, emphasizing college-level training and degree completion, CUTS was born as an independent institution, with supportive involvement by Westminster although not a leadership role.14

In 1975, at a time when approximately 35 percent of the world was urban, demographers projected the planet would be more than half urban by the turn of the century. At the time, white evangelical churches and their members had nearly all moved out from the city. If American cities were addressed at all, it was largely as a “social problem”; if the urban church was mentioned, it faced a great “plight.”

Through the lens of the kingdom of God, Conn saw the city differently. Because cities were the future of the world, they were also the future of the church and missions. We no longer live in a “global village,” Conn would repeat, but a “global city.” Focusing on evangelical pastors, missionaries, and mission agencies, he called for a shift from a rural to an urban mind-set. His argument followed a certain logic: an urban world required not suburban theological and missionary education with a class on the city, but “training in the cities. And training that combines the study with the street, that teaches people to move easily from the books to the barrios.” Such training, Conn believed, is the calling of Westminster Seminary in teaching missions today.15

This emphasis reshaped degree programs at Westminster and gave the seminary a unique identity. At the heart of this was a doctor of ministry degree (D.Min.) in urban mission, but there was also a master of arts in missiology (M.A.Miss.) and a master of arts in religion (M.A.R.) with urban missions as a focus. Conn became the director of the New Urban Missions Program. As Roger Greenway pointed out, “In the 1980s, Westminster became the first evangelical seminary to offer academic programs focused on urban mission studies from entry-level master’s work through doctoral studies.”16 The vision was much wider, however. One memorable year the seminary canceled classes for a day, rented
yellow school buses, and invited all students to visit neighborhoods and churches throughout Philadelphia.

Drawn in by a vision of equipping leaders, missionaries, and pastors for the urban church, Roger and Edna Greenway became part of the Westminster program in 1982, serving until 1987. A journal was key to spreading the word, and the first issue of Urban Mission, edited by Roger Greenway, was published in 1983. In this and other ways, Greenway’s role was crucial to the program. Through a typewritten newsletter called “Serving Christ in the City for the City,” which later ran under the title Urban Missions Newsletter, Conn also kept regular track of urban trends, relevant church models, and faculty writing.

Manuel Ortiz joined the Urban Mission Program of Westminster in July 1987. Bringing rich pastoral experience and an ecclesiology formed in Chicago, he emphasized church planting, community ministry, and leadership development. In 1993 Susan Baker, a colleague of Ortiz’s from Chicago with a focus on research and education, began working in the program.18

“Will we see in the future a theology of mission in the city or a theology of mission for the city?” Conn wondered.19 He hoped for the latter and with it an urban missiology.20 An emphasis of the seminary in the 1970s and 1980s was the redemptive-historical approach to Scripture of Geerhardus Vos and Herman Ridderbos, the seminary in the 1970s and 1980s was the redemptive-historical approach to Scripture of Geerhardus Vos and Herman Ridderbos, which located Jesus and the kingdom as the center of the unfolding biblical narrative. Conn applied this reading of Scripture to Western creedal formulations.

In summary, the early years of the Urban Missions Program were a vibrant time of creative thinking, writing, and developing new programs that keyed the best of Westminster’s tradition of biblical studies and Reformed theology to emerging missiological thinking and practice. Through the Urban Missions Program, Westminster was able to serve the cities of the world, not just its historic constituency.

Gospel and Culture

Conn became an active participant in a number of consultations subsequent to the Lausanne Congress on World Evangelization held in 1974, including studies on the homogeneous unit principle (1977), Gospel and culture (1978), and simple lifestyle (1980). For the last of these he wrote a Bible study with questions that linked a biblical-theological approach to Scripture with concerns for the poor, justice, and lifestyle. Such consultations, and Conn’s involvement, highlight the watershed moment that Lausanne was for so many in evangelical learning and mission engagement.

The Consultation on Gospel and Culture, also known as the Willowbank Meeting, may have been most significant in Conn’s formation. Here, “for the first time in anyone’s memory,” Charles Kraft notes, “theologians sat with Christian anthropologists in an attempt to hammer out both theological and anthropological implications of the entrance of Christianity into non-Western societies.”21 Evangelical discussions on contextualization were fairly new in the 1970s, and Conn was deeply involved.22 Along the way, friendships formed with missiologists such as Orlando Costas were important.23

Conn’s masterwork is Eternal Word and Changing Worlds: Theology, Anthropology, and Mission in Triologue (1984), a work based on lectures given at Fuller Theological Seminary. In it he argued for theology and the process of doing theology to set a new course. Drawing particularly on what he was learning from the church in the non-Western world, Conn believed theology should be:

- Biblical-theological: approaching the Bible not as a dogmatic handbook but as a historical book about the story of redemption that affirmed historic contexts.
- Covenantal: a process of radically transforming reflection, the disciplined action/reflection of knowing God.
- Culture-specific: all theology as cross-cultural in character and therefore dialogical.
- Confessional: an affirmation of loyalty to Jesus Christ. The richest service of creeds and confessions lies in their function of translating the Gospel to address the needs of their own day and cultural context.
- Communal: as confession, theology is “saying along with others.”
- Prophetic: inevitable confrontation between Gospel and culture that leads to liberating hope.

In other words, for Conn theology did not stop with the Reformation period, nor was it limited to Western creedal formulations, but is a continual, dynamic, multifaceted, and contextual activity.24 Drawing on themes and theologians particularly meaningful to Westminster, Conn pressed for the missiological dimension of all theology. Here he operated as a committed “insider” but also as someone who sought to be a bridge to a larger vision of God’s reign, church, and world. “Theology must be biblical,” he wrote, “but it need not be borrowed.”25

The timing for such proposals was propitious. Coming to the fore at Westminster was a period of serious attention to hermeneutics.26 Following Van Til, Conn recognized not only built-in preunderstandings of God, but also how cultural and social contexts influence how we see the world and read Scripture. Theology, he argued, needed to take all such presuppositions into account, questioning the often hidden assumption that while “other theologies” are contextual, Western dogmatics stands above culture and context.

The redemptive-historical (or biblical-theological) reading of Scripture noted earlier was crucial for Conn. Scripture with its unifying testimony but also diversity of contexts, Conn argued, affirms God’s attention to human context. New contexts would lead to new questions and then to enlarged theological agendas. “Perspectivalism,” the idea that biblical truth can be seen from different angles, a theme developed by then Westminster professor John Frame, was part of this discussion. All this, Conn proposed, could help move the church beyond the limits of Western systematic theology and models of theological learning. Theology forged in the cultural settings of Africa, Asia, and Latin America could help lead the global church in mis-
tion. Once again we can see that Conn was being changed by his encounters with the church and realities of the non-Western world. Many implications flowed from these encounters, among them his hope that theological education would emphasize scholarship in the service of discipleship for the kingdom of God.

Preaching and Teaching

Conn had an obvious love of and gift for preaching. In both his preaching and teaching he used humor as a way to communicate and to break down barriers. For example, in a sermon at a house church Conn might use Cheerios as a narrative thread, or at a global missions conference he might offer running commentary on missionary attire. Conn always laughed at his own jokes, usually before others, and would often end a joke with “Oh boy!” He had a joyous laugh that would fill any room he entered.

Conn played a role in promoting a global “awakening” toward the city and the Gospel for the city. In the role of revivalist, he helped lay the groundwork for renewal in the city, particularly through emphasizing the importance of church planting, church growth, and evangelism. Timothy Keller, founder and senior minister of Redeemer Presbyterian Church in New York City, recognized for its commitment to the city and global urban church planting, remarked, “I would never, ever have been open to the idea of church planting in New York City if it were not for the books and example of Harvie Conn.”

At Westminster, countless students considered a course taken with Conn a highlight of their seminary experience, but also one of the most demanding. Conn taught a heavy load that reflected his wide range of reading, interests, and gifts as a “practical” theologian. A keeper of bibliographies, Conn read widely and often asked others for suggested reading lists on a field he wanted to learn. His courses included “Doctrine of the Church,” “Theology of Urban Mission,” “Elenctics,” “The Old Testament and the Poor,” and “The New Testament and the Poor.” Conn also taught doctoral-level classes such as “Two-Thirds World Theology” and preaching classes in Korean. Teaching classes at the Center for Urban Theological Studies (CUTS) remained a great joy for him and for the students. In each class Conn’s commitment to exegetical work was prominent.

“Questions captured how Conn functioned,” Bill Krispin succinctly notes. This was evident in the title, “The Missionary Task of Theology: A Love/Hate Relationship?” of his extraordinary inaugural address as professor of missions in 1983. As a pattern in speaking and writing he had a unique way of asking thought-provoking questions, often a string of them, but bracketing out discussion of their fullest personal and ecclesial implications. Conn pushed things and created important space for others, but he did not always personally take the steps he seemed to urge on others. When he raised questions on the role of women in the church, coming out of his exegetical and hermeneutical work, as well as pastoral concerns for justice, he placed himself in a difficult situation.

A Decade of Challenge and Service

For some years Conn had been wrestling with the matter of women and the church. Ground-breaking books, like Elizabeth Schüssler Fiorenza’s In Memory of Her (1983), were challenging him to see that the kingdom of God was not patriarchal. Perhaps, he suggested, there was a need to be clearer on what Scripture says and does not say in order to dig deeper and understand how culture shaped the Bible and contemporary readings, and to be open to new readings of the Bible. Perhaps, Conn mused, Paul’s prohibitions on women’s speaking and leading did not apply to the church at all times but addressed historically and culturally specific matters. A hermeneutical spiral, not circle, was at work, and over time, Conn believed, the Spirit would guide the church to a new point.

Such questions could be unsettling in an environment that did not believe women should preach or serve in church leadership. In 1990 Conn faced ecclesiastical charges from the New Jersey Presbytery of the Orthodox Presbyterian Church, where he was a member. The charge was: “Mr. Conn makes human culture the supreme judge of 1 Timothy 2:12–13 and 1 Corinthians 14:34–35 rather than Scripture, which is contrary to the Westminster Confession of Faith, Chapter I (Sections VI, IX, X).” Following a process that took some three years and a trial that covered nine lengthy sessions, the charges were dismissed.

For some, Conn had gone too far; for others, he seemed not to have moved at all. According to Bill Krispin, his whole approach during the trial was to be vulnerable. Conn had said, “I’m not going to fight; I’m going to be honest where I’m at.” Yet once again, he had sought to move the community he was a part of to consider new mission questions. That he did so came out of his Reformed faith, exemplified in a working fidelity to sola Scriptura and tota Scriptura, Scripture alone and all of Scripture. While highly respected by many in his denomination and among colleagues at Westminster, both for his brilliance and for his heart for Christ, for many he was an enigmatic figure in their midst. Although rumors were frequent of offers from other schools, Conn intentionally stayed where he felt he was needed the most, and he remained deeply loyal to the Orthodox Presbyterian Church and Westminster Theological Seminary.

Following the trial, Conn’s writing in the area of women, ministry, and hermeneutics ceased. He did continue to publish, however, in the area of urban mission, including The American City and the Evangelical Church: A Historical Overview (1994), a largely overlooked book that continues to fill a major gap in urban studies.

Over the years Conn’s eyesight started to decline significantly, making travel and work increasingly difficult. Unrelated to his loss of vision, he developed cancer, and in 1998 he retired from teaching full-time at Westminster Theological Seminary. Retirement also enabled him to provide more care for his wife, Dorothy, who had Alzheimer’s. To the surprise and disappointment of readers, friends, and contributors, in 1999 he announced that Urban Mission would cease publication.

Harvie Conn died in hospice care on August 28, 1999. His final work was Urban Mission: The Kingdom, the City, and the People of God, a collaborative effort with colleague and friend Manuel Ortiz. It was released in 2001 and again in paperback in 2010. With its rich redemptive-historical reading of the city and concern for holistic evangelism, Urban Mission was a fitting summary of Conn’s mission passion and scholarly gifts, as well as the many gifts of Ortiz in seeing and engaging the city for Christ.
Mission Legacy

Near the end of his life, weakened from cancer, Conn gave the charge to the Westminster Theological Seminary class of 1998. His text was 2 Peter 3:18, “Grow in the grace and knowledge of our Lord and Savior Jesus Christ.” Peter, Conn suggested, was not talking about “a once for all, let’s have a little growth for today,” but a call to make “continual advances” in faith and “not to stand still in the middle of our journey.” But such a calling would not come easy, and to illustrate, he told the story of Lillian Hamer, missionary to the Lisu people in Thailand. Hamer, Conn shared, struggled with rejection and a difficult ministry and was nearly overwhelmed with loneliness. “For twelve months I have been alone; however, whether alone or with a companion, the Lord is able to work,” he quoted her as writing. In 1959 she was shot to death while traveling alone on jungle trails. “Lord Jesus, help us to end well,” Conn urged.

The parallels to his life will be apparent. The demands of being a missionary in Korea, the personal and family health problems, the costs to his family from the choices he made in ministry, and a trial within his own church—these were real and wounding.

Conn was a complex person. He was a public figure yet also very private, a loyal churchman but often lacking a supportive local church community. He believed in the communal nature of theology but worked independently. But through it all, he heeded the doxological words of the apostle Peter, spending a lifetime growing in service to Christ, never standing still in his theological and mission development. He ended well, leaving many enduring contributions. His most important mission contribution is a visionary emphasis on the city as the context for mission. From Philadelphia, Baltimore, and New York to the barrios of Latin America, in Seoul and the urban centers of Asia to the growing cities of Africa, his call to serve Christ in the city for the city is given continued testimony through his students and the churches they pastor, the ministries they lead, and the visions they offer. Alongside colleagues Bill Krispin, Roger Greenway, Manuel Ortiz, and Susan Baker, Conn left an example of how a seminary can chart a new direction in theological education.

Conn’s mission legacy is evident in other areas as well. He not only helped set a new agenda for theology, but also modeled a process that many find crucial to pastoral and missionary practice—close reading of the biblical text, willingness to ask new questions, openness to what the Spirit still has to say, and concern about the whole world, especially the outsider. “His was a contextualization of practice, not just of theory,” as Charles Kraft put it. Conn exemplified a life that, by remaining faithful to Scripture, did not stand still.

Conn stands in the line of pioneering Reformed missiologists such as J. H. Bavinck and Johannes Verkuyl. With his sense of humor and commitments to justice and solidarity with the poor, biblical theology, contextualization, focus on the city, and global relationships, he may well have had the widest and most significant influence of any professor in the history of Westminster Theological Seminary or minister of the Orthodox Presbyterian Church.

Harvie Conn was a profoundly unique individual, gracious, pastorally present to others, and brilliant. As Conn’s friend and co-worker Manuel Ortiz distilled the focus of his life, Conn was a servant of the kingdom. He did it all with a hearty laugh, leaving no doubt as to the ultimate joy and meaning of life he found in Christ. As is the way with prophets, Conn not infrequently unsettled the religious establishment, especially his own tribe. But his prophetic word to the church in what is now an urban age remains: “Expect great things from God for the city; attempt great things for God in the city.”

Select Bibliography

**Works by Harvie M. Conn in English**

<table>
<thead>
<tr>
<th>Year</th>
<th>Title</th>
<th>Publisher</th>
</tr>
</thead>
</table>

**Work About Harvie M. Conn**


**Notes**

2. This article would not have been possible without the assistance of Grace Mullen, archivist at the Montgomery Library, Westminster Theological Seminary, Philadelphia. For additional help, I thank Bill Krispin, Manuel Ortiz, Susan Baker, Clair Davis, John Frame, Roger Greenway, Charles Kraft, Samuel Logan, Sung-II Steve Park, Linda Posthuma, Ronald Sider, Jon W. Stevenson, and Jeffrey White. I of course bear sole responsibility for the views expressed in this essay.
4. Account from talk given by Harvie M. Conn at Trinity Presbyterian Church, Charlottesville, Virginia, February 23, 1996.
6. Telephone interview with D. Clair Davis, October 29, 2009. The
The Legacy of James Stephen

Wilbert R. Shenk

The interpenetration of missions and politics has been complicated, often ambiguous, and consistently fraught with conflict. The caricature entrenched in the popular imagination—missionaries were nothing more than the religious accomplices of the marauding Western imperialists who took hostage much of the non-Western world between 1492 and 1900—will not stand up to close scrutiny.¹ The mutual suspicion of missionaries and government officials has produced endless grief. It is a story that starts with the first apostles and continues in an unbroken line right up to the present.

The name James Stephen (1789–1859) is not one associated with the history of missions. Indeed, Stephen is a largely forgotten figure. But he was the indispensable civil servant who labored largely out of public view throughout his career yet exerted considerable influence on policy formation and administration of the British colonial empire during a crucial period. As this essay will show, he also left his imprint on mission theory and practice.

The Stephen Family

James Stephen was born at Lambeth, then a village of South London, on January 3, 1789, to James and Anne (née Stent) Stephen. James Stephen Sr. had been called to the bar in 1782 and a year...
later went to Saint Kitts, where his older brother had taken over their late uncle’s plantation. There he began practicing law. His years in the West Indies exposed him at first hand to the cruelties of slavery and the slave trade. The Stephen family spent the winter of 1788–89 in London, and during this time Stephen was in contact with William Wilberforce, who was in the first stages of organizing his campaign to end the slave trade. They quickly forged a lifelong bond.

On his return to the West Indies, Stephen continued to gather information on the slave trade and the terrible conditions slaves had to endure on the sugar plantations. This intelligence was indispensable to Wilberforce as he continued marshaling his forces to overthrow the system. In 1794 James Stephen moved his family to London, where he established a successful legal practice. At the same time, he was now able to work closely with Wilberforce, Thomas Clarkson, Granville Sharp, and others in the uphill struggle against the slave trade.

James Stephen immediately became a part of the Clapham Sect. Often referred to as the “Saints,” the members of this remarkable group of Evangelical Anglicans, formed in the early 1790s, included John and Henry Thornton, Wilberforce, Zachary Macaulay, Charles Grant, James Stephen, John Shore, Hannah More, and John Venn. For a period of thirty-five years this well-connected, pious, and activist group was the creative center of an extraordinary range of missionary, social, and philanthropic initiatives that would leave an enduring mark on British society. The catalyst for these wide-ranging developments was opposition to the slave trade.

An early initiative was the establishment of a settlement in 1787 on the coast of West Africa at the site of the future Freetown, Sierra Leone. Here freed slaves could be settled and given opportunity to start a new life. In 1791 Henry Thornton and Wilberforce took the lead in founding the Sierra Leone Company, and the following year 1,100 former slaves from the American South who had moved north to Nova Scotia were settled in Freetown.3

When Macaulay stepped down as governor of Sierra Leone in 1799 and returned to London, he was accompanied by twenty-four African children, whom he brought to Great Britain to be educated and prepared for leadership in the emerging “Colony of Freedom.” Not all of the children survived the transition to the climate of the British Isles. These African children lived in Clapham while they attended school. This association with the Africans left a deep impression on the children of the Clapham Sect.

As leader of the campaign against the slave trade, Wilberforce leaned heavily on associates such as Macaulay and Stephen. They combined firsthand experience with slavery, networks of contacts in the West Indies and West Africa, intellectual ability, and deep piety. As a member of Parliament from 1808 to 1815, Stephen joined in the continuing campaign for the abolition of slavery. He has been characterized as “the ablest and most fanatical among the foes of slavery.” He maintained a network of informants in the West Indies, including “missionaries of dissenting churches working in slave colonies and . . . other enemies of slavery,” who plied him with current information concerning the conditions on the plantations. His personal relationship with Wilberforce was especially critical, in particular “his ability to sustain the spirit of Wilberforce when it showed signs of lagging.”4 Like Wilberforce, Stephen was a founding member of the Church Missionary Society (CMS) in 1799; he was a vice president of CMS at the time of his death, in 1832.

Childhood, Youth, and Family

In early childhood the junior James Stephen contracted smallpox, which left him with poor eyesight for the rest of his life. His mother died in 1796, and in 1800 his father married the widowed sister of William Wilberforce. Growing up in the lively environment of the Clapham Sect made an indelible impression on young James. He dedicated his life to the ideals, causes, and faith that he saw in his father and his father’s associates.

The Saints lived as an extended family, and in 1814 the younger James Stephen married Jane Venn, daughter of John Venn, beloved rector of Clapham parish. It was often remarked that Stephen was most fortunate in his marriage. By nature he was intense and introverted, whereas Jane was a model of calm and good sense. Their son Leslie said of his mother, “Her most obvious characteristic as I knew her was a singular serenity, which indicated a union of strong affection and sound judgment with an entire absence of any morbid tendencies.”5 James Stephen remained loyal to his Evangelical inheritance but grew weary of the narrow rationalism of some conservative Evangelicals. He criticized Evangelical preaching that focused on “this endless revolution through a narrow orbit, from which all variety of subject and illustration is superstitiously excluded—the head giddy with the eternal recurrence of certain threadbare dogmata.”6 He sympathized with people who were attracted to the Tractarian movement, with its appreciation of liturgy and mystery.

James and Jane Stephen were the parents of four sons and one daughter.7 The third son, James Fitzjames, became a respected lawyer and judge. Leslie, the youngest son, was a well-known British literary figure for many years; he was coeditor of the Dictionary of National Biography, as well as father of the artist Vanessa Bell and the writer Virginia Woolf, both associated with the Bloomsbury Group.

James Stephen had a literary bent. He began writing for the Edinburgh Review at the time he became permanent undersecretary, that is, the senior civil servant in the Colonial Office, as a form of diversion from the pressures of his work. An article on Wilberforce from 1838 shows Stephen’s powers of description: “Of the schemes of public benevolence which were matured or projected during the half-century which followed the peace of 1783, there was scarcely one of any magnitude in which Mr. Wilberforce was not largely engaged.” What was the secret of Wilberforce’s influence? “It is to be found in that unbroken communion with the indwelling God. . . . When most immersed in political cares, or in social enjoyments, he invoked and obeyed the Voice which directed his path, while it tranquillized his mind.”8

The positive public response to these essays encouraged Stephen to continue writing. Generally, he wrote in the morning before breakfast. He dictated the material, often as much as ten pages, to a secretary or to his wife, who took it down in shorthand. Eventually these articles were collected and published as

Stephen subscribed to the notion of “humanitarian trusteeship”—those who have power and means are obligated to use them on behalf of weaker peoples. 

preparation of the的土地上。其中有丛林和河流，环境相当险恶，但这些条件并没有压倒他们。在这个充满挑战的环境中，他们开始了一个长期的合作项目，旨在帮助奴隶获得自由。这些努力在18世纪90年代得到了进一步发展，包括建立定居点和流动营地，为奴隶提供庇护和重新安置。在后续的几十年里，包括1808年到1815年，他们在议会中担任议员，继续推动奴隶贸易的废除。他的个人关系与威伯福斯特别重要，在威伯福斯表现出动摇迹象时，他的支持非常关键。威伯福斯对他的能力非常赞赏，特别是“他能够保持对废除奴隶制的坚定精神”。就像威伯福斯一样，斯蒂芬是教会宣教协会（CMS）的创始成员，他在CMS担任副总统，直到1832年去世。

童年、青年和家庭

詹姆斯·斯蒂芬在他年轻的时候就患了天花，这给他留下了终生的视力问题。1796年，他的母亲去世，1800年，他的父亲与他的妹妹结婚，这位妹妹是威廉·威伯福斯的妹妹。斯蒂芬在这样一个充满活力的环境中长大，对父亲和父亲的朋友的信仰产生了深远的影响。

斯蒂芬和他的家人作为一个大家庭生活在一起，1814年，他的小儿子詹姆斯·斯蒂芬与简·文森结婚，她是一位著名的牧师。他们的儿子莱斯利是一名律师和法官。莱斯利，最小的儿子，是著名的英国文学界人士，也是艺术家维纳斯·贝尔和作家弗吉尼亚·伍尔夫的父亲，他们都是布鲁姆斯伯里集团的成员。

詹姆斯·斯蒂芬有文学才能。他开始为《爱丁堡评论》撰稿，当时他被任命为常任秘书，即在殖民事务部的高级官员，这是一种对工作压力的消遣方式。他提供了一些背景信息，表明威伯福斯在18世纪80年代中期的和平后半个世纪中，几乎没有什么项目没有涉及。他说：“它是找到一种与内住神的不间断的交流的地方。……当沉浸在政治事务或社交活动时，他召唤和服从了指导向他的声音，同时它使他平静下来。”

对这些论文的积极回应鼓励斯蒂芬继续写作。通常，他在早餐前写作。他口述材料，有时多达十页，由秘书或他的妻子写下。最后，这些文章被收集并出版了。
Essays in Ecclesiastical Biography.” This work became a classic of nineteenth-century Evangelical literature.

Service in the Colonial Office

James Stephen was admitted to the bar in 1811. While getting his legal practice started, he was hired by the Colonial Office on a part-time basis to catalog all the laws enacted by the legislatures of the colonies. This experience proved fortuitous. Over time he developed an unparalleled knowledge of colonial law. In 1813 Lord Bathurst, secretary for the colonies, who was in sympathy with the anti–slave trade movement, appointed Stephen legal counsel to the Colonial Office, with responsibility to oversee all legislation passed by colonial legislatures and to advise government ministers concerning new laws prior to their ratification by Parliament. Stephen soon gained a reputation as a highly competent lawyer and an expert in colonial law. In addition to his work for the Colonial Office, he was allowed to conduct a private legal practice, which earned him a handsome income. In 1825 Stephen gave up his private law practice to accept appointment as permanent counsel to the Colonial Office and Board of Trade. That year Thomas Fowell Buxton replaced the ailing Wilberforce as leader of the antislavery coalition in Parliament.

In the 1820s the British government temporized as the antislavery forces kept up their campaign and the colonies fought back. “‘The Assemblies raged abroad, the Saints wailed and howled at home’; but the Colonial Office, knowing well what it was about, set up protectors of slaves in the few colonies in which the Crown had legislative power.”

Stephen used administrative and legal channels to establish precedent-setting safeguards for the slaves, safeguards that would later become the basis for official Colonial Office policy. “He strove earnestly to remove abuses and to give the colonies honest administration, good government, and self-government” as much as possible. Accepting the prevailing view that all people needed to be “civilized,” he believed Christian missions were the primary agency for introducing “civilization” and Christianity.

On the last Friday of July 1833 Buxton finally got word that Parliament would take up a bill to abolish slavery, provided the bill was ready by noon the following Monday. Otherwise the legislation would be postponed until the next session of Parliament. The next morning Stephen was informed of the situation. He worked from Saturday noon to Monday noon dictating to his assistant the proposed bill, which consisted of sixty-six sections. The Slavery Abolition Act was passed on August 1, 1833.

In 1834 Stephen was named assistant undersecretary of state for the colonies, and in 1836 permanent undersecretary, the top civil servant in that ministry. He held this position for eleven years. Ill health forced him to resign in 1847 after thirty-four years’ service in the Colonial Office. With his keen legal mind, prodigious capacity for work, and firm convictions, he exerted formative influence on this period of British colonial history.

James Stephen tried to avoid both the limelight and controversy as much as possible, but the position of permanent undersecretary for the colonies inevitably was the focus for clashing interests. Guided by his unquestioning fealty to the Evangelical humanitarianism of his father and the Clapham Sect, he regarded service in the Colonial Office as a providential calling to continue the struggle against slavery. In spite of the landmark laws passed by Parliament in 1807 (Slave Trade Act) and 1833 (Slavery Abolition Act), the cancer of slavery was still active.

The Critics

Given his position in the Colonial Office, Stephen attracted strong criticism. He was derided as “Mr. Mothercountry,” “King Stephen,” and “Mr. Over-Secretary.” The colonial governments frequently resented and resisted Stephen’s rigorous scrutiny of the laws they enacted. These critics did not really know James Stephen. Although several of the colonial secretaries throughout his career were either Evangelical Anglicans or sympathetic to the antislavery movement, Stephen understood that he served at the pleasure of the parliamentary secretary who headed the Colonial Office. Sometimes the secretary ignored his under-secretary’s advice on crucial policy questions, but Stephen knew his duty was to provide honest advice on the policy and administrative issues involved in administering Great Britain’s far-flung colonies.

Buxton and his associates realized that, although the law emancipating all slaves on British soil had been passed in 1833, the struggle was far from ended. Slave traders continued their nefarious activity along the West African coast. But now another issue was pressing for attention: the problematic status of indigenous peoples wherever Europeans were establishing colonies and settlements—Canada, the Pacific Islands, New Zealand, Australia, and South Africa. The Cape Colonies Frontier War of 1834–35 galvanized concern. In 1836 Buxton and his friends got Parliament to authorize a select committee to investigate “what Measures ought to be adopted with regard to the native inhabitants of Countries where British settlements are made and to the neighbouring tribes, in order to secure to them the due observance of Justice and the protection of their Rights; to promote the spread of Civilization among them, and to lead them to the peaceful and the voluntary reception of the Christian Religion.” These specifics were a logical extension of the concern for human rights for which various Evangelical humanitarian groups had lobbied. Most prominent among these groupings were three leading British missionary societies—the CMS, the London Missionary Society (LMS), and the Methodist Missionary Society (MMS). Three members of these missions—Dandeson Coates (CMS), William Ellis (LMS), and John Meacham (MMS)—gave extensive testimony before the committee and subsequently published a pamphlet for public distribution, Christianity the Means of Civilization (1837), which laid out their argument in favor of government action to protect “native rights.”

James Stephen was not involved in this action, but he was
in full sympathy with the cause. He believed that the rights of indigenous peoples ought to be protected against the colonists and settlers who continued coming to these new frontiers. He observed that Europeans generally had the upper hand in terms of power and often acted unjustly and inhumanely toward the local people. Colonists did not have a good record of treating the indigenous inhabitants with respect and justice. At the same time, Stephen was not uncritical of missionaries. He knew them to be fallible human beings and suspected them of exaggerating their successes and minimizing their failures.\textsuperscript{14} He would juxtapose missionary and colonial government reports in order to get a full picture of a particular situation.

Two of Stephen’s most strident and persistent opponents were Edward Gibbon Wakefield, aptly called “the impresario of the new imperialism,” and Charles Buller, a member of Parliament and a spokesman for the colonists.\textsuperscript{15} Wakefield, no stranger to scandal, was involved in various schemes in South Australia, Canada, and New Zealand. In 1849 he published \textit{A View of the Art of Colonization in Reference to the British Empire}, which consisted of a series of letters between “the Colonist” (Wakefield) and “the Statesman” (Buller). These exchanges treat government policies with reference to the colonies. The Colonist repeatedly refers to his antagonist “Mr. Mothercountry,” that is, Stephen. Criticizing Stephen’s view of the rights of British citizens in the colonies, Wakefield wrote that “to prevent Mr. Mothercountry from meddling with colonial constitutions—I think it would be most useful to erect some tribunal open to the public, presided over by a high legal functionary, and moved by barristers-at-law, to which should be submitted the grounds on which the Ministry of the day proposed to revoke or alter a colonial constitution.”\textsuperscript{16} This kind of publicity did much to sully Stephen’s reputation in his own lifetime, but until the twentieth century the caricatures went largely unchallenged.

**Stephen and Colonialism**

James Stephen’s philosophy of colonialism was marked by a deep ambivalence. He regarded the empire as a liability, and yet for him it was a burden from which Great Britain dared not shrink. His aspiration was that Britain should govern her colonies that each would in time sue for its autonomy without cutting ties to Great Britain.\textsuperscript{17} As a student of history, Stephen held that a colony was always acquired by subjugation of another people. He cited the claim of Sir George Cornwali Lewis that the empire of which the East India Company boasted “had been acquired unjustly and retained unwisely” and argued that the British government ought never exploit for itself the revenues or manpower of a colony.\textsuperscript{18} Stephen’s ideal was that Great Britain should govern the colonies in such a manner “that the day will come when our Canadian and our native dependencies will calmly and deliberately insist on being dependencies no longer, but on being as independent in form and in name as they are already in truth and in reality. . . . May the union be perpetual; but if it shall ever cease to be spontaneous and cordial, it will also cease to be valuable.”\textsuperscript{19}

At the same time, Stephen saw clearly the dangers inherent in colonialism. The colonizers had the upper hand, which led to exploitation and oppression of the indigenous peoples. A moral imperative drove both the antislavery movement and initiatives to protect the rights of the inhabitants of the territories being settled by Europeans. Stephen subscribed to the notion of “humanitarian trusteeship”—those who have power and means are obligated to use those resources on behalf of weaker peoples—as the basis for curbing these evils. He believed that the Colonial Office should exercise “watchful guardianship of the weak.”\textsuperscript{20} This ambivalence is at play in all his policies. For example, when establishing court procedures at the Cape, Stephen would not allow knowledge of English to be made a requirement for service on a jury. “The greatest care must be exercised to guard against even a suspicion that exclusion was based on nationality.”\textsuperscript{21} Had the rule proposed by the colonial government been allowed to stand, it would have limited jury service to a small group of English speakers.

Stephen advocated that colonies should develop self-government as early as possible, but some of his most difficult experiences occurred when colonists trampled on the rights of the indigenous peoples. In the West Indies he restricted the power of colonial governments where laws concerning human rights were involved. He justified this action on the basis of the trusteeship incumbent on the Colonial Office to guard the rights of all people. Should a colonial government run roughshod over the local people, the Colonial Office must intervene.

In practice it proved extremely difficult to maintain this idealistic stance. In the last half of the 1830s the world economy suffered a depression, and emergencies kept erupting in the colonies. Ostensibly the crisis was economic, but it was manifested in mounting tensions between the indigenous peoples and the settlers.\textsuperscript{22} A colony dominated by settlers was not an ideal place to promote development of indigenous people, for colonists were bent on exploiting cheap labor and natural resources for their own benefit.

**Influence on Mission Theory**

When the Church Missionary Society was established in 1799, it was registered as the Society for Missions to Africa and the East, a name that accurately described its initial focus. From the beginning the missions in Africa were viewed as critical allies in the struggle against the slave trade. As noted above, many of the founders of the CMS were associated with the anti–slave trade campaign. The first missionaries sent out in 1804 went to Sierra Leone, but their mortality rate was appallingly high, and there were endless administrative problems. Frequently these tensions involved the missions’ relations to the colonial governments.

In 1827 Stephen became a member of the CMS’s Committee of Correspondence, its directorate, on which he served for nine years.\textsuperscript{23} Sensitive to charges of conflict of interest, he resigned from the CMS in 1836 upon his appointment as permanent undersecretary. He remained convinced that missions were essential to the task of introducing Christianity and civilization to Africa and other continents. Contrariwise, colonizers and colonists saw the mission establishment as a roadblock to their ambitions.\textsuperscript{24}

Henry Venn, Stephen’s brother-in-law, was named honor-
ary clerical secretary pro tempore of CMS in 1841. In 1846 he resigned as parish priest and worked full-time, and without salary, for CMS until 1872. At the time of Venn’s appointment as honorary clerical secretary, the CMS was in a prolonged state of crisis. The two clerical secretaries had resigned in 1840, and like other missionary societies, the CMS was facing a precarious financial situation as a consequence of the worldwide economic depression. Yet this period would prove to be seminal in the development of modern missions.

One of the first concerns Venn had to address following his appointment to the secretariat was the long-term viability of CMS. The financial crisis had shown that the fledgling churches in Africa, India, Ceylon, the West Indies, the Middle East, and New Zealand were exceedingly vulnerable. In the event CMS was forced to cut off all subsidies, these new churches would in all likelihood collapse. In late 1841 the CMS committee prepared a statement that said, in part, “All missionary operations should from the first, contain within themselves the germ of the self-support principle; and . . . Native Converts should be habituated to the idea that the support of a Native Ministry must eventually fall upon themselves . . . it may be reasonably expected, that they should, from the first, bear some portion, however small, of the necessary expense of Native ministrations, and of the Christian education of their children.” At the same time Venn wrote to all CMS missionaries informing them that an important part of their task in the future would be to train local churches to support their own ministry. Behind the scenes Henry Venn was consulting one of his most trusted friends, James Stephen.

In a letter to his wife, Jane, in 1842, Stephen confided: “Your brother Henry has been here, talking about Sierra Leone with an interest in the place and people which I quite envy. To me a colony is as turtle soup to an alderman—daily fare and hardly palatable.” In his preoccupation with how to ensure the future of these new churches, Venn was engaged in consulting with various people; but there was no one he respected more than his brother-in-law. That trust and respect was mutual. Stephen appreciated Venn’s wisdom and common sense. Venn valued Stephen’s keen intelligence and wide knowledge of colonial affairs. They had known each other since childhood and shared the conviction that a sacred trust had been handed on to them by Wilberforce, Henry Thornton, John Newton, and Charles Simeon. That generation of outstanding leaders had dedicated their lives to the long and arduous struggle against the slave trade and for the abolition of slavery. Compelled by their commitment to “experimental religion,” the Evangelicals continued to sponsor schemes for social reform, missionary work, philanthropy, Bible societies, and prison reform. Their longstanding commitment to Christianization and civilization was now expanded to include the third c—commerce. With publication of his book The Slave Trade and Its Remedy in 1839–40, Thomas Fowell Buxton gave the antislavery movement new energy by proposing that the way ultimately to rid the world of slavery was to drive out this evil trade by introducing legitimate commerce.

Venn soon began to promote the concept of the “native pastorate,” by which he meant a self-responsible church led by native pastors supported by their congregations. Gradually, a shorthand way of describing such a church was devised: it was to be self-financing, self-propagating, and self-governing. Venn felt special loyalty to West Africa, and Sierra Leone was the ideal laboratory in which to test his theory. By 1860 he had developed a proposal for the establishment of the Sierra Leone Native Pastorate, a bold scheme for which Venn would later be both praised and blamed. In 1866 the CMS published a policy statement, “The Native Pastorate and Organisation of Native Churches,” which Venn had drafted in stages over a period of more than fifteen years. He pinned his hopes on the church in Sierra Leone to demonstrate the validity of the indigenous church ideal.

The essential elements of Venn’s indigenous church model—respect for indigenous agency, using foreign resources temporarily to enable the founding of a church that would become viable in its own cultural and linguistic context, staying focused on the goal of self-responsibility for the new church—can also be found in James Stephen’s philosophy, which guided his administration of the British colonies. This parallel does not surprise, for Venn and Stephen drew on the same intellectual and spiritual heritage.

Coda

In 1846 James and Jane Stephen were called to Dresden, Germany, where their eldest son, Herbert, had become seriously ill. Herbert died before they arrived. This event affected Stephen’s own health adversely, and he resigned from the Colonial Office in 1847. Upon his retirement he was knighted and appointed a privy councillor. In 1849 he was named Regius Professor of Modern History at Cambridge, where he lectured on the history of France. His health began to fail in 1859, and he was advised to go to Hamburg, Germany, for treatment. He died at Koblenz, Germany, September 14, 1859, on route home to London.

James Stephen and Henry Venn did not live to see the new wave of imperialism that gathered force in the late nineteenth century. The humanitarianism that had guided Stephen in his stewardship of Great Britain’s colonies was replaced by realpolitik, symbolized by the 1884–85 Conference of Berlin, at which European powers solidified their control of Africa. Neither was the missionary movement immune to this new imperial spirit. Venn’s indigenous church ideal remained on the books but was generally repudiated in practice, even by his beloved Church Missionary Society.

Selected Bibliography

Works by James Stephen


Works About James Stephen

Notes
6. James Stephen Letters, no. 22, February 27, 1835, Heufield MSS.
7. The children were Herbert Venn (1822–46), Frances Wilberforce (1824–25), James Fitzjames (1829–94), Leslie (1832–1904), and Caroline Emelia (1834–1909).
9. James Stephen’s Essays in Ecclesiastical Biography was first published in two volumes. The work went through repeated printings and editions. In 1867 the fifth edition was issued as a single volume; it included a short biography of his father by James Fitzjames Stephen.
12. James Fitzjames Stephen said of his father, “Though great weight was attached to Sir James Stephen’s opinion and advice by his official superiors, and though he held strong opinions of his own upon the subjects which came before him, he had no real authority . . . he was constantly obliged to take part in measures which he regretted, and of which he disapproved” (“Biographical Notice,” in Stephen, Essays in Ecclesiastical Biography, 5th ed., p. xiv).
13. Ibid., p. 139.
14. Trevor Williams, “James Stephen and British Intervention in New Zealand, 1838–40,” Journal of Modern History 13 (March 1941): 19–35, gives an overview of Stephen’s attempts to find balance and maintain fairness in his administrative decisions. Stephen was careful not to show favoritism toward missionaries (see, e.g., p. 34).
15. Ibid., p. 19. Buller and Wakefield participated in a delegation to Canada in 1838, led by Lord Durham, to sort out issues involved in the 1837 rebellion. Buller gave a major speech in Parliament upon his return from Canada, in which he attacked “Mr. Mothercountry” of the Colonial Office as the chief villain in the troubles. People understood that his criticism was aimed at Stephen. Buller’s speech was subsequently published as Responsible Government for the Colonies (London: J. Ridgway, 1840).
17. Ibid., p. xxiv.
18. James Stephen, “Colonization as a Branch of Social Economy,” address to the National Association for the Promotion of Social Science, Liverpool, October 13, 1858; reproduced as an appendix in Knaplund, James Stephen and the British Colonial System, pp. 281–98; the quotation from George Cornwell Lewis appears on p. 283.
19. Ibid., p. 286.
20. Ibid., pp. xxii.
23. Henry Venn recognized Stephen’s service in his “Address to the Committee on Taking Possession of the Committee Room in the New Mission House, March 7, 1862,” reprinted in William Knight, Memoir of the Rev. Henry Venn: The Missionary Secretariat of Henry Venn, B.D. (London: Longmans, Green, 1880), p. 189: “His [Stephen’s] becoming Under-Secretary of State prevented his further continuance with us. But previously to his occupying that distinguished post, he had been connected officially with the Colonial Office, and his high intelligence and extensive colonial information added an important element to our councils.”
26. Cited in Jehu J. Hanciles, Euthanasia of a Mission: African Church Autonomy in a Colonial Context (Westport, Conn.: Praeger, 2002), p. 16. It was CMS practice that all official minutes and policy statements were drafted by the secretaries and then presented for action by the committee. After he was appointed a secretary, Venn played a central role in drafting these statements.
29. See Wilbert R. Shenk, Henry Venn—Missionary Statesman (Maryknoll, N.Y.: Orbis Books, 1983), Appendix 1, “The Native Church and Organisation of Native Churches.” For a comprehensive and thorough study of Venn’s Sierra Leone experiment, see Hanciles, Euthanasia of a Mission.
Seven colorful art books:

*Where God Is: The Paintings of Emmanuel Garibay*
Emmanuel Garibay, Philippines
72 pages, $19.95

*For the Least of These: The Art of Soichi Watanabe*
Soichi Watanabe, Japan
96 pages, $19.95

*Reflections on God’s Redeeming Love*
Hanna Cheriyan Varghese, Malaysia
96 pages, $19.95

*Think on These Things: Harmony and Diversity* (includes a 28-minute video)
Wisnu Sasongko, Indonesia
96 pages and a DVD, $29.95

*Christ on the Bangkok Road: The Art of Sawai Chinnawong*
Sawai Chinnawong, Thailand
80 pages, $19.95

*Look Toward the Heavens: The Art of He Qi*
He Qi, China
128 pages, $19.95

*A Time for My Singing: Witness of a Life*
Nalini Marcia Jayasuriya, Sri Lanka
128 pages, $19.95

You may view paintings by Asian Christians online in OMSC’s art gallery: [www.omsc.org/art](http://www.omsc.org/art). To purchase a painting found there, please e-mail your inquiry to art@omsc.org.

Featured—Christmas painting for sale (shown at right):

Since the late 1970s, charismatic Christianity, represented by the new Pentecostals, has emerged as the representative face of Christianity in Africa. Ruth Marshall's book is important because much of what is happening in sub-Saharan Africa, as far as this new Christianity is concerned, has been inspired by developments in Nigeria (p. 2). The focus of the study is aptly captured by the introduction, in which Marshall notes that the “Born-Again” movement, as she refers to the revival, “has as its principal aim a project of individual and collective renewal and regeneration through a process of conversion based on the idiom of new birth” (pp. 2–3).

After an elaborate introduction, the rest of the study is spread across six chapters, plus the conclusion and a very important appendix consisting of a testimony from an insider that helps to further place the study in its appropriate context. This is a sociological study that takes seriously the religious orientation of the new Pentecostals (chap. 1). Marshall therefore rightly locates the attraction of the movement in its Born-Again program, which, for those who embrace it, constitutes a rupture with their individual and collective pasts (chap. 2). The movement, she points out, arises as a religious form in response to what is seen as a spiritual crisis (p. 52). Consequently, Born-Again religion, as Marshall successfully demonstrates in the rest of the book, forms an alternative form of piety that responds to the manifold crises that have made Nigeria a veritable laughingstock in the eyes of the world.

Yet, the existence of this revivalist form of Pentecostalism brings fresh hope. Within the context of politically precarious African environment, it delivers—in the words of its adherents—“spiritual empowerment for personal and collective progress” and “the possibility of controlling untrammeled powers through individual faith and prayer” (p. 65). In an African world believed to be filled with benevolent and malevolent spiritual powers, the Born-Again churches have attracted much support, including within the political arena, because of their offer of religious power of the Christian kind. The strong connection that they make between the sacred and secular realms of life, which is seen for instance in the transactional interpretations of tithes and offerings, involves religious interpretations and practices that resonate with traditional religious ideas. This movement takes a very practical orientation to salvation (p. 177) and thus, as many Nigerian films reveal, takes supernatural evil seriously. The Born-Again project discussed in this book therefore attempts a religious response to supernatural evil in terms that connect with local religious sensibilities (p. 187).

Political Spiritualities is a well-researched and well-written book. Its language and vocabulary, however, will be challenging for average readers and even some graduate students, who may find it difficult to appreciate the general arguments of the author.

—J. Kwabena Asamoah-Gyadu

J. Kwabena Asamoah-Gyadu is Professor of Contemporary African Christianity and Pentecostal/Charismatic Theology at the Trinity Theological Seminary, in Legon, Accra, Ghana.

We Began at Tranquebar. Vol. 1: SPCK, the Danish-Halle Mission, and Anglican Episcopacy in India (1706–1843); vol. 2: The Origin and Development of Anglican-CSI Episcopacy in India (1813–1947).


The central argument of these volumes is that historical roots for the legitimacy of Anglican, and hence of CSI (Church of South India), episcopacy in India lie in Tranquebar. From Tranquebar, Bartholomäus Ziegenbalg, the first of two Pietist Lutheran missionaries sent to India from Halle, sent copies of his early reports to Anton Wilhelm Böhme in London. Published under the title Propagation of the Gospel in the East in 1709, 1711, and 1718, these sets of reports served to generate support from the Society for Promoting Christian Knowledge (SPCK), a private and nonclerical agency founded in 1698 to increase Christian education and literature in Anglican domains among unbaptized natives in America and the West Indies. Over the next century, it became a vehicle whereby Pietist royalty of the Hanoverian succession in Great Britain were able to support the work of Pietist Missionaries in South India. This collaboration did not come to an end until well after the establishment of an Anglican episcopacy in 1818. Subsequently, both CMS and SPG missionaries began to exercise hegemonic authority among Pietistic Tamil Christians. By 1843 a parting of ways had taken place between Pietistic Danish and German Lutheran and Anglican ecclesiastical traditions. Growth of Anglican Christendom in South India culminated in a 1919 meeting at the Zion Church in Tranquebar. At this meeting, Anglicans, Congregationalists, Lutherans, Presbyterians, and “Wesleyans” prepared the “Tranquebar Manifesto,” which laid out a road map for a single, hegemonic episcopacy over all South India. The united CSI came into being in 1947 but failed to bring Lutherans and many other confessions under its sway.

Alas, this two-volume work is more polemical than historical. It lacks balance and careful contextualization and is spotty in its treatment of source materials. It is also Eurocentric, focusing almost exclusively upon Europeans. It reflects virtually no awareness of the East India Company’s persistent opposition to the presence of missionaries within its territories. Had the author consulted Susan Harper’s magisterial work on Bishop V. S. Azariah (In the Shadow of the Mahatma [Eerdmans, 2000]), he might have found how relations between Anglican episcopacy and the Gov-
government of India were fraught and how the sway of “Lords Spiritual” in London did not count for much in India. Ignoring Rowan Strong’s Anglicanism and the British Empire: 1700–1820 (Oxford, 2007), recent works on Bishop Caldwell and Stephen Neill, and even Bengt Sundklér’s classic Church of South India (Lutterworth Press, 1954), the author’s polemic cannot be viewed as balanced, exhaustive, or reliable.

—Robert Eric Frykenberg

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

---

Embroided: Swiss Churches, South Africa, and Apartheid.


This book is about the Swiss Mission in South Africa. It highlights the complexities of the ideology of racial segregation under apartheid and how it contaminated the life and mission of the church. Swiss missionaries were drawn into the situation by providing protection to Africans who were expelled from their ancestral lands and by various other factors related to the sociopolitical realities of the country.

With subtlety and insight, the authors treat the various roles of the missionaries as church planters, rent collectors, farmers, moral reformers, and rural developers. Initially, the missionaries both supported and resisted the segregationalist policies of South Africa. The book argues that apartheid brought out the best and the worst in the missionaries. While some Swiss missionaries clung tenaciously to belief in the socially constructed racial “segregation without discrimination,” other missionaries were critical of the paternalistic tendencies of fellow missionaries and of the apartheid government.

The book consists of seven chapters, a general introduction and conclusion, and very informative timeline appendices. In the first four chapters, the authors narrate the history of the Swiss Mission in South Africa, which began in 1945, at the end of World War II. South Africa effectively replaced North Africa as the destination of Swiss immigrants, and the influx of the Swiss affected the initial measured response of the Swiss churches against apartheid. The unequivocal opposition of the World Council of Churches against apartheid, however, prompted the Swiss churches to become more active in their own opposition to it. By the 1970s, apartheid had become the “single most burning moral cause in the world” (p. 8), and the church raised objections and supported sanctions in order to undermine the ideology of racial discrimination. At the same time, the church took no part in the violence that erupted in the South African political scene. The last three chapters of the book show how the churches in Switzerland acted as agents of transformation in South African society, and how the dismantling of apartheid represented not only a political victory but also a major spiritual triumph.

Embroided is an excellent addition to the growing number of books on the turbulent era of apartheid and the response of the Swiss Mission in South Africa.

—Caleb O. Oladipo

Caleb O. Oladipo, from Nigeria, is the Duke K. McCall Professor of Mission and World Christianity at the Baptist Theological Seminary, Richmond, Virginia.
God’s Entrepreneurs: How Irish Missionaries Tried to Change the World.


Joe Humphreys, an Irish Times staff journalist and author of God’s Entrepreneurs, has worked in Africa and around the world. He is a keen-eyed observer of Irish missionaries, unburdened by any discernible acquaintance with academic theological or missiological studies, and he is clearly taken with his subjects, whose twentieth-century experience he examines as it appears to a perceptive layman.

The result is a book that provides insights into the members of Irish-founded orders and societies of apostolic life founded in the first quarter of the twentieth century, such as the Columbans and Medical Missionary Sisters. They both are the products of ordinary Irish life and culture and possess traits common among Catholic missionaries I personally know from the generations that went into mission from the theological polarization that occurred in the parallel development of the Baptist faith as a truly global one.

Humphreys brings into relief the attitudes of missionaries in the pre-Vatican Council II era, the radical changes introduced by the council, and the wthering of the missionary movement in a nation that, at its height, provided the highest per capita number of missionaries of any national Catholic Church (7,081 overseas missionaries in 1965, from a church then numbering 2.5 million; vs. 1,981 in 2008, from a church of 3.8 million). —William R. Burrows

Baptists Through the Centuries: A History of a Global People.


David Bebbington, University of Stirling, Scotland, one of the most significant contemporary scholars of evangelicalism, devotes his ability to analyze historical matters on a global scale to his own Baptist tradition. The result is a concise, insightful treatment of Baptist history that stands in a category of its own. To be sure, several competent general histories of the Baptists have been published in the last few decades, the most recent being Bill Leonard’s Baptist Ways (2003). Bebbington’s contribution is the presentation of the story in a readable fashion with less distracting detail, and his skilled integration into a coherent, unified narrative of the parallel development of the Baptist faith in Britain and North America in the seventeenth and eighteenth centuries and then its extension throughout the world in the ensuing centuries.

Bebbington’s treatment is both linear and thematic. He examines the sixteenth- and seventeenth-century backgrounds, and traces the divisions among Particular and General Baptists, the impact of the evangelical revivals, the new divisions and theological polarization that occurred in the next two centuries, and the emergence of the Baptist faith as a truly global one. He also considers some specific themes that are relevant to present-day concerns—Baptists and the social gospel (this alone is worth the price of the book!), the Gospel and race, women in Baptist life, ministry and sacraments, religious liberty, foreign missions, and Baptist identity. His analysis of problems is reasonable and measured, but he takes specific positions on issues when the historical data support so doing. Although a reader may complain about something omitted (e.g., I felt he should have mentioned A. J. Gordon, the prominent Baptist evangelist and advocate for missions), nevertheless the scope of his coverage in just 300 pages is breathtaking. If you read only one book on the Baptists, this is the one for you. —Richard V. Pierard

Richard V. Pierard is Professor Emeritus of History from both Indiana State University, Terre Haute, Indiana, and Gordon College, Wenham, Massachusetts. He is now a visiting faculty member at South Asia Institute of Advanced Christian Studies, Bangalore, India.

Allies at Odds: The Andean Church and Its Indigenous Agents, 1583–1671.


This book is the first to fully examine the role that Indian intermediaries played in the evangelization of the indigenous population of Peru. These natives, called indios ladinos, had mastered the Spanish language and culture and were therefore indispensable in bridging the divide between the Indian and Spanish Catholic cultures of the Andes. This gave them a unique power that enabled them to rival the local priest in determining the course that Christianity took at both the parish and the district level.

Chapter 1 investigates the teaching of the Spanish language and Catholic doctrine to those chosen to become indios ladinos. Indigenous graduates of the Spanish schools returned to their villages, where they were supposed to assist the local priest in evangelization. They learned to manipulate the system, however, using their knowledge of Spanish jurisprudence and Catholic doctrine to file countless lawsuits accusing their parish priests of all kinds of malfeasance.

Chapter 2 treats the dilemma that parish priests faced when they attempted to evangelize the Andean native population in their own language. Spanish church authorities realized that effective proselytizing required the clergy to study the native Quechua language. But the Quechua they learned was the Cuzco form, which was unintelligible to the rural native villagers who spoke regional dialects. Indian intermediaries were able to take advantage of this situation by using it as a weapon against priests who attempted to control them. The Lima archives are full of legal supplications from indios ladinos calling on the archbishop to remove priests who, they claimed, hindered the catechizing of the people by not knowing the local dialects.

The third chapter discusses the evangelistic use of the khipu—the knotted, multicolored cords that the Incas used for accounting and record keeping. Since language often proved a barrier to catechizing the Indians, some church authorities encouraged the use of the khipu to prepare Indians for confession and to help them master doctrine. Indian intermediaries, however, having a familiarity with the khipu that the clergy lacked, were able to take advantage of the catechetical use of this device to undermine the power of the parish priest. The next two chapters examine the use of violence by parish priests and the concept of idolatry as viewed by the clergy and Indian intermediaries. In the
final chapter, the author notes that Indian intermediaries embraced Spanish cultural forms and religious beliefs because it was the only way to make themselves heard by dominant Spanish authorities.

**Allies at Odds** is an important study that adds valuable new insights to our understanding of the indigenous response to Latin American colonialism.

—Edward T. Brett

Edward T. Brett is Professor of History at La Roche College, Pittsburgh, Pennsylvania.

---

**The Price of Freedom Denied: Religious Persecution and Conflict in the Twenty-first Century.**


After demonstrating the broad extent of religious persecution and the denial of religious freedoms around the world today, the authors argue that attempts to control religion by supporting a single one or by restricting religions believed to be dangerous lead to violent religious persecution. Their theoretical component seeks to explain how and why persecution tends to be the result of the denial of freedoms—an argument traced back to Voltaire, Adam Smith, and David Hume. Their empirical component compares reports of religious freedom and persecution around the world compiled by the Association of Religion Data Archives (ARDA). Their arguments, supported by ARDA and case studies, is that when a specific religion dominates and has access to governmental power, the temptation is to persecute rivals. When all have the same privileges, however, none has the authority of the state. The forces against religious freedom and for persecution can be governmental or social forces that work either with the government or against it. The data indicate that 33 percent of countries dominated by one religion have high levels of persecution, versus only 20 percent of countries where no single religion dominates (p. 67).

The authors look at a variety of case studies: Japan (with high levels of religious freedom), Brazil (with freedoms but some tensions), Nigeria (with partitioned religion and state power), China (where religion is viewed as a threat), India (with a social monopoly), and Iran (with a social and political monopoly).

In chapter 6 the authors investigate why the level of religious freedom is so low in Muslim-majority countries and the level of violent religious persecution is so high. Grim and Finke propose that religious social movements that challenge the state and restrict religious freedoms are important in explaining why Muslim-majority countries have such high levels of persecution. Instead of accepting Samuel Huntington’s idea of a “clash of civilizations,” Grim and Finke see the clashes within Islam as being more important (p. 161). These clashes involve conflicting views of the type and role of Islamic law (Shari’a) in government and society. This book offers a helpful background to the current struggle between Islamists and secularists in the “Arab Spring,” with its concomitant interreligious strife. This is the challenging context in which the church engages in mission today.

—J. Dudley Woodberry

J. Dudley Woodberry is Dean Emeritus and Senior Professor of Islamic Studies at the School of Intercultural Studies, Fuller Theological Seminary, Pasadena, California. He served in Pakistan, Afghanistan, and Saudi Arabia.

---

Choosing an emphasis is a great way to take advantage of the rich interdisciplinary resources and faculty available at Fuller. Emphases now available to master's program students include:

- Children at Risk
- International Development and Urban Studies
- Islamic Studies

Other emphases also available at Fuller include Ancient Near Eastern Studies; Biblical Studies and Theology; Christian Ethics; Leadership in the Multicultural Latino Community; Recovery Ministry; Theology and the Arts; Worship, Theology, and the Arts; and Youth, Family, and Culture.

For more information visit fuller.edu/emphasis
Reconciliation, Justice, and Peace: The Second African Synod.


Editor Agbonkhianmeghe E. Orobator, a Nigerian, is the provincial of the Eastern African Province of the Society of Jesus and a lecturer at Hekima College, Jesuit School of Theology, in Nairobi, Kenya. He is a prolific writer, many of whose publications discuss African thought and social issues. In the present volume, Orobator has assembled reflections of experts on African Christianity on the theme of the Second Synod of Bishops, Special Assembly for Africa, which was held in Rome in October 2009. The full title of the Second Synod was “The Church in Africa in Service to Reconciliation, Justice, and Peace: ‘You are the salt of the earth . . . You are the light of the world’ (Mt 5:13–14).” Drawing from this title and the documents of the synod itself, this volume discusses the theme “Reconciliation, Justice, and Peace” in the wider context of the present-day geopolitics, neocolonialism, globalization, and the socioeconomic and ethnoreligious political factors that shape contemporary African society. The twenty essays published in the volume come from a variety of disciplines and focus on the following themes: (1) theology of the church, interreligious dialogue, and the challenge of reconciliation, justice, and peace; (2) the mission of the Catholic Church in the public spheres; (3) ecclesial leadership and gender justice in church and society; (4) integrity-of-earth ecology, natural resources, poverty, and the church; and (5) theological and ethical issues and HIV/AIDS.

In November 2004, when John Paul II, toward the end of his earthly life, announced his intention to convene in Rome a second synod of bishops, Special Assembly for Africa (an intention confirmed in June 2005 by Benedict XVI), many committed African theologians and scholars were very skeptical. The first synod had taken place not long before, in 1994, and the church in Africa was still studying the documents of that synod for its proper implementation. Since the initiative for the first synod had come from Africans themselves, many felt that this second synod had a trace of imposition from outside, perhaps with the intent to render useless the creative ideas, grassroots participation, and freedom of expression that characterized the synod of 1994. With this type of reaction it is not surprising that most of the committed African theologians and scholars whose contributions and ideas gave shape to the 1994 African Synod were absent from the synod of 2009. Their place was filled instead with foreign and local workers, as well as scholars working for international organizations promoting caritas and social programs within and outside the continent.

Despite these initial misgivings, the 2009 synod, after all was said and done, turned out to be an authentic gathering of the African church. If the 1994 synod provided the church in Africa an opportunity for self-definition (of the church as family of God in Africa) and for self-awareness of its evangelizing mission, the 2009 synod offered the same African church another avenue for critical self-examination regarding the scope and strategies of its mission in the areas of promoting reconciliation, justice, and peace, which are the most significant challenges facing the continent.
today. In various ways, all contributors to this volume have attempted to vigorously advance this point in their essays. Orobator’s collection of essays provides a unique insight into the prospects and challenges for the church in Africa today.

—Francis Anekwe Oborji

Francis Anekwe Oborji, Professor of Missiology at the Pontifical Urbaniana University in Rome, is author of Concepts of Mission: The Evolution of Contemporary Missiology (Orbis Books, 2006).

The Sacrifice of Africa: A Political Theology for Africa.


In The Sacrifice of Africa the author highlights the disappointing reality of contemporary Africa. Instead of focusing on the hopelessness of the situation, however, he chooses to inspire the reader by casting an alternative vision inspired by faith, hope, and charity. The book arises from the author’s scholarly reflection within the context of his teaching and Catholic ministerial leadership role.

The main thrust of the book is to show the crucial and decisive role that Christian social ethics can play in analyzing and reconstructing postcolonial state institutions in Africa. The author laments the limited scope and peripheral application of Christian social ethics in the public affairs and institutions of African countries. Indeed, the limited application of Christian social ethics accounts for why, even though Christianity is expanding exponentially in Africa, the social ethics of the faith has not correspondingly penetrated the culture and consciousness of believers.

Katongole has done an excellent job in synthesizing insights from a broad range of disciplines, while transcending narrow denominational boundaries. Any scholar interested in the progressive social transformation of Africa cannot ignore the role of religion in public and private affairs. In using life stories and meticulous theological and historical analysis to provide an alternative vision of how Christian social ethics can transform Africa, Katongole has made an invaluable contribution to this pressing human challenge of the twenty-first century.

—Samuel Zalanga

Samuel Zalanga is Professor of Sociology in the Department of Anthropology, Sociology, and Reconciliation Studies at Bethel University, St. Paul, Minnesota.

Controversies in Interreligious Dialogue and the Theology of Religions.


How Christians view other religions in view of the salvation given by God in Jesus Christ is one of the most neuralgic points in theology today. Three decades ago, British theologian Alan Race proposed a tripartite classification of Christian theological views on this question as exclusivist (no salvation outside an explicit confession of Christ as Savior), inclusivist (all salvation comes through Christ but can be present in some measure in mysterious ways in other religions), and pluralist (there are
many pathways to God’s salvation). In the midst of globalization and migration, a reexamination of the question is something truly needed.

In this volume, British theologian Paul Hedges provides a very useful description and assessment of the current state of the question. He chronicles the changes and critiques that have challenged Race’s classification. Most important, he opens up a deeper and more complex understanding of the pluralist option, suggesting ways in which a Christian believer might embrace this position without relinquishing the uniqueness of Christ.

Hedges suggests that a new two-part classification might better depict the current discussion, focusing upon the “religious other.” One part focuses on “radical openness,” with his renewed understanding of the pluralist position, and the other focuses on “radical difference,” in a newly formed category he calls the “particularist” option. The latter grows out of post-liberal thinking that holds that religious traditions are, in the end, incommensurable and that we can talk credibly about only the tradition in which we stand. In a balanced way, he assesses the strengths and weaknesses of both these emerging pluralist and particularist options.

Beyond Pentecostalism Vondey argues that the integration of Pentecostal thought and praxis into the global theological agenda would function as an “indispensable catalyst” to overcome the contemporary crisis of theology, produce a renewal of Christendom’s theological agenda, and spur the formulation of a global theology.

According to Vondey, Christian theology is too routinized, utilitarian, performance-based, and task-orientated. Theologians are unable to envision a world that breaks free from the existing patterns of the status quo. The consequence of this institutionalization and inertia has prompted a “crisis of Christian orthodoxy.” Vondey addresses six major theological themes that are mired in this crisis and require a fundamental revision: imagination, revelation, creed, liturgy, Christendom, and play (p. 181). In a penetrating critique, he questions the dominant doctrinal systems and sources within orthodoxy that have paralyzed productive theological activity. In contrast to the prevailing procedures, which cannot sustain a global theology, Vondey challenges theologians to engage in a theological activity of play, a metaphor to describe doing theology just for the fun of it. “Play” celebrates the joyful, intangible, and experiential. While
this approach is sometimes ambiguous and even risky, a dynamic of play has the potential to create an alternative path toward a transformation of the theological ethos of the modern world.

For Vondey, the notion of play from a Pentecostal perspective furnishes the ideal antidote to the existing crisis of Christian orthodoxy. Already a universal phenomenon, Pentecostalism is theologically, ethnically, and culturally diverse. Its imaginative and liberating spirit, primal speech and piety, eschatological vision, and exuberance of worship are indispensable resources that must be integrated into the global theological agenda. If engaged, these resources function as a catalyst that will empower Pentecostals to move beyond their own boundaries to unify and energize the theological enterprise of Christianity as a whole.

Following this praxiological path forward, Vondey reasons, does not lead to a “Pentecostalization” of Christianity. Instead, the traditional themes usually emphasized by Pentecostals such as salvation, healing, Spirit baptism, sanctification, and the second coming of Christ will be redefined by the larger theological contexts which they encounter. Beyond Pentecostalism is a world of new and unexplored borders, the renewal of the orthodox theological landscape, and the emergence of a multilayered and diverse global theology.

Douglas Petersen is the Margaret S. Smith Distinguished Professor of World Mission and Intercultural Studies, Vanguard University, Costa Mesa, California.

Walk Humbly with the Lord: Church and Mission Engaging Plurality.


For those of us who did not attend the Edinburgh conference “Church and Mission in a Multireligious Third Millennium,” held one hundred years after the famous World Missionary Conference of 1910, this provocative and prophetic collection of presentations is a very satisfying alternative. “The pluralization of reality and the world is exuberant and overwhelming” (p. 1), the two Danish editors, both from Aarhus University, Denmark, write in their opening statement. They then introduce the broad themes and organize the presenters’ diverse perspectives in their excellent descriptive and visionary introduction.

The selected conference presentations are organized around four main themes: changes in the world, church, and mission since 1910; analysis of the church in pluralism; perspectives on mission ecclesiology; and the future of missiology. While the writers attempt a global perspective, twenty Europeans, the majority Scandinavian, dominate the discussion, with six North Americans and one Pakistani making up the remainder of the chapters. This is an appropriate “balance,” for it is European Christianity that is experiencing most acutely the dramatic collapse of Christendom and the demographic shifts that accelerate the trajectory of European pluralism.

Familiar North American voices stir up the conversation. These include Stanley Hauerwas, as provocative as ever (“the church does not have a mission, but rather is mission,” p. 55), Bryon Stone’s indictments of empire and the comforting church within it, and Darrel Guder’s concluding call for a “theology of missional Evangelically Rooted.

Critically Engaged.

A FUTURE FOR THE LATINO CHURCH
Models for Multilingual, Multigenerational Hispanic Congregations

Daniel A. Rodriguez argues that effective Latino ministry and church planting are now centered in second-generation, English-dominant leadership and congregations. Based on his observation of cutting-edge Latino churches across the country, Rodriguez reports on how innovative congregations are ministering creatively to the next generations of Latinos.

“Latino churches have an important future in the United States. Rodriguez helps us understand an important part of that future.”

—Juan Francisco Martínez, Fuller Theological Seminary, co-author of Churches, Cultures and Leadership: A Practical Theology of Congregations and Ethnicities
practice” (p. 312), rather than an abstract academic discipline. This conversation of familiar and new voices illustrates the pluralism of the church in a pluralist world. While the authors do not necessarily share “exuberance” for pluralism, their realistic exploration of pluralism makes it seem less overwhelming, for collectively the authors affirm Jesus’ reminder, “Be of good cheer; I have overcome the world” (John 16:33 KJV).

The clear assessment of the current and future reality of pluralism and the common vision of the future of the church and mission within it make this volume an excellent resource for mission professors, seminary classes, and congregational leaders seeking to witness to the Good News of the kingdom with bold humility, in an unstable world and uncertain future.

—Linford Stutzman

Linford Stutzman is Associate Professor of Culture and Mission at Eastern Mennonite University and Director of the Coffman Center for Missional Leadership at Eastern Mennonite Seminary, both in Harrisonburg, Virginia.

### Intercultural Theology: Approaches and Themes.


The term “intercultural theology” has gained increasing popularity. It has been presented as the umbrella or even successor of missiology, ecumenics, and comparative religion. Though the term was launched in 1975 and has since been developed, it has not yet become clear what exactly it stands for theologically, theoretically, and methodologically. As the subtitle of this book implies, this volume also does better at covering the variety of approaches and themes under the label “intercultural theology” than it does in offering a systematic discussion of the definition, object, and agenda of this emerging subdiscipline. The editors simply acknowledge that intercultural theology is used in many different ways. They generally describe it as an approach that pays particular attention to, reflects on, and compares the cultural embeddedness of all theologies. In their opinion, intercultural theology involves a methodological rather than an ideological commitment. With this view they differ with Werner Ustorf who in his contribution to the volume shows that intercultural theology has historically emerged as an ideological and programmatic project: it has provided a critique of hegemonic thinking and has reflected “the theological repentance of the North.” Along the same line, Kirsteen Kim demonstrates how women’s theologies from the Global South have come to challenge Western feminist theology. Allan Anderson and Richard Burgess discuss the contributions of African Pentecostal “ordinary theologies” to intercultural theology. Graham Ward reflects on the nature of theology in a contemporary multicultural context. In these ways the various essays trace the growth and use of intercultural theology. Overall, however, more systematic reflection is needed if this subdiscipline is to develop a coherent methodological or theological position.

—Adriaan van Klinken

Adriaan van Klinken is a postdoctoral research fellow in the Department of Religious Studies and Theology, Utrecht University.


Here is a book that stands out among the growing literature on Muslim-Christian dialogue. Singapore-based Lewis E. Winkler tackles an urgent issue that both communities have yet to seriously face: devising a theology of religion in a world in which religious plurality is almost everywhere the norm.

In this felicitous reworking of his dissertation, Winkler does honor to his mentor, the prolific Finnish theologian and ecumenist Veli-Matti Kärkäinen, a leading “theologian of religions” in the Protestant world today. This he accomplishes through a side-by-side analysis of the views of two thinkers on the issue—Wolfhart Pannenberg, a prominent German systematic theologian, and Abdulaziz Sachedina, a scholar of Islamic
law and ethics at the University of Virginia. Winkler’s first chapter aptly sets the stage by teasing out the various taxonomies of responses, both Muslim and Christian, to religious plurality. To Kärkkäinen’s trilogy of ecclesiocentrism, christocentrism, and theocentrism, Winkler adds ethnocentrism (building a more just and peaceful global society—Sachedina’s main concern) and eschatocentrism (Pannenberg’s view that people of different faiths, by respectfully listening to one another and working through their differences, will grasp more of the truth that will finally be revealed at the eschaton).

Winkler’s work here is immensely rewarding, for at least three reasons. First, he deftly distills from Pannenberg’s monumental work valuable building blocks for a rich and sustained interfaith dialogue. Second, for a non-specialist, he offers a remarkable analysis of a contemporary Muslim scholar whose use of the sacred texts (the Qur’an more than the Sunna), however revisionist, nevertheless powerfully compels it to mainstream Muslims in many places. Finally, the irony of his own recommendations for dialogue (chaps. 7 and 8) is that, in light of the surprisingly similar inclusivism of Pannenberg’s and Sachedina’s theologies of religion, Winkler, an evangelical theologian, finds ample resources in their theory and praxis to motivate religious adherents who are more exclusivistic to join today’s interfaith dialogue. In so doing, they will expand their knowledge of God and add their own spiritual resources to public discussions aiming to make the world more peaceful, just, and moral.

—David L. Johnston

David L. Johnston is a Visiting Scholar at the University of Pennsylvania and Adjunct Lecturer in the Theology and Religious Studies Department of Saint Joseph’s University, both in Philadelphia.

A Light to the Nations: The Missional Church and the Biblical Story.


A renewal of the church in terms of its missional calling can be no stronger than the biblical foundations upon which that renewal is built. With the release of A Light to the Nations, author Michael Goheen, professor at Trinity Western University, seeks to provide that foundation and thus fill an important gap in the missional church literature. Though similar to other biblical theologies of mission, Goheen’s particular contribution is the demonstration that God’s missional purposes are fulfilled primarily through a people, and that the church must root its identity in a biblical understanding of its missional nature.

This thoroughly researched text walks the reader through the biblical narratives in the Old and New Testaments, making extensive use of biblical, exegetical, and theological scholarship. Attention is given to exploring continuity and discontinuity between Israel and the church as the restored, eschatological Israel: God’s missional people today. The result is a remarkably comprehensive and nuanced treatment in a manageable 226 pages of text. A limitation of the volume is that virtually no attention is given to Majority World theologians or perspectives, and the discussion is framed largely in the Western cultural context.

The author provides a corrective to overly individualistic understandings of the Great Commission. He emphasizes God’s missional purposes as realized through the life of the church as a collective body in the larger eschatological context of salvation history. Though Goheen concludes with a chapter spelling out practical implications for the missional life of the church, his primary concern is not the mission of the church in terms of missional activities (such as proclamation or justice). Rather, he focuses upon biblically defining the missional identity and cosmic nature of the church as an eschatological kingdom community, contrast community, and gathering community, out of which the church’s ministry flows. “Out of the life of the community arose words and deeds that pointed to Jesus and the Spirit as the source of their new life” (p. 144).

A Light to the Nations will no doubt take its place as a landmark contribution to the missional church literature, worthy of careful study.

—Craig Ott

Craig Ott, Associate Professor of Mission and Intercultural Studies at Trinity Evangelical Divinity School, Deerfield, Illinois, is a coauthor of Encountering Theology of Mission (Baker Academic, 2010).
Dissertation Notices


Chung, Eui Ho. “A Study of Core Ministry Factors for Church Growth, with Special Reference to the Joyful Church.” D.Min. Pasadena, Calif.: Fuller Theological Seminary, 2010.


Huang, Jae Young. “A Study of Lay Leadership Development, with Special Reference to Incheon Full Gospel Church, Glory Church of Jesus Christ, and Pungsunghan Church.” D.Min. Pasadena, Calif.: Fuller Theological Seminary, 2010.


The IBMR can list only a small sample of recent dissertations. For OMSC’s free online database of nearly 6,200 dissertations in English, compiled in cooperation with Yale Divinity School Library, go to www.internationalbulletin.org/resources.
Lee, Young Koo.  
“A Strategy in Making a Local Church Become a Missional Church.”  

Looney, Jared James.  
“City Harvest: A Study of Organic Church Planting in New York City.”  

Lord, Michael.  
“Network Church: A Pentecostal Ecclesiology Shaped by Mission.”  

Lukose, Wessly.  
“A Contextual Missiology of the Spirit: A Study of Pentecostalism in Rajasthan, India.”  

Nang, Gin Khan.  
“Zomi Christianity and Cultural Transformation.”  
Ph.D. Pasadena, Calif.: Fuller Theological Seminary, 2010.  

Negussie, Andre Dominic.  
“The Ecclesiology of Fetha Nagast . . . and Its Implications in the Ethiopian Catholic Church Today.”  

Odili, Jones Ugochukwu.  
“The Role of Pastoral Agents at Indigenising Anglican Churches in Ukwuanilang, 1841–1941.”  
Ph.D. Port Harcourt, Nigeria: Univ. of Port Harcourt, Department of Religious and Cultural Studies, 2010.  

Peagler, Victoria Morongwa.  
“Blow the Trumpet in Black Zion: A Phenomenological Exploration of the Zionist Christian Church in South Africa.”  
Ph.D. Pasadena, Calif.: Fuller Theological Seminary, 2010.  

Penman, Kevin P.  
“Towards a Missiological Theology of Partnership in Christian Missions in a Creative Access Region.”  

Powell, Matthew Taylor.  
“Suburbia Uncovered: A Case Study of the Interaction Between the Social Pressures and Gospel Realities in Katy, Texas.”  

Rosamma, Joseph.  
“The Liberating Mission of the Church for Human Liberation and Promotion in India: The Contribution of the Congregation of the Missionary Sisters of Mary Immaculate (MSMI).”  

Rowan, Peter A.  
“Proclaiming the Peacemaker: The Malaysian Church as an Agent of Reconciliation in a Multicultural Context.”  
Ph.D. Ware, Eng.: All Nations Christian College/Milton Keynes, Eng.: Open Univ., 2010.  

Shin, Chul.  
“A Study of an Effective Team Ministry in the Twenty-first-Century Korean Church Context.”  

Song, Kwan Ho.  
“A Study on Church Renewal Through Small Group Ministries, with Special Reference to Biblical Church in Abiko, Japan.”  

Trinity Evangelical Divinity School, Deerfield, Illinois, is seeking two faculty for tenure track positions in evangelism and history of missions/global Christianity.  

The ideal candidates will have broad cross-cultural ministry experience, giftedness in teaching masters and doctoral students, ability to supervise Ph.D. dissertations and a commitment to research and writing. The candidate for the position in evangelism will have a passion for evangelism and an understanding of the cultural milieu of the church in America. For both positions, strengths in related teaching areas such as women in missions, Asia or the Muslim world will be a plus.  

Faculty rank and salary will be commensurate with previous experience. Women and minorities are encouraged to apply. Interested candidates should send a letter of inquiry with a curriculum vitae to:  

Dr. Tite Tiénou, Dean  
Trinity Evangelical Divinity School  
2065 Half Day Road  
Deerfield, IL 60015  

All contacts will remain confidential.
International Bulletin of Missionary Research

Index—Volume 35

January through October 2011

(pp. 1–56 are in the January issue;
pp. 57–120 in April; pp. 121–84 in July;
pp. 185–240 in October)

Articles

“‘Africa International University Granted Kenyan Charter as a ‘Mark of Quality,’” by Daniel J. Nicholas, 35:136
Barrett, David B. [obituary], 35:205
Bendor-Samuel, John [obituary], 35:95
“Christ, Creation Stewardship, and Missions: How Discipleship into a Biblical Worldview on Environmental Stewardship Can Transform People and Their Land,” by Craig Sorley, 35:137–43
“Christianity Is Moving from North to South—So What About the East?” by Dyron B. Daughtry, 35:18–22
“Cross-Cultural Friendship in the Creation of Twentieth-Century World Christianity,” by Dana L. Robert, 35:100–107
“A Current Snapshot of North American Protestant Missions,” by A. Scott Moreau, 35:12–16
“Edinburgh 2010: Common Call,” 35:3
“From the Lausanne Covenant to the Cape Town Commitment: A Theological Assessment,” by Robert J. Schreiter, 35:88–92
“Fully Searchable Online IBMR Records Highest Ever Number of Subscribers,” 35:168
“Handwritten Bible in Different Languages to Unite Filipino Christians,” 35:6
“Has the Lausanne Movement Moved?” [editorial], by Jonathan J. Bonk, 35:57–58
Hendricks, Barbara Clare, M.M. [obituary], 35:33
“Historical Trends in Missions and Earth Care,” by Dana L. Robert, 35:123–28
“Introduction to the Accra Charter of Religious Freedom and Citizenship,” by Lamin Sanneh, 35:197
“Joseph Kam: Moravian Heart in Reformed Clothing,” by Susan Nivens, 35:164–68
Kasdorf, Hans [obituary], 35:161
Lacy, Creighton Boutelle [obituary], 35:95
“The Legacy of Hélène de Chappotin,” by Mary Motte, 35:23–27
“The Legacy of Harvie M. Conn,” by Mark R. Gornik, 35:212–17
Mathews, James K. [obituary], 35:33
“Mission and the Care of Creation” [editorial], by Jonathan J. Bonk, 35:121–22
“Mission by the Numbers” [editorial], by Jonathan J. Bonk, 35:1–2
“My Pilgrimage in Mission,” by Bertha Beachy, 35:208–12
“My Pilgrimage in Mission,” by David J. Hesselgrave, 35:159–63
“My Pilgrimage in Mission,” by William J. Yoder, 35:40–44
Noteworthy, 35:32–33, 94–95, 160–61, 204–5
“Religions and the Common Good” [editorial], by Jonathan J. Bonk, 35:185–86
Shank, David A. [obituary], 35:33
Stott, John R. W. [obituary], 35:205
“Theological Education in the Changing Context of World Christian-ity—an Unfinished Agenda,” by Dietrich Werner, 35:92–100
Wolcott, Leonard T. [obituary], 35:205
“Worldwide Roman Catholic Church Workforce Increases,” 35:36–37

Contributors of Articles

Barrett, David B. See Johnson, Todd M., David B. Barrett, and Peter F. Crossing
Bonk, Jonathan J., “Has the Lausanne Movement Moved?” [editorial], 35:57–58
———, “Mission and the Care of Creation” [editorial], 35:121–22
———, “Mission by the Numbers” [editorial], 35:1–2
———, “Religions and the Common Good” [editorial], 35:185–86

International Bulletin of Missionary Research, Vol. 35, No. 4
Crossing, Peter F. See Johnson, Todd M., David B. Barrett, and Peter F. Crossing
Daughton, Dyron B., “Christianity Is Moving from North to South—So What About the East?,” 35:18–22
World Evangelical Alliance. See World Council of Churches
Yoder, William J., “My Pilgrimage in Mission,” 35:40–44

Books Reviewed

Adams, Kate. See Bulkeley, Kelly
Bebbington, David W., Baptists Through the Centuries: A History of a Global People, 35:226
Bormans, Maurice. See Becker, Karl J.
Bulkeley, Kelly, Kate Adams, and Patricia M. Davis, eds., Dreaming in Christianity and Islamic Culture: Conflict, and Creativity, 35:53
Carretta, Vincent, and Ty M. Reese, eds., The Life and Letters of Philip Quaque, the First African Anglican Missionary, 35:112–13
Carledge, Mark J., and David Cheetham, eds., Intercultural Theology: Approaches and Themes, 35:232
David Cheetham. See Carledge, Mark J.
Cho, Paul Hang-Sik, Eschatology and Ecology: Experiences of the Korean Church, 35:180–81
Criveller, Gianmi. See Malek, Roman
Davis, Patricia M. See Bulkeley, Kelly
D’Costa, Gavin. See Becker, Karl J.
Faries, Nathan, The Inscrutably Chinese Church: How Narratives and Nationalism Continue to Divide Christianity, 35:113
Finke, Roger. See Grim, Brian J.
Gallagher, Robert L., and Paul Hertig, eds., Landmark Essays in Mission and World Christianity, 35:51–52
Goheen, Michael W., A Light to the Nations: The Missional Church and the Biblical Story, 35:233
Hedges, Paul, Controversies in Interreligious Dialogue and the Theology of Religions, 35:229–30
Hertig, Paul. See Gallagher, Robert L.
Huang, Paulos. See Ruokanen, Miikka
Humphreys, Joe, God’s Entrepreneurs: How Irish Missionaries Tried to Change the World, 35:226
Ingleby, Jonathan, Beyond Empire: Postcolonialism and Mission in a Global Context, 35:114
Jeannerat, Caroline, Eric Morier-Genoud, and Didier Péclard, Embroided: Swiss Churches, South Africa, and Apartheid, 35:225
Jensz, Felicity, German Moravian Missionaries in the British Colony of Victoria, Australia, 1848–1908: Influential Strangers, 35:114–15
Jeyaraj, Dasan, Followers of Christ Outside the Church in Chennai, India: A Socio-historical Study of a Non-church Movement, 35:111–12
Katongole, Emmanuel, The Sacrifice of Africa: A Political Theology for Africa, 35:229
Kieser, Hans-Lukas, Nearest East: American Millennialism and Mission to the Middle East, 35:117
Kim, Kirsteen, Joining In with the Spirit: Connecting World Church and Local Mission, 35:46
Kozenko, Mara, Christianizing Crimea: Shaping Sacred Space in the Russian Empire and Beyond, 35:30–51
Küster, Volker, A Protestant Theology of Passion: Korean Minjung Theology Revisited, 35:110
Lambert, Malcolm, Christians and Pagans: The Conversion of Britain from Alban to Bede, 35:180
Laugrand, Frédéric, and Jarich G. Oosten, Inuit Shamanism and Christianity: Transitions and Transformations in the Twentieth Century, 35:48

October 2011
Lutz, Jesse G., ed., Pioneer Chinese Christian Women: Gender, Christianity, and Social Mobility, 35:45
Ma, Julie C., and Wonsuk Ma, Mission in the Spirit: Towards a Pentecostal/Charismatic Missiology, 35:108
Ma, Wonsuk. See Ma, Julie C.
Malek, Roman, and Gianni Criveller, eds., Light a Candle: Encounters and Friendship with China. Festschrift in Honour of Angelo S. Lazzarotto, P.M.E., 35:178
Marshall, Ruth, Political Spiritualities: The Pentecostal Revolution in Nigeria, 35:224
Martin, Phyllis M., Catholic Women of Congo-Brazzaville: Mothers and Sisters in Troubled Times, 35:116
Morali, Ilaria. See Becker, Karl J.
Morier-Genoud, Eric. See Jeannerat, Caroline
Mortensen, Viggo, and Andreas Østerrlund Nielsen, eds., Walk Humbly with the Lord: Church and Mission Engaging Plurality, 35:231–32
Nakka-Cammauf, Viji, and Timothy Tseng, eds., Asian American Christianity Reader, 35:177–78
Nielsen, Andreas Østerrlund. See Mortensen, Viggo
Péclard, Didier. See Jeannerat, Caroline
Pomplun, Trent, Jesuit on the Roof of the World: Ippolito Desideri’s Mission to Tibet, 35:53

Reviewers of Books

Ahn, Katherine H. Lee, 35:177–78
Anderson, Gerald H., 35:176–77
Asamoah-Gyadu, J. Kwabena, 35:224
Bevans, Stephen, 35:46
Blackburn, Steven, 35:113–14
Brett, Edward T., 35:226–27
Burrows, William R., 35:53, 226
Crofts, Daniel W., 35:171–74
Essamuah, Casely B., 35:51–52
Fletcher, Wendy L., 35:48
Frykenberg, Robert Eric, 35:181–82, 224–25
Gardner, Helen, 35:114–15
Grafton, David D., 35:52
Hoefer, Herbert, 35:111–12
Jørgensen, Jonas Adelin, 35:48–49
Kärkkäinen, Veli-Matti, 35:108
Kreider, Alan, 35:180
Lee, Timothy S., 35:110–11
Liu, Yi, 35:115
Mammana, Richard J., Jr., 35:112–13
Marty, Martin E., 35:116
Muck, Terry C., 35:175–76
Mwaura, Philomena Njeri, 35:116
Oborji, Francis Anekwe, 35:47, 228–29
Oladipo, Caleb O., 35:114, 225
Ott, Craig, 35:233
Park, Joon-Sik, 35:110, 180–81
Petersen, Douglas, 35:230–31
Phan, Peter C., 35:179
Pierard, Richard V., 35:112, 226
Presler, Titus, 35:49–50
Prince, Brainerd, 35:182
Samson, C. Mathews, 35:108–9
Schreiter, Robert J., 35:229–30
Singh, Maina Chawla, 35:45–46
Starr, Chloë, 35:45, 178
Stutzman, Linford, 35:231–32
Van Klinken, Adriaan, 35:232
Weller, R. Charles, 35:117
Woodberry, J. Dudley, 35:53, 227
Zalanga, Samuel, 35:229
Zhang, Yong-an, 35:113

Other

Book Notes, 35:56, 120, 184, 240
Correction, 35:128
Dissertation Notices, 35:54, 118, 182, 234–35
Erratum, 35:175
Fifteen Outstanding Books of 2010 for Mission Studies, 35:109

The Martens Latin American Scholarship

For information on this and other OMSC scholarships, go online to www.omsc.org/scholarships

To apply for a scholarship, contact: Jonathan J. Bonk bonk@omsc.org

Thanks to a generous gift from Peter and Rachel Martens, the Overseas Ministries Study Center offers the Martens Latin American Scholarship. Martens Scholarships are designated for Latin American Christian leaders with a minimum of ten years of ministry experience. Cross-cultural missionaries are especially encouraged to apply, but applications from church leaders and theological educators are also welcome. Scholarships require a residency at OMSC of eight to ten months. Furnished accommodations and a modest living stipend are provided. Scholarships are granted on a competitive basis and are awarded on the condition that recipients attend each of OMSC’s weeklong seminars in cross-cultural ministry. At the end of their year of residence awardees submit a written evaluation of their experience at OMSC, indicating how they expect the program to affect their future ministry.
Strengthening the Christian World Mission

October 10–14, 2011

Nurturing and Educating Transcultural Kids.

October 17–21

Culture, Interpersonal Conflict, and Christian Mission.
Dr. Duane H. Elmer, Trinity Evangelical Divinity School, Deerfield, Illinois, helps Christian workers strengthen interpersonal skills and resolve conflicts among colleagues, including host country people. Cosponsored by Baptist Convention of New England, CrossGlobal Link, and Evangelical Covenant Department of World Mission.

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. Cosponsored by SIM USA.

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. Cosponsored by Christ Presbyterian Church (New Haven) and Franciscan Missionaries of Mary.

November 14–18

The Megashift in Global Christianity: Implications for Christian Mission.
Dr. Wonsuk Ma, Oxford Centre for Mission Studies, Oxford, England, and senior mission scholar in residence at OMSC, draws out the seminal significance of Pentecostal/charismatic missiology for Christian mission. Cosponsored by Park Street Church (Boston, Massachusetts) and Wycliffe Global Alliance.

Overseas Ministries Study Center
490 Prospect Street, New Haven, Connecticut 06511
All seminars cost $175
Register online at www.omsc.org/seminars.html

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. Cosponsored by First Presbyterian Church (New Haven) and The Mission Society.

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. Cosponsored by COMHINA and Latin America Mission.

January Student Seminars on World Mission

January 2–6, 2012

Missionaries in the Movies.
Dr. Dwight P. Baker, Overseas Ministries Study Center, draws upon both video clips and full-length feature films to examine the way missionaries have been represented in the movies 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. Steven J. 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 Tiénou, 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. Cosponsored by Africa Inland Mission and Trinity Baptist Church (New Haven).
Book Notes

Cook, Matthew, Rob Haskell, Ruth Julian, and Natee Tanchanpooms, eds. 
Local Theology for the Global Church: Principles for an Evangelical Approach to Contextualization. 

Cook, Richard R., and David W. Pao, eds. 

Introduction to Missiological Research Design. 

Engelsviken, Tormod, Erling Lundebey, and Dagfinn Solheim, eds. 

Englund, Harri, ed. 
Christianity and Public Culture in Africa. 

Kim, Kirsteen, and Andrew Anderson, eds. 

Liu, Judith, with appendices by Donald P. Kelly. 
Foreign Exchange: Counterculture Behind the Walls of St. Hilda’s School for Girls, 1929–1937. 

Ott, Craig, and Gene Wilson. 
Global Church Planting: Biblical Principles and Best Practices for Multiplication. 

Pathickal, Paul. 
The Cross and the Cow Belt of India. 

Reimer, Reg. 

Robbins, Sarah, and Ann Ellis Pullen. 

Seeman, Erik R. 
The Huron-Wendat Feast of the Dead: Indian-European Encounters in Early North America. 

Steffen, Tom. 
The Facilitator Era: Beyond Pioneer Church Multiplication. 

Taneti, James Elisha. 
History of the Telugu Christians: A Bibliography. 

Tricomi, Albert H. 
Missionary Positions: Evangelicalism and Empire in American Fiction. 