At the boarding school in Ethiopia where I spent eight formative years, personal Bible reading—in the King James Version—was an essential part of the daily regimen. Given my youthful preference for tales of adventure, conflict, and war, St. Paul’s epistles vied unsuccessfully with such action-packed books as Genesis, Joshua, Judges, and 1–2 Samuel. Here I could escape the everyday banalities of primary education by losing myself in the richly textured dramas of men and women, tribes and nations, whose stories—replete with love and war, trust and treachery, bravery and cowardice, success and failure—seemed much more interesting than my own. And there were enigmas, too, such as the one in 2 Samuel 24 (KJV): “And again the anger of the Lord was kindled against Israel, and he moved David against them to say, ‘Go, number Israel and Judah.’” It seemed odd that God should vent his anger against David by prodding King David to try his hand at demographics! If it was anger against David for smiting someone, I could understand the Lord’s displeasure—but counting? How upset could God actually have been? Both arithmetic and geography were our daily fare as pupils, and we had to learn population counts for countries and major cities all over the world if we wanted to pass. Were the censuses that yielded these numbers an expression of God’s displeasure?

of people from Galilee, and from Decapolis, and from Jerusalem, and from Judaea, and from beyond Jordan” (Matt. 4:25 ㎞v).

And in the prologue to the world’s most famous sermon, “See-
ing the multitudes, he went up into a mountain” (Matt. 5:1 ㎞v).

Multitudes gathered, multitudes followed, multitudes marveled, multitudes heard—and so on it went. (How many people does it take to make one multitude?) The Bible’s grand apocalyptic finale includes somewhat more precise, if symbolic, numbers: twelve tribes, seven churches, seals, angels, plaques, and bowls of God’s wrath, as well as twenty-four elders and 144,000 sealed. But St. John the Divine otherwise avoids quantification. He allows only that he saw in his vision “a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, [standing] before the throne, and before the Lamb . . . [crying out] with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb” (Rev. 7:9–10 ㎞v).

Modern utilitarian sensibilities recoil from such numerical imprecision.

Since it first appeared twenty-six years ago, the annual statistical table on world Christianity published in this journal each January has tended to elicit one predictable response: “Where do they get these numbers?” We refer such questioners to the prefaces of two benchmark reference works: the original World Christian Encyclopedia (Oxford Univ. Press, 1982) and World Christian Trends, A.D. 30–A.D. 2200: Interpreting the Annual Christian Megacensus (William Carey Library, 2001), where the statistical methodologies are explained. Since the inception of the feature in 1984, and although our demographers have rounded off their numbers to the nearest thousand, they have never employed the term “multitudes,” “great multitudes,” or “multitude which no man could number.” Numbers thus expressed are notoriously difficult for spreadsheet software to tabulate and analyze.

The “Miissiometrics 2011” feature in this issue reports the story of Christian martyrs and “martyrdom situations” in stark numbers and explains how the authors arrived at their astonishing estimate of one million Christian martyrs over the past decade. While some may perhaps debate the statistical methodology, these tallies represent the annihilation of real people. Each humanly authorized and administered killing is an affront to God. After all, no matter what a temporal power might maintain, God’s image, not Caesar’s, is stamped on each human being. To render unto Caesar what can never be his is idolatry.

The graph accompanying this editorial is a supplement to Scott Moreau’s perceptive analysis of the latest edition of the Protestant Mission Handbook, one of the premiere sources of reliable North American missionary numbers. From the graph one can garner a number of interesting bits of information. We learn, for example, that over the past decade, the number of American “on-location” missionaries serving assignments of from one to four years has increased significantly, while the number of those serving longer terms has increased only incrementally. Beyond that, we know nothing more about the men and women (without whom there would be no numbers) than that they are Americans. The graph can tell us how many, but not who, where, what, why, or so what—the only important questions of everyday life.

Mission by numbers is helpful, but limited. In the work of God there can be no substitute for inefficiency. The Incarnation was an astoundingly inefficient and parochial event. What moved Jesus to compassion (Matt. 9:36, 15:32; Mark 6:34) were not nameless, featureless digits behind some grand aggregate, but specific children, women, and men such as the two blind men of Matthew 20:34: “So Jesus had compassion on them” (㎞v).

For readers of the IBMR, then, compassion is the most Christian response to numbers.

—Jonathan J. Bonk
Edinburgh 2010: Common Call

This past year four major conferences (and many lesser gatherings) were convened to mark the centenary of the 1910 Edinburgh World Missionary Conference. They were Tokyo 2010 (May 11–14), Edinburgh 2010 (June 2–6), Cape Town 2010 (October 16–25), and 2010 Boston (November 4–7). The full text of “Common Call,” the statement issued at the conclusion of Edinburgh 2010 is found below. This document, statements issued by the other conferences, papers, videotapes of presentations, and much more can be found at the conferences’ Web sites: www.tokyo2010.org, www.edinburgh2010.org, www.lausanne.org/cape-town-2010, and www.2010boston.org.

Invited responses reflecting on each of the four major conferences were provided by Janet Carroll, on Edinburgh 2010; Allen Yeh, on Tokyo 2010; Stanley Green, on Cape Town 2010; and Norman Thomas, on 2010 Boston. The several comments are enriched by the authors’ personal engagement with the issues confronting mission today.

—Editors

As we gather for the centenary of the World Missionary Conference of Edinburgh 1910, we believe the church, as a sign and symbol of the reign of God, is called to witness to Christ today by sharing in God’s mission of love through the transforming power of the Holy Spirit.

1. Trusting in the Triune God and with a renewed sense of urgency, we are called to incarnate and proclaim the good news of salvation, of forgiveness of sin, of life in abundance, and of liberation for all poor and oppressed. We are challenged to witness and evangelism in such a way that we are a living demonstration of the love, righteousness and justice that God intends for the whole world.

2. Remembering Christ’s sacrifice on the Cross and his resurrection for the world’s salvation, and empowered by the Holy Spirit, we are called to authentic dialogue, respectful engagement and humble witness among people of other faiths—and no faith—to the uniqueness of Christ. Our approach is marked with bold confidence in the gospel message; it builds friendship, seeks reconciliation and practises hospitality.

3. Knowing the Holy Spirit who blows over the world at will, reconnecting creation and bringing authentic life, we are called to become communities of compassion and healing, where young people are actively participating in mission, and women and men share power and responsibilities fairly, where there is a new zeal for justice, peace and the protection of the environment, and renewed liturgy reflecting the beauties of the Creator and creation.

4. Disturbed by the asymmetries and imbalances of power that divide and trouble us in church and world, we are called to repentance, to critical reflection on systems of power, and to accountable use of power structures. We are called to find practical ways to live as members of One Body in full awareness that God resists the proud, Christ welcomes and empowers the poor and afflicted, and the power of the Holy Spirit is manifested in our vulnerability.

5. Affirming the importance of the biblical foundations of our missional engagement and valuing the witness of the Apostles and martyrs, we are called to rejoice in the expressions of the gospel in many nations all over the world. We celebrate the renewal experienced through movements of migration and mission in all directions, the way all are equipped for mission by the gifts of the Holy Spirit, and God’s continual calling of children and young people to further the gospel.

6. Recognising the need to shape a new generation of leaders with authenticity for mission in a world of diversities in the twenty-first century, we are called to work together in new forms of theological education. Because we are all made in the image of God, these will draw on one another’s unique charisms, challenge each other to grow in faith and understanding, share resources equitably worldwide, involve the entire human being and the whole family of God, and respect the wisdom of our elders while also fostering the participation of children.

7. Hearing the call of Jesus to make disciples of all people—poor, wealthy, marginalised, ignored, powerful, living with disability, young, and old—we are called as communities of faith to mission from everywhere to everywhere. In joy we hear the call to receive from one another in our witness by word and action, in streets, fields, offices, homes, and schools, offering reconciliation, showing love, demonstrating grace and speaking out truth.

8. Recalling Christ, the host at the banquet, and committed to that unity for which he lived and prayed, we are called to ongoing co-operation, to deal with controversial issues and to work towards a common vision. We are challenged to welcome one another in our diversity, affirm our membership through baptism in the One Body of Christ, and recognise our need for mutuality, partnership, collaboration and networking in mission, so that the world might believe.

9. Remembering Jesus’ way of witness and service, we believe we are called by God to follow this way joyfully, inspired, anointed, sent and empowered by the Holy Spirit, and nurtured by Christian disciplines in community. As we look to Christ’s coming in glory and judgment, we experience his presence with us in the Holy Spirit, and we invite all to join with us as we participate in God’s transforming and reconciling mission of love to the whole creation.

The Edinburgh 2010 Common Call emerged from the Edinburgh 2010 study process and conference to mark the centenary of the World Missionary Conference, Edinburgh 1910. The Common Call was affirmed in the Church of Scotland Assembly Hall in Edinburgh on June 6, 2010, by representatives of world Christianity, including Catholic, Evangelical, Orthodox, Pentecostal, and Protestant churches. For further information, see www.edinburgh2010.org.
Edinburgh 2010 Centennial World Missionary Conference: A Report

Janet Carroll

During the week of June 2–6, 2010, some 300 delegates from “every tribe and language and people and nation” (Rev. 5:9), representing every Christian tradition in the global ecumenical family, assembled at the University of Edinburgh—that ancient, still medieval Scottish city—to commemorate the one hundredth anniversary of the first World Missionary Conference, held there in June 1910. The 2010 Centennial Conference was convened so that the churches would be provided with “an opportunity to celebrate what God has done in the growth of the Church worldwide over the past century and to prayerfully commit to God the witness of the churches in the 21st century” (www.edinburgh2010.org/en/about-edinburgh-2010.html).

The participants. The actual anniversary dates are June 14–23, which happened to overlap with the World Cup matches being held in South Africa. The organizers realistically decided to meet earlier, the wisdom of which was not lost on observers of global sociocultural trends! This was not the only remarkable difference. Edinburgh 1910 had included four times as many delegates—all of whom, with the exception of nineteen Asians and one African delegate, were white males representing the mainline Protestant Christian denominations. No women delegates or any Roman Catholics, Orthodox Christians, or Independent churches of that era had taken part. This time, Western Africa was very prominent, as were voices from India and Korea. Latin America’s presence seemed muted by comparison. Not untypical of the challenges that arise today with every venture, financial limitations restricted the original plans for the conference again to invite 1,200 participants. Gratefully, a committed core group of so-called stakeholders from various churches, as well as from both ecumenical and missionary organizations, enabled Edinburgh 2010 to become a reality.

Mission has a church. Despite the clear title “World Missionary Conference,” an issue continually debated since 1910 is whether these assemblies are ecumenical events that give new impetus to the global missionary movement, or whether they are primarily missionary conferences that highlight the essential importance of Christian unity in Gospel witness. My own orientation leans to the latter position: mission is primary, with the strengthening of ecumenical witness as an essential dynamic for an authentic proclamation of our unity in Jesus Christ.

I believe this concept to be consistent with theological insights holding that “mission has a church,” not simply that the churches are called to mission. The reverse notion (that is, that the church has a mission) is attributed by some scholars to a misinterpretation of Ad gentes 2 (see William Frazier, “A Monumental Breakthrough in the Missiology of Vatican II and Its Reception by Ongoing Leadership in the Church,” IBMR 34 [July 2010]: 139–44). A different perspective, however, might be deduced from the fact that the Roman Catholic delegation was led by the secretary-general of the Pontifical Council for Promoting Christian Unity, rather than the head of the Congregation for the Evangelization of Peoples.

Ecumenical witness. In an earlier commentary on participation at the 1910 conference, Joan Delaney, M.M., recalled “a long and encouraging letter” sent to that conference by Archbishop Geremia Bonomelli of Cremona, Italy. Bonomelli, a close colleague of Silas McBe, a prominent U.S. Episcopalian who was active at that conference, was apparently one of the few practicing Roman Catholic ecumenists of his time (“From Cremona to Edinburgh,” Ecumenical Review 52 [2000]: 418–31). In any event, happily, there were not only some fifty Roman Catholic delegates at Edinburgh 2010, of whom a core group of twenty were officially appointed by the Holy See, but also equally representative numbers of Orthodox Christians, as well as very broadly distributed representatives of the Independent churches of the South.

The pedagogy and process of the conference. At Edinburgh 2010 we had daily prayer and Scripture study sessions, plenary sessions with multiple presenters, and breakout sessions according to the nine study themes (groups focused on each theme met for study in various countries beginning in 2008). In addition, there were so-called transversal themes (women and mission, youth and mission, and five others), as well as numerous other topical gatherings and efforts to engage a myriad of interests germane to the missionary enterprise in our times. The main themes addressed were foundations for mission; interfaith dialogue; mission and spirituality; discipleship; mission and power (theological, sociological, and political dimensions); pastoral and pedagogical practice; education and formation for mission; mission and unity; and the church in mission. The intent was to offer a comprehensive assessment of the entire missionary enterprise. In effect, this meant sacrificing depth of content on each topic to gain breadth of viewpoints, making, however, for a less than satisfying intellectual experience.

The only major paper was the keynote lecture by Dana L. Robert, Truman Collins Professor of World Christianity and History of Christian Mission at Boston University. Robert is author of numerous works on the history of Christian missions that give special emphasis to non-Western Christianity and women in mission. Full coverage of the thematic and organizational aspects of the conference, including the keynote lecture text, as well as extensive press coverage of the Edinburgh 2010 Conference—before, during, and after—can be found on the Web (www .Edinburgh2010.org).

Celebrating the centenary. On Sunday, June 6, the delegates were hosted by local churches all around the city, including luncheon receptions with their respective congregations. In the afternoon for some three hours, all the delegates, together with many local civil dignitaries, religious leaders, and several hundred people from the local churches, met together in the General Assembly
Hall of the Church of Scotland, where the original conference of 1910 had been held. It was indeed moving and meaningful to be in that venue and to join with so many brothers and sisters in the faith who were so zealously focused on mission and church unity. We heard greetings from everywhere, were exhorted in a lengthy homily to deeper fervor and commitment to ecumenical and missionary witness by the archbishop of York, and gustily sang the old hymns of 1910, as well as joining in new songs in many tongues and dancing with the peoples of every culture and tradition around the globe.

Upon departure, we were each gifted with a small stone brought from the Isle of Iona off the Scottish coast, where the Celtic saints of old had first proclaimed the Gospel message. The stones form a fitting reminder to continue our mission—to build the Church “upon this rock” (Matt. 16:18), that is, our common faith in Jesus Christ. I thought very much of how the spirit of the Edinburgh 1910 conference had formed the context at the turn of the twentieth century that inspired the North American churches (including groups like Maryknoll, which will celebrate its own centennial in 2011–12) to send forth the youth of our lands in mission. It was a privilege and a joy to participate in this stirring event and to touch down anew into those roots. It was

A t least a dozen conferences last year celebrated the centenary of the Edinburgh 1910 World Missionary Conference. Before his death (in May 2009), Ralph Winter, founder of the U.S. Center for World Mission, singled out four of them as being particularly significant: those being held in Tokyo, Edinburgh, Cape Town, and Boston.1 Tokyo was the first conference of these four, meeting May 11–14, 2010, at Nakano Sun Plaza in western Tokyo. In many ways, it was fitting that Tokyo be the first, because its emphasis was on evangelism of unreached people groups—what is often termed “finishing the task” or “frontier missions.” Much as the first European settlers in America had to blaze trails through the wilderness in their expansion westward, the organizers of Tokyo 2010 had the vision of pioneering Christian work in places that have never before heard the Gospel. It almost seems anachronistic today to think about “unreached people groups” in our overglobalized world, but there are still almost 7,000 people groups that have never heard the Gospel.2 (In 1974, at the first Lausanne Congress, Ralph Winter famously redefined “nations”—the panta ta ethne, “all the nations,” of Matthew 28:19—as ethnolinguistic groups, not political entities.) It was at Lausanne that two streams of evangelical missiology emerged, what might be termed “frontier missions” and “holistic mission.”3 Tokyo 2010 was the former; Cape Town 2010, the latter.

Some people think of frontier missions as being the child or the younger sibling of holistic mission, but really the two are more like twins birthed from the same mother: mid-twentieth-century Neo-evangelicalism (which itself was a reaction against early twentieth-century Fundamentalism).4 Because Winter, the frontier missiologist, was the one to single out these four conferences, it is appropriate that Tokyo, the conference focused on frontier missions, serve as the vanguard. Winter also was the one who had a vision for all four conferences as serving different purposes in fulfilling the legacy of Edinburgh 1910.5

The conference was organized by the U.S. Center for World Mission (USCWM) through local churches in Japan and in partnership with churches in Korea. The reconciliation between these two heretofore bitter East Asian enemies was but one of the desired outcomes of the conference. Another clearly radical move was having the conference in one of the most resistant mission fields on earth, as many people have regarded Japan as the second-hardest mission field, after the Muslim world.6 As with Edinburgh 1910’s Continuation Committee, which was considered its greatest legacy (the main reason why it was considered the “birthplace of the ecumenical movement,”7 not because of the breadth of representation at the conference itself), Tokyo 2010 aims to keep its momentum and fulfill its stated goals via the Global Network of Mission Structures (GNMS), much as Cape Town has the Lausanne Committee for World Evangelization as an ongoing movement. The planning committee chairman was Yong Cho, a Korean who works for the USCWM. Korean megachurches such as Onnuri Community Church and Yoido Full Gospel Church provided speakers and financial backing. The chairman of the whole conference was Obed Alvarez from Latin America, the chairman of the Japanese host committee was Minoru Okuyama, and Hisham Kamel from Egypt was the
general coordinator, thus ensuring intercontinental representation within the leadership team.

The theme of the conference, “Making Disciples of Every People in Our Generation,” clearly harkens back to John Mott’s famous watchword of 1910, “The Evangelization of the World in This Generation,” but with the twist of replacing the word “evangelization” with “making disciples,” which is the main verb in the Great Commission (Matt. 28:19–20). One of the outcomes of the conference was a major document, the Tokyo Declaration, just as the Lausanne ‘74 Congress produced the Lausanne Covenant. The declaration makes its own version of a holistic statement—not in reformulating mission as evangelism + social justice, but in emphasizing depth in mission as discipleship, contrary to the false stereotype of frontier missions as having merely a “shallow” evangelistic emphasis. It also contains a pledge on the part of all the signatories (not individual people, but mission organizations) to aim for the completion of the task as set forth in the Great Commission, which requires cooperation for its fulfillment.

Another one of Winter’s contributions was the distinction between modalities and sodalities. He saw the greatest amount of cooperation as coming from sodalities, a view that provided the basis for the selection of delegates to this conference: no individuals were invited, but rather missionary societies and organizations, which sent their own representatives. Tokyo 2010 had about 1,000 attendees, larger than Edinburgh 2010 (300 people) and smaller than Cape Town 2010 (4,000 people). The different sizes contributed greatly to the strengths and weaknesses of each conference. For example, Edinburgh 2010’s small size encouraged intimacy and efficiency—everybody had the opportunity to meet everyone else, and everyone had a voice in formulating policies, strategies, and theologies. Cape Town 2010 brought together perhaps the most diverse representation of Christians in history, representing perhaps the most effective manpower. Tokyo 2010’s size was between the two and had a correspondingly fine balance of both.

It is obvious that much of Tokyo 2010 cannot be spoken of apart from the legacy of Ralph Winter, whose spirit pervaded the conference. His contributions to frontier missiology were not meant to be divisive, however. He still attended Lausanne conferences and was friends with holistic mission people. A perfect example was the inaugural Ralph D. Winter Lectureship at William Carey International University, Pasadena, California, in March 2010—René Padilla, a firm advocate of holistic mission, was invited to deliver the series. Tokyo and Cape Town, as the two major evangelical conferences celebrating the centenary of Edinburgh 1910, can likewise stand side by side, with a sense of cooperation rather than competition. Winter did not tout Tokyo 2010 as the best successor to Edinburgh 1910, but as one of several contributors to the monumental task of world mission, one that requires the resources of all of God’s people.

Notes
1. For an explanation of the rationale behind these four conferences, see Allen Yeh, “Tokyo 2010 and Edinburgh 2010: A Comparison of Two Centenary Conferences,” International Journal of Frontier Missions 27, no. 3 (2010).
2. According to the Joshua Project (www.joshuaproject.net/) when accessed on October 8, 2010, 6,847 of the 16,562 people groups on earth have no Gospel access. That is, 41.3 percent of all people groups are unreached. It is important, however, to distinguish between these facts and the world’s population. Some people groups are tiny, so the percentage of unreached people may sometimes differ slightly from the percentage of unreached people groups, though at the moment the former (41.2 percent) is nearly the same as the latter.
3. Even the singular/plural distinction is significant, as missiologists such as Lesslie Newbigin and David Bosch have pointed out.
4. The term Neo-evangelism was coined by Harold Ockenga to encompass the thinking and ministry of people such as himself, Billy Graham, Harold Lindell, and Carl F. H. Henry.
5. Not only this present publication but other periodicals such as Christianity Today and Missiology: An International Review discussed this “multiple conference” idea.
6. Edinburgh 1910, in contrast, was held in the most Christian land at the time. The same might be said now of Cape Town, as sub-Saharan Africa is one of the heartlands of world Christianity today, along with China and Korea. So, in this sense, Edinburgh 1910 and Cape Town 2010 might be more akin because of having the conferences in the center of gravity of Christianity, whereas Tokyo 2010 and Edinburgh 2010 had the unintentional commonality of holding their conferences in lands largely devoid of Christianity. An interesting corollary observation is the relationship between Christianity and wealth, which has been turned on its head. A century ago, Christian nations were wealthy nations. Today, in contrast, wealthy Japan is one of the most secular nations on earth, while Africa is one of the most Christian regions.
7. The Tokyo Declaration can be found at http://gnms.net/declaration.html.
8. Modalities are church structures; sodalities are parachurch organizations.

Handwritten Bible in Different Languages to Unite Filipino Christians

As part of the ongoing May They Be One Bible Campaign, a five-year (2009–13) distribution and promotion effort in the Philippines, Filipino Catholics and Protestants are working together to create a handwritten Bible intended to spread the Word of God and promote brotherhood among Christians. The cooperative effort was launched in July 2010 by the Catholic Bishops’ Conference of the Philippines–Episcopal Commission on Biblical Apostolate, in collaboration with the Philippine Bible Society. Each verse will be written by representatives of Catholic and Protestant churches, and by representatives of “sectors of civil society,” according to a report by the Rome-based www.asianews.it (see www.asianews.it/news-en/A-handwritten-Bible-in-different-languages-to-unite-Filipino-Christians-18960.html). Pope Benedict XVI will draft the Bible’s first and final verses. The 35,656 verses of the 78 books of the Bible will be written by hand by people from rural and urban regions, including by migrant workers, youth and schoolchildren, farmers and fishermen, church and government officials, and indigenous people. The handwritten Bible will feature two columns, one for English and the other for one of eight Filipino languages.
Younger adults came to the table. Among those attending the gathering and in meetings of the Younger Leaders Team and the Younger Leaders Network (a global network of leaders in their twenties and thirties connected to the Lausanne Movement and committed to the goals of the Lausanne Covenant).

The World Came to the Table

In advance publicity CT2010 was referred to as the most diverse global Christian gathering ever to be convened in the 2,000-year history of the Christian movement. In fact, this was no spurious claim. The historical realities of the growth of the church and the resolute commitment of the planners combined to make it so.

Many cultures, languages, ethnicities, and roles were at the table. Edinburgh 1910, which CT2010 commemorated, primarily included white participants from Europe and the United States, with only a handful from Asia and none from Africa or Latin America. By contrast, reflecting the trends reported on by Andrew Walls (The Missionary Movement in Christian History [1996]) and Philip Jenkins (The Next Christendom: TheComing of Global Christianity [2002]), the participants overwhelmingly represented the shifting demographics in the Christian movement. Participants at CT2010 came from 198 different countries on all the continents. Furthermore, two-thirds of the speakers and presenters were from Africa, Asia, and Latin America. This composition seemed to underscore the suggestion by Andrew Walls that “the center has changed.” He notes that the events that are shaping 21st-century Christianity are happening in Africa and Asia.”

Preserving the identity of Lausanne as a gathering of “reflective practitioners,” the participant list included 1,200 mission leaders, 1,200 pastors, and 1,200 scholars. One disappointment was that 200 members of the house church movement in China were prevented from coming by the Chinese government.

Women came to the table. Just as participants from outside of Europe were sparse at the Edinburgh 1910 gathering, so too were women. At CT2010, however, 35 percent of the participants were women. Elke Werner noted that the divide between men and women is a sign of the brokenness in our world. She painted a vision of inclusiveness that welcomed the gifts of both men and women.

Younger adults came to the table. Among those attending the gathering, 55 percent were under fifty years of age, and 10 percent were under thirty. More than 700 younger leaders participated in the gathering and in meetings of the Younger Leaders Team and the Younger Leaders Network (a global network of leaders in their twenties and thirties connected to the Lausanne Movement and committed to the goals of the Lausanne Covenant).

Poor and suffering humanity (and the created order) were given voice at the table. When Pranitha Timothy, a soft-spoken, diminutive Indian woman, stepped to the microphone and said, “I free slaves,” it was striking that in this gathering she was not referring to souls enslaved by sin but to those who are among the 27 million slaves (15 million children in India alone) who are the “sinned against.” When Joseph D’Souza spoke poignantly of the caste-based oppression and socially sanctioned bigotry against 300 million Dalits in India, it was clear that in this gathering of evangelicals, poor and suffering humanity had been given a voice. Furthermore, Sir John Houghton, co-chair of the U.N. Intergovernmental Panel on Climate Change, made the bold claim that “environmental change is a Christian issue because it is affecting the world, the ecosystem, God’s creation—and because it affects the poor more than anything.” These voices gave pertinence to the call by Antoine Rutayisire, dean of the Anglican Cathedral in Kigali, for the Gospel to be “contextualized to respond to the needs and problems [of people].”

Integrity, Credibility, and Confession

An encouraging note at CT2010 was that of confession and the need for integrity in our presentation of the Gospel. Confession was made for wild claims, manipulation of data, and massaging of statistics to inflate success in achieving goals. In the congress’s closing litany, the note of confession for failure to live up to our calling was prominent. Repeated calls to authenticity were matched in the congress by a recognition of a credibility gap between the church’s proclamation and its practice. Antoine Rutayisire highlighted the challenge by recounting how during the Rwanda genocide many Christians went from Sunday morning worship to participate in killing sprees in the afternoon. Brenda Salter-McNeil noted that the youth of our world “are no longer persuaded or impressed by what we say as Christians; rather, they are looking to see how we live to determine if we are credible and if the Jesus we represent should be believed. We can no longer preach about a Christ who has abolished the dividing wall of hostility, or that there is ‘neither Jew nor Greek, bond nor free, male nor female but all are one in Christ Jesus,’ without demonstrating the reality of those words in the way we live and treat each other every day.”

Chris Wright challenged participants to confront the temptations of power and pride, popularity and success, wealth and greed, and encouraged humility, integrity, and simplicity. Does this concern for credibility and the capacity for confession represent a growing maturity of the Lausanne Movement?

Sharing, Large and Small

Eventually more than 100,000 people at GlobaLink remote sites in 700 venues in 95 countries participated in the gathering, making
this the first digitally accessed church gathering of such scope and size. This step required an unprecedented level of demand for bandwidth and Internet connectivity, unrivaled even by the World Cup that took place in South Africa earlier in the year. In the early days of the congress the demand overwhelmed the system, preventing the global broadcast of the event. This was followed by a short-lived hacking episode (reputedly from China and the Middle East) that further frustrated efforts to share the event with global audiences.

At CT2010 participants found opportunity for engagement with one another rather than simply listening to presentations from the podium. Seated at tables of six, often with each person from a different continent or at least a different country, participants shared stories and engaged varied contexts in light of what they encountered in the biblical text (the Book of Ephesians was used for Bible study at the beginning of each day) or in the presentations from the podium. Most participants reported that the sharing at the tables and the relationships formed there were a highlight of the gathering for them.

**Persisting Questions**

CT2010 was a rich gathering, and progress was made on many fronts in living more fully into our calling to be participants in God’s mission in the world. I, however, came away with two questions that linger:

*To what extent did God make it to the table?* There were almost no references to the *missio Dei*, and the kingdom of God was given short shrift at Cape Town 2010. Outside of the plenaries, there were only one or two dialogue sessions and receptions for those interested in or engaged with the missional church. There were, however, multiple injunctions (from Billy Graham and other past leaders) pressing for urgency in completing the task of world evangelization. Paul Eshleman urged participants, and those whom they represent, to adopt unengaged (or “unengaged”) people groups so that this “completable” task may be accomplished. The urgency encouraged by some past and present leaders was for the sake of pressing human agency.

While human agency is an essential dimension in the completion of the task, those of us engaged in the task have been increasingly coming to understand that the mission is God’s and that we are privileged to be participants. The accomplishment is God’s, and we must not be so tied to our human strategies and plans that we sideline God’s Spirit. This note was sounded by Samuel Escobar and in particular by Ramez Atallah, who made the following observation: “Western evangelical leaders tend to be goal- and result-oriented, adopting a view of Christian work and life that mimics a business model. . . . When Americans evaluate things, they do so from a grid that is counterintuitive to the New Testament.” With growing leadership from the Global South, might we hope for a greater humility with regard to the relative importance of our strategies and a greater openness to God, to authentic relationships, and to the surprises of the Spirit, who supersedes our plans?

*Will the Lausanne Movement continue to opt for a narrower register, or will it choose a comprehensive embrace?* Not having been privy to the planning conversations, my impressions are from the vantage point of observing the dynamic interaction between elements in the congress presentations. Based on my observation, there appeared to be a lively conversation between those who have a strong interest in ensuring that evangelicals do not stray too far from the legacy and tenor of the past, with its preoccupation with evangelism as embodied in verbal proclamation, and those (mostly younger, non-Westerners) who focus on a future that encompasses the totality of God’s purposes. Again and again, echoing the calls from Lausanne ’74 and Manila ’89, the imperative of upholding the urgency and priority of evangelism was pled from the platform at CT2010. These voices seemed to accommodate a broad range of witness activities if the activities create conditions more conducive to the “success” of evangelism. Younger, newer voices, by contrast, highlighted initiatives that are aligned with a broader definition of mission that includes justice and freedom for the poor and oppressed, food for the hungry, and healing for the diseased (HIV and AIDS received special focus at the congress). Those championing this larger register of mission engagements did not advocate that these responses to a broken and hurting world be prioritized above evangelism. They did, however, see these responses as aligned with God’s purposes in the world and as urgently required for the sake of the church’s credibility. Those advocating the priority of evangelism seemed to be yet tied to a position that predominated at Lausanne ’74, with strong claims being made for the need for propositional truths and the need for a vigorous defense of the Gospel. By contrast, voices from post-Christendom Europe (e.g., Michael Herbst and Ziya Meral) sought a critical engagement with postmodern challenges. These voices, allied with those from the Global South, elevated story and relationship as keys to effective witness to the Gospel in the twenty-first century.

Given the growing preponderance of Christians from the Global South and the continuing erosion of the church in the West, an important question arises: When the next Lausanne Congress convenes, will it describe mission in its broadest scope, as reflected in the stories of younger Christians, born in the South within the current century, who will tell stories of how they sought to follow Jesus in sharing the good news of the Gospel in word and deed, as did the earliest Christians before they overturned an empire? Or will the Lausanne movement still be addressing the challenges that exercised evangelicals in the post—World War II era in the West?

**The Cape Town Commitment**

However CT2010 may be assessed on the basis of its program elements, there is reason to celebrate the *Cape Town Commitment* (at least the first part, to which we had access during the congress), which succeeds the *Lausanne Covenant* and the *Manila Manifesto*. The document is in two parts. Part 1, a statement of belief that was distributed at the congress, is a missiologically sound and biblically faithful document. Part 2, not available when this report was submitted, will include specific calls to action and resolutions that emerged from the congress and from the GlobaLink participants. The development of the *Commitment* is being led by Chris Wright, who is the director of Langham Partnership International. Initial work on the statement was done through a partnership with eighteen senior theologians from all continents and was further refined by a group of eight drawn from England, Scotland, Sri Lanka, Zimbabwe, the United States, New Zealand, and Brazil (two persons). Part 1 of the *Cape Town Commitment* has remarkable parallels to *Common Call*, the statement that emerged from Edinburgh 2010. No doubt missiologists and mission practitioners will spend countless hours parsing the commonalities of and divergences between these statements. While they will no doubt find differences between the statements, these will be ones of accent rather than conviction.
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Both statements are clearly built on a common commitment to God’s purposes (cf. art. 10c of the *Cape Town Commitment* with art. 1 of the *Common Call*). I regret that more use was not made of the table groups at CT2010 as a discerning community that might have provided helpful feedback for the *Commitment*, thus resulting in a document that had greater parentage and ownership.

**Conclusion**

The worship at CT2010 was rich. The messages were, for the most part, inspiring. When these have become only a vague memory, however, it will be the *Cape Town Commitment* that becomes CT2010’s most enduring outcome. If embraced by the evangelical community that was reflected at this Third Lausanne Congress, the *Commitment* will reshape that community in ways that auger well for the health and unity of the church and for the advance of God’s mission in the world.

**Note**


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**2010Boston: The Changing Contours of World Mission and Christianity**

*Norman E. Thomas*

Planners designed the theme of 2010Boston—“The Changing Contours of World Mission and Christianity”—to reflect the student and academic character of its setting. The stated goal of the conference was “to discern a vision for what might constitute mission in the twenty-first century.” It is a mission that “stands in the trajectory of Christian witness from the earliest days of the church and is inclusive of matters relating to human flourishing, reconciliation, faith in the future, and conducive of religious liberty.” Together these four priorities have been called the Antioch Agenda, which reappropriates priorities of the apostolic church for the coming age.

Planning for 2010Boston began two years earlier at a meeting of the faculty in international mission and ecumenism from the Boston Theological Institute. BTI, an association of nine theological schools in the Greater Boston area, is one of the oldest and largest theological consortia in the United States. It is the only one that includes as constituent members schools representing the full range of Christian confessions. Rodney Petersen, executive director of BTI, and Todd Johnson, director of the Center for the Study of Global Christianity at Gordon-Conwell Theological Seminary, served as cochairs of 2010Boston. Boston University hosted an important meeting in November 2008 of the organizers of the four major centennial celebrations of Edinburgh 1910 (Tokyo 2010, Edinburgh 2010, Cape Town 2010, and 2010Boston). The expressed purpose was to motivate students “to help change the world—to engage with that world, to not only care about the world but to be creative in combining their faith in Christ with concerns for social change.”

At Boston, Ian Douglas, bishop of the Episcopal Diocese of Connecticut, sought to draw a sharp distinction between the Tokyo and Cape Town conferences, which he called “evangelical,” and the Edinburgh and Boston conferences, which he labeled as “dominantly conciliar Protestant, with some Roman Catholic and Orthodox participation.” I disagree. All four conferences had significant evangelical participation and expressed evangelical concerns.

Representative of the prevailing ethos of 2010Boston were the two opening presentations at historic Park Street Church. The conference’s attention to a holistic approach mission began as John Chung, Park Street Church’s minister of missions, told of this evangelical church’s decision to award $200,000 in grants from its endowment to winners of a “Social Change Competition.” The expressed purpose was to motivate students “to help change the world—to engage with that world, to not only care about the world but to be creative in combining their faith in Christ with concerns for social change.”

In the conference’s first keynote lecture, “Boston, Students, and Missions from 1810 to 2010,” Dana Robert emphasized “the importance of student...
leadership in mission,” citing several Boston case studies and concluding that in 2010 “students remain at the cutting edge of the challenge to transform the world in this generation.”

The conference was polycentric, befitting one seeking to be relevant for twenty-first-century mission. To give participants exposure to the variety of traditions and resources within BTI, sessions were held at Boston’s historic Park Street Church, Boston University, Holy Cross Greek Orthodox School of Theology, Boston College, and the Memorial Church at Harvard University. Participants at individual events included church members, supporters, students, and faculty of sponsoring institutions.

The eight themes of the conference paralleled, but did not replicate, those of Edinburgh 1910:

- Changing Contours of Christian Unity
- Mission in Context
- Disciples in Mission
- Education for Mission
- Mission Post-Colonialism
- Mission Theology in a Pluralist World
- Mission Post-Modernity
- Salvation Today.

Consideration of these themes was introduced in the eight keynote lectures, given by a sterling group of international scholars and church leaders. Actually, 2010Boston seemed to surpass the other celebrations of Edinburgh 1910 in the academic quality of its keynote addresses.

The lecture by Angelyn Dries of St. Louis University paralleled that of Dana Robert, who spoke from a Protestant perspective. Dries highlighted leadership from Boston in Roman Catholic mission history. Athanasios Papathanasiou, editor-in-chief of Synaxis, the leading theological journal in Greece, advanced Orthodox thought on mission in his lecture “Journey to the Center of Gravity: Christian Mission One Century After Edinburgh 1910.” Brian Stanley of the University of Edinburgh creatively addressed the theme “Discerning the Future of World Christianity,” drawing on both the vision and the blindness of Edinburgh 1910. Peter Phan of Georgetown University expertly analyzed Roman Catholic attitudes toward mission and interreligious dialogue from Edinburgh 1910 to the present. Daniel Jeyaraj of Liverpool Hope University and Andover Newton Theological School brought a trenchant critique in his paper “Theological Education and Mission: A Non-Western Reflection.” The closing address of the conference, as at Edinburgh 2010, was by John Sentamu, Anglican archbishop of York. Ugandan by birth, he gave three lectures addressed primarily to students on the theme “Who Is Jesus and What Does He Mean to Those Who Put Their Trust in Him?”

Of the four major 2010 conferences, only Boston, in my judgment, translated holistic mission from a slogan into the focus of the conference. Three contributions in particular developed this priority. Ruth Padilla DeBorst, general secretary of the Latin American Theological Fellowship, in her address, “Christian Witness and the Post-Colonizing, Post-Colonized Church,” called for the twenty-first-century church in mission to “engage in boldly humble public confession”—a stance that “challenges the powers-that-be, not with the weapons and categories of hegemony, imposition, and violence, but with the power of the Spirit, who indwells them and enables them to stand outside the ruling framework, to critique it, and to make their lives available for its re-creation.” Susan Abraham, assistant professor of ministry studies at Harvard, sharpened the closing debate when she asked: “What is the role of Christianity today, caught as it is between colonialism and post-colonialism?” She called upon the church to be “a source of critical critique of economic systems” and of the media that too often attempt to restructure belief and co-opt religion to sanction “de-territorialized globalization, exploitation, and increasing secularization.”

Popular author Brian McLaren spoke on the theme “Christian Mission and Peace-Making: Discerning Our Secret Non-Weapon.” He asked: “Is it still the good news of Jesus Christ when violence against human beings and against the environment is rampant?” He called for twenty-first-century mission to replace stories of the “clenching fist” with Jesus’ “open-hand narrative”—not domination, but service and neighborliness; not revolution, but reconciliation; not pacification, but welcome, hospitality, and inclusion; not isolation, but incarnation, penetration, and identification; and not accumulation, but sacrifice and self-giving.

Afternoon workshops gave opportunities for graduate students to give papers on the eight themes. Each was facilitated by BTI faculty members in the field of international mission and ecumenism, who also prepared concluding summaries on the themes in the form of “eight areas of further study.” These were taken to the General Assembly of the National Council of Churches in the week after the conference.

The academic focus of 2010Boston, in my judgment, was both its strength and its weakness. Unfortunately 2010Boston received no coverage in the secular media. Participants enthusiastically embraced the truths that the church exists for mission and that every Christian should be a person in mission. I fear, however, that serious discussion of priorities in twenty-first-century mission, and commitment to it, remains peripheral to the concerns of most churches and churches members in our increasingly postmodern and secularized culture. This reality limits the wider impact of this important conference.

In the judgment of its executive director, “Each of the traditions represented in the BTI stands at a crossroads in terms of identity and mission.” The conference organizers hope that the conference will lead the sponsoring institutions to further analysis of issues raised and possibly to new program emphases. They plan to make the keynote presentations widely available in book form. The conference Web site (www.2010Boston.org) or the BTI Web site (http://bostontheological.org) will contain a conference summary and an e-journal of student papers from the conference.

Notes
2. Todd M. Johnson also represented the monumental Atlas of Global Christianity (Edinburgh: Edinburgh Univ. Press, 2010), which he coedited with Kenneth R. Ross.
4. See www.parkstreet.org/parkstreet200k.
5. Ibid.
A Current Snapshot of North American Protestant Missions

A. Scott Moreau

In preparing for each new edition of the Mission Handbook, the Evangelism and Mission Information Service of the Billy Graham Center at Wheaton College surveys North American Protestant agencies and aggregates the data collected to get a statistical snapshot of the overall Protestant missions landscape.1

In preparation for the 2010–12 edition, in 2008 we surveyed 966 organizations (800 U.S., 166 Canadian), 144 more than for the previous edition (100 U.S., 44 Canadian).2 Altogether, in 2008 North American agencies reported a significant 9.7 percent increase in the total full-time missionary force they mobilized, compared with the 2005 survey.3 Readers must keep in mind that this synopsis (1) includes what the agencies actually reported to us and (2) does not include information from the ever-growing numbers of churches—especially megachurches—that are bypassing mission agencies in sending out cross-cultural workers.

U.S. Agencies

The 800 U.S. Protestant agencies surveyed reported a total of 139,269 people serving full-time in 217 countries and territories, an increase of 7.5 percent from 2005. The 2008 survey included 119 agencies never previously listed. Even though they represented 14.9 percent of the agencies surveyed, the newly listed agencies did not significantly affect the aggregate totals for most categories.4 For example, they added only 0.5 percent to the number of long-term workers, 3.3 percent to the overall income for overseas ministries, and 2.9 percent to the non-U.S. citizens working for U.S. agencies. The area they did affect, however, was short-term missions, as they constituted 23.4 percent of the micro-term workers who served less than two weeks, and 21.1 percent of the short-term support staff who served less than 50 percent part-time.

What changes did we discover? In 2008 U.S. Protestant agencies reported (see table 1):5

- An increase in full-time, long-term U.S. citizens as missionaries.
- A marked increase in tentmakers.
- An apparent decrease in the reported income for overseas ministries.
- An apparent decrease in the number of short-term workers.

The ten largest agencies together reported an aggregate decrease of 142, the ninety next largest agencies reported an aggregate increase of 1,002, and the remaining agencies collectively reported an aggregate decrease of 94. People frequently ask me why the number of long-term missionaries is shrinking while short-term numbers are growing. Given the 2008 numbers, however, the premise for the question—that there are fewer long-term U.S. missionaries—is inaccurate.

Long-Term Missionaries

In 2008, U.S. agencies reported a rebound in the number of long-term missionaries, almost to the 2001 level (table 1). The gain was entirely from increases among the mid-sized agencies. Altogether 377 agencies reported at least one long-term worker.

| Table 1: Summary of Reported U.S. Protestant Missions Agency Totals, 1996–2008 |
|----------------------------------------|--------|--------|--------|--------|--------|--------|
| Income for overseas ministries (in millions of U.S. dollars) |        |        |        |        |        |        |
| U.S. Citizens                          | $3,180 | $3,874 | $4,560 | $5,778 | $5,701 | -1.3%   |
| Mid-term (1 to 4 years)                | 6,562  | 6,930  | 8,001  | 7,615  | 9,427  | 23.8%   |
| Long-term (4+ years)                   | 33,074 | 32,957 | 34,747 | 33,714 | 34,480 | 2.3%    |
| Tentmakers                             | 1,336  | 1,853  | 1,780  | 1,934  | 3,354  | 73.4%   |
| Full-time U.S. citizens                | 40,972 | 41,740 | 44,528 | 43,263 | 47,261 | 9.2%    |
| Micro-term (< 2 weeks)                 | —      | —      | —      | —      | 41,378 | —       |
| Short-term (≥ 2 weeks)                 | 63,995 | 97,272 | 149,810| 144,318| 77,281 | -46.5%  |
| Non-U.S. citizens                      |        |        |        |        |        |         |
| In home country                        | 28,535 | 56,214 | 59,852 | 80,834 | 86,471 | 7.0%    |
| Out of home country                   | 1,791  | 3,179  | 3,744  | 5,428  | 5,337  | 2.0%    |

The eight largest agencies—reported as long-term long-term missions, and 2.9 percent to the non-U.S. citizens working for U.S. agencies. The area they did affect, however, was short-term missions, as they constituted 23.4 percent of the micro-term workers who served less than two weeks, and 21.1 percent of the short-term support staff who served less than 50 percent part-time.

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Tentmakers

From 2005 to 2008 the number of tentmakers deployed by U.S. agencies grew a dramatic 73.4 percent (table 1), an annual growth rate of 20.1 percent. This was largely due, however, to significant increases of three organizations (which more than offset significant decreases in four other organizations). Overall, fifty-nine agencies reported more tentmakers than in 2005, while sixty-two agencies reported fewer. The recent rise in interest in business as mission may have had some impact on the overall increase. Certainly one advantage to agencies in a tighter economy is that tentmakers can earn at least part of their salary through their employment or business ventures. The largest Korean sending agency, for example, relies almost entirely on tentmaking for missionary funding.6

A. Scott Moreau is Professor of Intercultural Studies and Missions at Wheaton College Graduate School and Editor of Evangelical Missions Quarterly. Previously he served with Campus Crusade for Christ for fourteen years, including ten years in Africa as a high school science teacher (Swaziland) and lecturer at the Nairobi International School of Theology (Kenya).

—scott.moreau@wheaton.edu
Income for Overseas Ministries

For the first time since these surveys began in the 1950s, and after adjusting for inflation, in 2008 agencies reported an aggregated decline of 1.3 percent in income for overseas ministries, even though this includes the income of 100 more agencies than in 2005. At first blush this decline makes sense in light of the global economic collapse that started in 2008. It appears strengthened when we limit our considerations to the 668 agencies surveyed in both 2005 and 2008, whose aggregate drop was 4.8 percent.

Significant anomalies, however, challenge the accuracy of the total results. For example, 38 agencies each reported over $1 million (inflation adjusted) in 2005 but did not report income in 2008. These agencies are entered in the database as having $0 income. All of them, however, continue to operate today. Together the 38 agencies account for $404 million of the inflation-adjusted 2005 total. If we assume that they operated only at 2005 income levels, the total inflation-adjusted change from 2005 to 2008 would be a gain of 7.1 percent. Additionally, when we limit our analysis to the 484 agencies that reported incomes for both the 2005 and 2008 surveys, the inflation-adjusted aggregate for these agencies is a gain of 1.9 percent.

Clearly, the net loss reported in the 2010–12 edition of the Mission Handbook is a result of the 38 agencies that did not report incomes in 2008. In sum, while the reported totals do reflect a loss in inflation-adjusted income, there is clear evidence that in reality the 2008 income for overseas ministries increased from that of 2005, though at a lower rate than between prior surveys.

Short-Term Workers

Possibly the most unexpected change is a dramatic drop in the number of short-term workers reported by the agencies. For the first time, in the 2008 survey we asked agencies to report the number of short-term workers who went for less than two weeks (“micro-term” missions). By adding the question we intended to capture a more complete picture of the entire short-term mission deployments by U.S. agencies. However, even when the micro-term results are combined with the number of persons who went on trips of two-weeks or longer, U.S. agencies reported a 17.8 percent decrease from 2005.

When we consider this surprising decline, two factors merit comment. First, as noted previously, the 119 newly added agencies emphasized short-term deployments and significantly boosted totals in both categories. Second, the 668 agencies common to both surveys reported a drop of 49.0 percent in the number of workers who went on trips lasting from two weeks to one year (143,913 in 2005 to 73,397 in 2008)! Even if we include the micro-term trip totals, personnel dropped 27.0 percent.

This sharp decline was unexpected, to say the least. As with the income aggregates, there are mitigating factors in the numbers that challenge the reported decline. In this case, the entire decrease is due to massive decreases reported by the top five short-term sending agencies in our 2005 survey. Together they reported 82,481 short-term workers in 2005, but only 11,684 in 2008. Knowing that all five agencies still send people on short-term trips, we made repeated and ultimately unsuccessful attempts to obtain more accurate information. When we drop them from the totals for both years, the net for the remaining 663 agencies is a very small gain (0.4 percent), with 105 reporting an increase, 112 reporting no change, and 198 reporting a decrease in short-term workers compared to 2005 (the rest reported 0 in both surveys). The picture remains cloudy. On the one hand, when all agencies that reported on both surveys are included, the drop is significant. On the other, factoring out the top five agencies from 2005, we can say that 663 agencies reported essentially no change in the total number of short-term missionaries from 2005 to 2008.

Deployments by U.S. Protestant Agencies

An assertion commonly heard or read over the past decade is that fewer than 10 percent of missionaries serve among the least reached peoples of the world.7 Often used as a rallying cry for churches to focus on the unreached and for mobilizing more missionaries, it serves as a seemingly clear-cut indicator that we focus our energies in the wrong places. But is the statement accurate? Or is it simply a “deployment myth”? In our survey we ask agencies to report to us how many full-time workers they deploy in each country. This information helps us find out.

10/40 Window Deployments. Before presenting the results, I note two issues germane to this discussion.4 First, there is no “official” list of countries in the 10/40 Window; further, the lists vary in whether they include such countries as Indonesia. We use the Joshua Project list (www.joshuaproject.net/10-40-window.php) for the analysis, given its wide popularity among those who focus on 10/40 Window thinking. Second, workers deployed to a country in the 10/40 Window do not necessarily work among the least-reached peoples in that country. They may work in pockets of reached peoples within the country.

Figures 1 and 2 show the results of the adjusted analysis.9 Since 2001, U.S. Protestant agencies have consistently deployed more than 20 percent of their full-time U.S. citizens—and by 2008 over 50 percent of their non-U.S. workforce—in 10/40 Window countries. In 2008, Protestant agencies reported that
42.6 percent of their total full-time workforce was in 10/40 Window countries. At least from this perspective, the claim that fewer than 10 percent of missionaries go to the unreached appears to be more myth than truth.

World A, B, and C Deployments. We can cross-check the 10/40 Window results by examining deployments across David Barrett’s threefold categorization of countries:10

- World A (more than 50 percent of the population is unevangelized).
- World B (more than 50 percent of the population is evangelized, but fewer than 60 percent is identified as Christian).
- World C (more than 60 percent of the population is identified as Christian).

If we use Barrett’s categories and statistics, France, for example, is a World C country (with 70.7 percent of the population identified as Christian in mid-2000).11


Figures 3 and 4 show the results. Here “Unspecified” refers to deployments for which agencies did not indicate countries. Typically, they did not specify deployments because of security considerations, so we may assume that unspecified deployments are more likely to be in World A or World B countries.12

Figure 3 shows the adjusted distribution13 of full-time workers deployed by U.S. Protestant agencies only for 2008, and figure 4 shows all groups from 2001 to 2008. It is not surprising that so few are deployed in World A settings—they are typically the hardest to enter, as well as those in which the agencies are most concerned about security. Note further that most of the workers in unspecified locations are U.S. citizens, which suggests that they are deployed in World A countries in which agencies have security concerns.

Agencies are clearly giving significant attention to deployments in countries considered largely unreached (World A and World B). The fact is, however, that reported deployments from 2001 to 2008 shifted slowly toward World C settings (exclusively due to changes in deployments of non-U.S. citizens). Once again, however, we see that the deployment data do not support the claim that fewer than 10 percent work among the unreached.

Canadian Agencies

The 166 Canadian Protestant agencies surveyed in 2008 deployed a total of 8,325 people serving full-time in 145 countries and territories, an increase of 66.7 percent from 2005. Of these, 2,890 were Canadian citizens working in another country, 648 were non-Canadian citizens serving in countries other than their own, and 4,787 were non-Canadian citizens serving in their own countries.

The 2008 survey included 48 agencies new to the survey, but 4 dropped, yielding a net increase of 26.5 percent. The addition of these agencies did not significantly affect the aggregate totals in most categories.14 For example, they added only 3.0 percent to the number of long-term workers, 4.2 percent to the overall income for overseas ministries, 8.2 percent of the non-Canadian citizens working for Canadian agencies, and 4.8 percent for the Canadian ministry and home office staff. They did, however, account for 73.2 percent of the tentmaker totals, 36.8 percent of all short-term and micro-term workers, and 32.1 percent of the part-time (less than 50 percent) short-term support staff. In sum, relative to the other Canadian agencies, the newly added agencies are small and focused on deploying short-term and micro-term workers and tentmakers. Even so, they are a solid and welcome addition.

TABLE 2: Summary of Reported Canadian Protestant Missions Agency Totals, 1996–2008

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<td>Income for overseas ministries (in millions of Canadian dollars)</td>
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<tr>
<td>Mid-term (1 to 4 years)</td>
<td>416</td>
<td>421</td>
<td>337</td>
<td>511</td>
<td>492</td>
<td>-3.7%</td>
</tr>
<tr>
<td>Long-term (4+ years)</td>
<td>2,961</td>
<td>2,613</td>
<td>2,493</td>
<td>2,059</td>
<td>2,249</td>
<td>9.2%</td>
</tr>
<tr>
<td>Tentmakers</td>
<td>140</td>
<td>144</td>
<td>154</td>
<td>186</td>
<td>149</td>
<td>-19.9%</td>
</tr>
<tr>
<td>Full-time Canadian citizens</td>
<td>3,517</td>
<td>3,178</td>
<td>2,984</td>
<td>2,756</td>
<td>2,890</td>
<td>4.9%</td>
</tr>
<tr>
<td>Micro-term (&lt; 2 weeks)</td>
<td>---</td>
<td>---</td>
<td>---</td>
<td>---</td>
<td>3,545</td>
<td>---</td>
</tr>
<tr>
<td>Short-term (2 weeks)</td>
<td>2,470</td>
<td>3,186</td>
<td>3,395</td>
<td>3,534</td>
<td>3,272</td>
<td>-7.4%</td>
</tr>
<tr>
<td>Non-Canadian citizens</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>In home country</td>
<td>707</td>
<td>1,725</td>
<td>1,128</td>
<td>1,510</td>
<td>4,787</td>
<td>217.0%</td>
</tr>
<tr>
<td>Out of home country</td>
<td>77</td>
<td>244</td>
<td>873</td>
<td>728</td>
<td>648</td>
<td>-11.0%</td>
</tr>
</tbody>
</table>
sign of vibrancy and new growth springing up from mission-minded Canadian Christians.

In 2008 Canadian Protestant agencies reported (see table 2):¹⁵

- An increase in the number of full-time long-term Canadians.
- A decrease in the number of tentmakers.
- A decrease in the number of short-term workers going for two weeks or longer.
- A far higher percentage of full-time on-location missionaries in the least-reached countries of the world than popularly believed.

Long-Term Canadian Missionaries

For the first time since 1996, agencies reported a very healthy and welcome increase of 9.2 percent in the number of long-term Canadian missionaries (table 2). Several well-informed Canadians have commented to me about the recent upsurge across the country of second- and third-generation Canadians mobilizing for mission, which perhaps accounts for a significant component of the reported gain.

Tentmakers

Though mobilizing more mid-term missionaries, Canadian agencies also reported a significant decrease in tentmakers (table 2). The significance of the decline is accentuated by the fact that the newly added agencies reported 73.2 percent of the aggregate numbers (109 out of 149; fig. 5). When we consider only agencies that reported in both of the most recent surveys, in 2008 Canadian agencies recorded an aggregate drop in tentmakers of 78.5 percent (from 186 to 40; fig. 5). The drop is widely distributed across Canadian agencies; only one of the nineteen agencies with tentmakers in 2005 reported an increase in 2008. In the survey we did not ask agencies to explain discrepancies, but this issue certainly warrants investigation.

Short-Term Workers

Canadian agencies also reported a drop in the number of short-term workers (two weeks to one year; table 2). However, at 7.4 percent, the size of the drop is relatively small and roughly in line with the number of short-term mission workers reported by Canadian agencies since 1998. Canadian agencies reported roughly the same number of micro-term workers as short-term workers (table 2), indicating that, as a whole, they give about equal weight to micro-term and short-term trips.

Deployments by Canadian Protestant Agencies

Does the popular claim that fewer than 10 percent of mission workers go to the unreached apply to Canadian agency deployments? Once again, examining what the agencies reported about the distribution of their workers helps answer this question.

10/40 Window Deployments.¹⁶ The net results of Canadian deployments relative to 10/40 Window countries are shown in figures 6 and 7.¹⁷ Canadian Protestant agencies have steadily deployed almost 20 percent of their Canadian-citizen workforce, and now over 40 percent of their non-Canadian workforce, in 10/40 Window countries. In 2008, 29.7 percent of all full-time workers deployed by Canadian Protestant agencies worked in 10/40 Window countries. It is also significant to note that, when we limit the analysis to the 105 agencies surveyed in 2001, 2005, and 2008, we see steady gains in the numbers of all full-time workers in 10/40 Window countries (up 19.5 percent). As in the case of the U.S. agencies, the data do not support the claim that fewer than 10 percent go to the unreached.

World A, B, and C Deployments. We can cross-check our 10/40 Window deployment findings with deployments across Worlds A, B, and C. Figure 8 shows the adjusted distribution¹⁸ of full-time workers deployed by Canadian Protestant agencies for 2008, and figure 9 shows combined groups from 2001 to 2008.

While figure 8 shows that Canadian agencies deploy the smallest fraction of their full-time workers to World A countries, this is not the full story. The combined results in figure 9 clearly show a more complete picture. Reports from Canadian agencies in 2008 indicate that they deployed 55.8 percent (number rounded) of their full-time workers in either World A or World B countries.
It is easy to see in figure 9 that Canadian Protestant agencies maintained deployments into countries of Worlds A and B over the seven-year span. The same 105 Canadian agencies surveyed in 2001, 2005, and 2008 reported steady gains in the numbers of all full-time workers in World A (up 62.5 percent) and World B countries (up 99.7 percent). Canadian agencies are clearly giving significant attention to the unreached, again disconfirming the claim that “fewer than 10 percent go to the unreached.”

**Conclusion**

In sum, our most recent snapshot for 966 North American Protestant agencies includes the following:

- Increasing numbers of long-term missionaries.
- Moderate increases in income for overseas ministries.
- Mixed results in the number of tentmakers (U.S. agencies are up, Canadian are down).
- Mixed results in the number of short-term missionaries (U.S. agencies are down, Canadian are steady).
- Significant percentages of missionaries deployed in countries identified as having least-reached populations.

**Notes**

2. To be precise, we added 167 agencies (119 U.S. and 48 Canadian), reinstated 13 agencies (all U.S.), and dropped 36 agencies (32 U.S. and 4 Canadian).
3. The 2005 numbers are slightly different from those given in the 2007–9 edition of the Mission Handbook because of changes received from the agencies after that edition had gone to press. Throughout this discussion, I use numbers similarly adjusted from the previously published survey results.
4. Mission Handbook, p. 36, table 2 shows the net change for each aggregate category.
5. The information in table 1 is drawn from Mission Handbook, p. 38, table 3.
7. See, for example, www.cafe1040.com/apply_theunreached.php, www.thetravelingteam.org/node/130, and www.ad2000.org/1040broc.htm, all of which indicate that somewhere between 4 and 8 percent of the world’s missionary forces are serving in the 10/40 Window. In a 2007 article in Lausanne World Pulse, Bethany Newman states that only 3 percent of missionaries serve among unreached peoples (www.lausanneworldpulse.com/perspectives.php/598/03-2007?pg=all).
8. In our 2008 survey, agencies did not indicate the country of deployment for 8.3 percent of their workers. While we might assume that these are more likely to be working in 10/40 Window countries than elsewhere, I did not include them in our analysis totals here.
9. The results shown are adjusted by factoring out an agency that reported large numbers of non-U.S. citizens but did so with significant and inconsistent variations across the 2001, 2005, and 2008 surveys.
11. Evangelical missionaries working in France might strongly dispute Barrett’s percentage. They must realize, however, that his definition is based on faith-tradition statistics rather than criteria evangelical missionaries might prefer to use (e.g., positive indicators of being born again).
12. We see confirmation of this assumption in figure 4. When “unspecified” is reduced from 2001 to 2005, the gains are largely distributed among World A and World B countries.
13. The distribution reflects the adjustment discussed above in note 9.
15. The information in table 2 is drawn from Mission Handbook, p. 68, table 12.
16. See the introductory discussion on the parameters of the 10/40 Window in the parallel section on U.S. agencies.
17. The figures have been adjusted for the large variations among the three surveys reported by an agency focused on non-Canadians.
18. Again, the figures have been adjusted as indicated in note 17.
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Christianity Is Moving from North to South—So What About the East?

Dyron B. Daughrity

As academicians discuss the dynamic changes in world Christianity today—particularly the thesis that Christianity is shifting from North to South—they run the risk of ignoring Eastern forms of the faith. Only about 10 percent of the world’s Christians are from the Orthodox families, and birthrate projections indicate that this percentage will continue to decline. Orthodox Christianity, however, is ancient and has survived against the odds. Orthodox Christians see themselves as having preserved a precious treasure by maintaining their teachings and traditions. While Orthodoxy is relatively small on a global scale, in Eastern Europe it is by far the most common form of Christianity. In the Middle East, nearly one in three Christians is Orthodox. And in Africa, about one in ten Christians is Orthodox. In light of the political significance all three of these contexts have for the West, one would think that the Western curriculum would be designed to give a better understanding of these ancient forms of Christian faith. Ignoring the East not only perpetuates a Western bias against Orthodoxy but also impoverishes Western Christians, many of whom are unable properly to understand Orthodox history and theology.

Ignoring the East—Again

Maria Puente, in “Get an Earful of Offbeat Podcasts,” an article in USA Today, highlights esoteric podcasts that have found considerable audiences. One is by Lars Brownworth, a well-traveled former prep school teacher who has recorded a series of lectures on the Byzantine Empire. In Twelve Byzantine Rulers he discusses Diocletian to Constantine XI with a contagious passion. Puente expresses surprise that something so arcane could demand a million downloads “for a topic that barely rates mention in many university history departments.”

Puente touches on something painfully obvious: most Western historians of Christianity are not trained in Eastern forms of the faith. Byzantine, North African, Central Asian, Russian, and Middle Eastern forms of Christianity are barely noted in the Western academy, in spite of Eastern Christianity’s achievement of surviving against stupendous odds in places such as Iraq and Russia. How did the Coptic and Lebanese churches remain relatively strong throughout the ages, despite a sea of Islamic empires and waves of jihad? Why is Russian Orthodoxy undergoing a revival after seven decades of persecution and mass murder? Why have the Turkish genocides against the Armenians, Assyrians, and Greek Christians only recently received widespread attention within the guild of church historians? The last item is a travesty, a shocking neglect of the historical record, all the more indicting because Turkey, long a heartland of Christianity, has almost entirely purged itself of Christians. Why do Western Christians not know these stories? Why are Eastern forms of Christianity dismissed by American evangelicals as archaic at best or heretical at worst? Gordon Olson, for example, in the fifth edition of his popular introduction to Christian missions, classifies Orthodoxy under “Quasi-Christian Religions and Cults” and writes: “The tragedy is that we do not have missions to the Orthodox. . . . It may well be that its very mystical, esoteric approach to the faith has left the Orthodox farther from a personal relationship with Christ. This is another great area of concern.” Such an ethnocentric perspective on Orthodox Christians is unfortunate.

The Western delineation of church history typically runs something like the following: Christianity began in the Middle East, was disseminated across the Mediterranean region through missionary endeavors, rose to imperial status during the reign of Constantine, slowly but surely receded from “the East” and became a Western European phenomenon, migrated across the Atlantic during the age of European exploration, has almost vanished from Western Europe, and is reinventing itself in the “Global South,” that is, in Africa, Asia, and Latin America. Many of us have inherited this simple narrative of Christian history.

Western scholarship usually conceives of Christianity as having three major streams: Eastern Orthodox, Roman Catholic, and Protestant. Western scholars are familiar with the general historical trajectories of Catholicism and its Protestant offshoot, but the Orthodox form of Christianity is largely ignored. Practical reasons for this lack of knowledge include limits on travel to Orthodox heartlands, linguistic barriers, and the Cold War. Much of the ignorance, however, is the result of a long-held Western bias against the Eastern churches. In the eighteenth century Edward Gibbon, a powerful voice in shaping Western historiography, notably relegated the Byzantines to a “degenerate race of princes” in his preface to The Decline and Fall of the Roman Empire. But Gibbon was also part of a long-standing fracture in Christendom, dating back to the Great Schism of 1054 and the Fourth Crusade of 1204, when Roman Catholic crusaders sacked Constantinople. Hostility between Eastern and Western forms of the faith has led to the situation in which we now find ourselves: the West knows relatively little of Eastern and Orthodox forms of faith, and the Eastern churches are likewise unfamiliar with Western narratives.

Questioning Christian Cartography

Today the history of Christianity as an academic discipline is undergoing seismic changes. Drawing on religious cartography, historians are making bold claims centered on the hypothesis that Christianity is moving south. As Europe secularizes and as birthrates in the Northern Hemisphere continue to decline, there is little reason to doubt that Christianity’s center of gravity will increasingly be found in Latin America, Asia, and sub-Saharan Africa. An argument can be made that the United States is an exception and is still a heartland of Christian faith and activity. The epicenter, however, of the world’s largest faith probably lies in sub-Saharan Africa. Westerners who visit African churches are often dazzled by the ministries, the church plants, the vigorous

Dyron B. Daughrity is Assistant Professor of Religion at Pepperdine University, Malibu, California. He is the author of The Changing World of Christianity: The Global History of a Borderless Religion (Peter Lang, 2010).

—dyron.daughrity@pepperdine.edu
worship gatherings, the miracles, and the seemingly tireless pastors who carry grueling workloads. Visits to churches in China, Vietnam, India, Guatemala, Mexico, and Brazil elicit similar reactions.

Clearly, colonial missionary work and, ultimately, the indigenization of the faith in Southern contexts paid handsome dividends. The vast missions enterprise included centuries of transoceanic travels, martyrdoms, devoted labor, and the investment of massive amounts of money and resources. It appears that the endeavor has largely succeeded. The assertion that Christianity has moved south, however, appears facile, if not worse, when looked at in a more global framework. The focus on a bipartite division between North and South betrays biases that have been present in the West for centuries. It is past time to admit them, engage them head-on, and address “the East” within the study of Christian history.

As noted, the observation that Christianity’s center of gravity is moving from the North to the South has become a cliché. The very form of the assertion, however, raises a number of questions.

- Was the “center of gravity” actually in “the North” up to now?
- By “the North” do we really mean “the North/West”?
- By “North” do we actually mean the “non-Orthodox North”?
- If we think in terms of “North” and “South,” what do we do with “the East”?
- Will Eastern Christianity get snubbed yet again?

Perhaps the most critical question is whether the new “North to South” story of Christian expansion is a continuation of the old Western narrative.

The dual mistakes of equating the North with the North/West and of neglecting the East are made glaringly obvious by the character and location of early Christianity, in particular the fact that four of the five early Christian patriarchates—Jerusalem, Antioch, Alexandria, and Constantinople—lay outside the West as commonly understood today. Rome was the lone Western center of Christianity on the map. While Christianity has declined precipitously in these Eastern cities (it is perilously close to extinction in Antioch and Constantinople), in their time they were powerful, inspirational centers of Christianity. Armenia, Egypt, Ethiopia, South India, Lebanon, and Russia all contain vibrant churches that relate far more to the four Eastern cities and to Eastern understandings of Christianity than to Western conceptions. The North-to-South rendition of Christian history does not resonate nearly as profoundly in Eastern ears. For example, Edessa, today the Turkish city of Urfa, which contains virtually no Christians, was once one of the primary centers of the faith, beginning possibly “before the end of the first century.” It holds the distinction of having been the capital of the first Christian state, Osroene, whose king Abgar the Great, an Arab, converted to Syriac Christianity around 200. The ruins of Edessa, a center of early Christian scholarship, contain possibly the oldest Christian church building ever found.

Walls asks us to take this a step further by imagining a map on which Edessa is located at the western edge and the Roman Empire is not even present. In doing so, we free ourselves to “observe a remarkable alternative Christian story.” Walls’s trail leads down the Euphrates into Mesopotamia—modern-day Iraq and the homeland of the ancient Assyrian empire—a region that was largely Christianized by 340. Continuing into the Arabian Peninsula, one becomes haunted by a ghostly past in a region where Christianity held the allegiance of many, yet evaporated in the aftermath of the great jihad of the seventh century. For instance, though only small numbers of Christians are found in Yemen today, this southwest corner of the Arabian Peninsula was at one time favorable to Christianity, particularly in the city of Najran, where Ethiopian Christians ruled in the sixth century. Najran’s Christian population survived longer than most in the Arabian Peninsula because of their having signed a pact with Muhammad that allowed Christians the right to exist there.

Walls then conducts his readers up the east side of the Arabian Peninsula, around the Persian Gulf, and into Sassanid Iran (224–651), at that time the heartland of Zoroastrianism, but a land that proved open to Christianity. An important Christian center emerged in the twin cities of Seleucia-Ctesiphon, on the site of
ancient Babylon (now in Iraq) and probably the most populous city in the world in the fifth century. The highest ranking clergyman in Seleucia-Ctesiphon became known as the catholicos and was the leader of the entire Christian population in the expansive Persian Empire. The Christianity to which Persian Christians adhered was Semitic, not Greek or Latin. These Persian Christians were at times given the freedom to practice their own religion but at other times fell under intense persecution, particularly when Constantine, leader of the rival Western empire, began to associate himself with Christianity. Constantine’s decision alarmed the Sassanid emperors, who feared disloyalty on the part of their Christian subjects.

Next Walls moves up into Central Asia and the area around the Caspian Sea, where the kingdom of Armenia officially adopted Christianity as the religion of the state in 301. Armenia is the world’s oldest surviving Christian nation and remains strongly Christian. We are then taken still farther east into India, Sri Lanka, and China, where Christianity entered the court of the Chinese emperor in 635. Walls points out that Christianity was introduced into northern England in almost the same year, strikingly demonstrating that the westward expansion of Christianity pales in comparison with the immense stretches of terrain covered by the Eastern messengers of Christ.

About the time readers come to terms with Walls’s marvelous picture of the expansion of Eastern Christianity, he delivers a sobering word of caution: “If we look at the eastward as well as the westward Christian movement, and look at it on the grids of the Persian and Chinese Empires as well as on that of the Roman Empire, it is evident that there was almost a millennium and a half of Christian history in Asia before ever Western Christian missions to Asia began. It is equally evident that the early Christian history of Asia is not a marginal or ephemeral one, but substantial. The ancestors of modern Asian Christianity exist, but their names are not being called. And both Western and Asian Christians will remain impoverished by this omission until the work of reconception of the syllabus progresses.”

Reinterpreting and Rewriting Church History

In *The Lost History of Christianity* Philip Jenkins argues that, in failing to understand Christianity from a global perspective, Western higher education has dropped the ball, for Christianity’s center of gravity was anchored in the East for a very long time, from the earliest centuries of the faith until well after the turn of the first millennium. This point is a stupendous corrective to the assumptions made in the North-to-South scenario, and Jenkins is prompted to ask, “How can we possibly have forgotten such a vast story? In terms of the story of Christianity, which we usually associate so centrally with the making of ‘the West,’ much of what we think we know is inaccurate.”

The *Lost History of Christianity* offers a tour of a historical era far removed from the situation facing Christianity in those regions today. The glimpses Jenkins provides are fascinating: the schools of Nisibis and Judishapur, probably the first Christian universities; as mentioned, Osroene, the first Christian kingdom, located just outside the eastern border of the Roman Empire; and Greater Armenia, a land that at one time stretched from the Caspian to the Mediterranean. Farther south, Ethiopia was Christianized in the fourth century when the Axumite King Ezana adopted the Christianity of his childhood tutor, a Syrian Christian named Frumentius. Jenkins’s descriptions invite readers to look seriously at these long-neglected Christians who have been accorded little more than “heretical” status in the familiar Western narrative. Yet Jenkins also writes of the steep decline of Christianity in Asia, the Middle East, and North Africa during the first millennium of the faith, and he is probably the most widely recognized proponent of the North-to-South thesis itself because of his book *The Next Christendom*. This book has received widespread attention in popular venues such as the Pew Forum, PBS, and *Atlantic Monthly*; scholars continue to grapple with the implications of his work.

Church history is not the only field that is being reconstructed; for some time, world history has also been undergoing a fundamental transformation. Indeed, the phrase “world Christianity” suggests a wider principle in historiography: the Western world must no longer receive special treatment, as if it stood at the center. Our understanding of African slavery is a case in point. Patrick Manning, one of an emerging class of historians, has led the way here. His watershed book *Slavery and African Life: Occidental, Oriental, and African Slave Trades* recalls the work of the African-American scholar W. E. B. DuBois. Manning points out that in 1915 DuBois proposed that world history must come to “recognize African life as an integral part of the human experience.” DuBois found it a struggle, however, to integrate African history into existing historical narratives and concluded that history must be rewritten. Manning argues, “DuBois’ task remains before us. . . . The problem of the world and Africa retains its importance, and not only for black people. . . . It is the problem of the origins and the propagation of inequalities among the regions of the world.”

Another corrective is provided by Kenneth Pomeranz, an authority on the history of Chinese-European relations. At the heart of Pomeranz’s research is his attempt “to understand the origins of a world economy as the outcome of mutual influences among various regions, rather than the simple imposition by a more ‘advanced’ Europe on the rest of the world.” With Steven Topik, he draws attention to the profound complexity of virtually any major development in human history, in this case the world economy:

When fifteenth-century China began replacing depreciated paper and copper currency with silver, it set into play forces that would affect remote peoples on five continents. The Chinese traded their silks to the British and the Dutch who bought them with Spanish pesos that had been minted by African slaves in what is today Mexico and Bolivia and mined by indigenous peoples recruited through adapted forms of Incan and Aztec labor tribute. Some of the silver took the more direct route from Mexico to China via the Philippines on Spain’s Manila Galleons. European pirates hovered around America’s Caribbean and Pacific coasts, in the Mediterranean, and off the east coast of Africa where they struggled with Arab and Indian corsairs who coveted the silver cargos, silk, and spices that they purchased.

The point is clear. “Globalization may be a new word, but we see here that its roots run deep . . . reminding us of how closely we
are connected by the ordinary objects of our lives.” Whether speaking of something as material as a silver coin or of something as ethereal as the Holy Spirit, historians are increasingly aware that historical reconstruction must be conducted multiculturally and multicentrically, taking into account much that lies outside any one person’s individual experience. Church history is a prime example: the “North to South” metaphor has been helpful and challenging, but before we adopt it as a rigid paradigm, we must face up to the absence of the East in that typology.

**Fresh Approaches**

Western church historians, already stretched to master the story of the Western church, may question their ability also to fathom the depths of Syriac or Byzantine Christian history. Their concern is not to be cavalierly dismissed, particularly in an age of acute specialization. Perhaps what is needed is a commitment to immersion simultaneously in microhistory and macrohistory. In other words, at the same time as historians pursue expertise within a narrow subfield, to meet the demands of graduate study and beyond, they must also work to recover the larger narratives in Christian history that have been silenced. Jenkins points out that Western Christians today know scarcely a name from the thousand-year period when Syriac Christianity flourished. Western scholars must begin searching for those lost voices, calling their names, bringing them into the narrative.

To take a personal example: on December 5, 2008, I was lecturing on Russian Orthodox Christianity. When I projected a picture of Moscow Patriarch Alexy II onto the screen, a member of the class, an international student from Russia, interjected, “Patriarch Alexy just died today. My parents e-mailed me about it. He is all over the Russian news.” Not only did the topic become more tangible as we looked online at articles pertaining to Alexy’s death and legacy, but also suddenly the students were able to attach a face to a swath of history that had threatened to overwhelm them. A personal story gave connection and roots to the narrative.

As an undergraduate, I was drawn to the stories. From Origen’s self-castration to Augustine’s lamenting the death of his mother; from Francis’s renunciation of his father’s wealth to Martin Luther’s “Here I stand”; from Wesley’s Holy Club meetings to Archbishop Luwum’s martyrdom at the hands of Idi Amin, I was captivated and inspired by personal accounts. Perhaps stories are still the best way to draw people in the West to the narrative.

Philip Jenkins has this figured out. One example is his lengthy discussion of Timothy I, catholicos of the Church of the East around the time of Charlemagne in the West. Jenkins makes arresting claims: “Timothy was . . . much more influential than the Western pope . . . and on a par with the Orthodox patriarch in Constantinople. Perhaps a quarter of the world’s Christians looked to Timothy as both spiritual and political head.” He indicates the extent of Timothy’s influence by incorporating geographic anchor points to which Westerners can relate, for example, that Saddam Hussein’s hometown of Tikrit was once an important Christian city and that Timothy I established a metropolitan bishopric in Tibet.

Reasons for the West’s forgetfulness about the East are complex, but sometimes obvious. For example, before the late twentieth century it was rare for U.S. citizens to travel to Moscow, and rarer still for them to reach Yerevan in Armenia. The Cold War sealed Soviet borders for decades, preventing cross-pollination and thereby impoverishing both Eastern and Western Christianity. To make matters worse, American politicians often “appropriated religion to help construct a Cold War ‘other’” to provide a serviceable enemy. When Russia opened up politically after 1991, many Roman Catholics and Protestants saw the opportunity for a missional harvest; understandably, the Russian Orthodox Church sees that responsibility as its own.

The case of Armenia is similar. Today while Westerners, especially diasporan Armenians from the United States, infuse this tiny Eurasian nation with funds, mission trips, and reunions, the Armenian Apostolic Church is undergoing a revival. In 2009 I went with an Armenian priest and a group of Armenian-Americans on a pilgrimage to their motherland. The Armenian churches are full and vibrant. Traditional holy sites such as Geghard (labyrinthine cave monastery in Kotayk province), Khor Virap (dungeon near Mount Ararat where Gregory the Illuminator was imprisoned before converting the king to Christianity in 301), and Zvartnots Cathedral (the masterfully built circular cathedral from the seventh century) are visited by busloads of Armenians and diasporans all eager to reconnect with their illustrious Christian heritage. In a private audience Catholicoi Karekin II, the Armenian primate, told my group about the renaissance of Armenian Christianity since the collapse of the Soviet Union. His problems are very different from those of Western churches: his churches are bursting at the seams, and he is struggling to keep pace with the mass return to Christianity. He needs more priests, more construction, more repairs for dilapidated churches, and more translators who can minister to diasporan pilgrims.

But resentment of non-Armenian missions accompanies the revival in Armenia. Catholicoi Karekin became visibly perturbed when he discussed the “cults and proselytizers” that began entering Armenia in 1988 after a severe earthquake and the second influx of “cult preachers” in 1991 who, in the words of Karekin, “had ulterior motives.” He continued, “Many early converts to cults just wanted food. Cults continued their destructive activities, and they are usually well funded. Jehovah’s Witnesses, Pentecostals, and evangelicals have vast resources to damage the church in Armenia. They continue their damaging work even today. These threats are now being better dealt with, and the people are now returning to the Mother Church.” The church in Armenia is resurgent. Armenian society is undergoing transformation, and Christianity is playing a major role. Never again will I teach the history of Christianity without including the Armenian heritage.

**Conclusion**

To return to Andrew Walls: “We think by study of our own tradition we are doing church history. We are not—we are doing our church history. If this is the only lens through which we study Christian history, we have bypassed the story of the whole people of God in favor of clan history. Such an approach reduces the area in which we look for the works of God, whereas the
promises of God are to all who trust them. The Lord of Hosts is not to be treated as a territorial Baal.\textsuperscript{29} There is an unmistakable theological dimension to Walls’s thinking here, a reminder that the history of Christianity is un intelligible apart from theology. Any student of Christianity must grasp the larger leitmotif of Christian history: there is a God who sends his Son to earth; the Son inspires people to live out his vision in their lives, families, and societies; the people long for others to experience this inspiration and thus become missional. This leitmotif is the reason Christianity today claims the allegiance of one-third of the world’s inhabitants, and it is vital that we understand their story in all of its manifold dimensions.

Harkening back to Manning, one could argue that slavery was the catastrophic result of Western society’s utter denial of the grand narrative, the cultural story, the living witness of African people. Silence the people, and you literally have nothing in common with them. Allow them to speak, however, and you have a living tradition in your midst. Solidarity is created when two or more voices connect. Westerners must listen to these voices without feeling the need to master them intellectually. We will never fully comprehend our own history, much less Arabic or Ukrainian or Nubian or Keralan history; however, it is perfectly reasonable to be at least aware of the existence of those histories. We may know the direction we should take, but in the words of Walls, “the task of catching up . . . has hardly yet begun.”\textsuperscript{30} We have a long way to go.

Notes

4. Andrew Walls, among others, has hesitated to use this typology for understanding world Christianity. See his article “Eusebius Tries Again: Reconceiving the Study of Christian History,” International Bulletin of Missionary Research 24, no. 3 (July 2000): 105–11.
5. As Timothy Ware points out, this misunderstanding goes both ways. See his Orthodox Church (London: Penguin Books, 1997), pp. 1–3.
6. See, for example, the forthcoming two-part documentary film by James Ault, African Christianity Rising, with Stories from Ghana (part 1) and Stories from Zimbabwe (part 2).
8. Ibid., p. 108.
17. Ibid., p. 4.
18. In spite of hundreds of years of Islamic invasions, Ethiopia remains over 60 percent Christian, double the percentage of the country’s Islamic population.
21. Ibid. Manning goes so far as to suggest rethinking the very sources and methods upon which written history is based. See his Navigating World History: Historians Create a Global Past (New York: Palgrave Macmillan, 2003), chap. 7, particularly pp. 122–36.
22. See wwwhumanities.uci.edu/history/faculty_profile_pomeranz.php.
26. Stephen W. Need, whose forte is historical theology, is another who has made Eastern Christianity more comprehensible to Westerners. See his Truly Divine and Truly Human: The Story of Christ and the Seven Ecumenical Councils (Peabody, Mass.: Hendrickson, 2008).
30. Ibid., p. 106.
The Legacy of Hélène de Chappotin

Mary Motte

Hélène de Chappotin, born May 21, 1839, in Nantes, France, was the youngest child of an upper-class Catholic family. She enjoyed a happy childhood with her siblings and first cousins. Bright and precocious, Hélène exerted genuine leadership despite her youth. Tragically, her mother died, as did two sisters and a cousin, which further shaped her character. Her relationship with God matured, and she realized God would always love her more than she loved God. For Hélène this gift of herself within the context of her spiritual formation meant offering her life without condition in the service of the church. With guidance from her spiritual director, she chose religious life to realize this gift of herself and in 1860 entered the Poor Clare monastery in Nantes, a cloistered Franciscan community. Although she was there only six weeks, she had a profound, unexpected experience of God on January 23, 1861, in which she spiritually understood the presence of God loving her and asking her to offer herself for the church and for souls. This event shaped her self-understanding from then on. A short time later Hélène became ill and, at her family’s insistence, returned home.

Approximately three years later, during which Hélène devoted herself to reading, prayer, and the concerns of her family household, her spiritual director, a Jesuit, advised her to enter the Society of Marie Reparatrix. This congregation was begun in France in 1855 by Emilie d’Outremont d’Hooghvorst in order to make reparation to God for sinfulness in the world, through contemplative prayer and ministry in union with Mary. Hélène entered this community in 1864 and was given the name “Mary of the Passion.” After a few months she was sent with others to the Reparatrix community in Madurai, South India, at the request of the Jesuits responsible for the mission.

The Sisters’ willingness to leave for India attests to their love of God and firm commitment to obey within their context of religious life. Today we recognize they were not prepared for missionary life in another culture. Hélène’s commitment and energy were soon acknowledged, along with her firm faith and leadership ability. She was appointed provincial superior for the Reparatrix in Madurai. She worked tirelessly with her Sisters to develop a fervent community and prayer life joined with other ministries, especially an extraordinary service among women and children living in the cruel realities of poverty and discrimination within the caste system of India. The Sisters organized workrooms where the women could learn a trade. In addition they conducted retreats and helped in the formation of local congregations.

A New Missionary Institute

Difficulties in the mission eventually resulted in serious misunderstandings that, despite many efforts both by the Sisters and by those in various administrative roles in Madurai and Europe, could not be resolved. These difficulties were due in large measure to the relationship between male leadership and women religious, and were concerned with the organization of the mission of the Sisters among the poor as well as with the organization of their life in their religious community. At that time both the mission and the community life of the Sisters were under the final jurisdiction of the priests who administered the diocese. In 1876 the superior general, who resided in Europe, removed Mary of the Passion as provincial superior before her term of office expired, and named her local superior of a community of Reparatrix Sisters in Ootacamund, in the Nilgiri Hills, South India. Mary of the Passion accepted the changes without comment. Many Sisters in Madurai, however, wrote to the superior general expressing concern about her decision. The conflicts continued to defy resolution, and a member of the general council was sent as visitor to India to confront the Sisters about the situation. The visitor requested the Reparatrix Sisters to denounce Mary of the Passion, their former provincial, and her direction in the mission. They were also told they would have to accept a way of being in the mission with which they could not agree in conscience. Their alternative was to leave the congregation. Twenty out of the thirty-three Sisters in Madurai chose to leave the congregation and went to Ootacamund to be with Mary of the Passion. This choice undoubtedly weighed upon each with excruciating apprehension. Also, we cannot discount the pain that must have been experienced by the superior general and the remaining Reparatrix Sisters.

One of those who left the Reparatrix offers a glimpse of the intense wound experienced in separation: “It was necessary to leave, to break up our religious life . . . to break away from a holy religious order to which we were linked by perpetual vows made with so much love.” Others of the group testified: “We saw her [Mary of the Passion] in action and that is why we dared to start a foundation with her. Without her we would have left the Society of Marie Réparatrice, but we would never have had the courage to start an Institute, especially in such circumstances.” These words make it clear that the Sisters did not leave intending to begin something new.

Their experience of the unknown was shared by Mary of the Passion, who had no plan to begin a new Institute, but whose compassionate heart felt deeply for those who sought her guidance. Later she wrote of this event: “I know many people believed that I had planned it long beforehand, but that has never worried me because in conscience I can say that I had never even dreamed of such a thing. . . . If God had not driven me inch by inch along this path, like a reluctant donkey that does not know where it is going and has to be whipped before it will put one foot before another, our religious family . . . would never have been born.”

Silence in the face of severe misunderstanding evidenced her profound respect for truth—that is, genuineness irrespective of persons or the rank or position they held—and charity, attributes that she wove into the fiber of the new missionary Institute. Guided by these values, she held her convictions with humility, honesty, and respect. She suffered intensely throughout her life because of her choice to leave the Reparatrix and not simply to submit to a decision against her conscience. The church restored complete confidence in her only through the process of beatification in
2002, thereby publicly acknowledging the holiness of Mary of the Passion and her gift of missionary spirituality to the church.16

In Ootacamund the Sisters forged relationships implanted in their unchanging love for God, their belief in each other, and their trust in the missionary vision, which gifted and transformed them. This core experience gave them strength to move ahead courageously through circumstances marked by loneliness and mistrust and became an important building block of community. Communication and the call to go beyond one’s nationality were highly valued. Right from the beginning the community was international, with Sisters from France, England, Belgium, and Réunion Island. Mary of the Passion’s unambiguous conviction that universal mission was the purpose of the Institute17 dynamically penetrated all aspects of the new community.18 Then and now, universal mission means an unconditional yes to being sent by the superior general to where one is needed for the sake of the Gospel and the church.

In November 1876 Mary of the Passion went to Rome with three of her Sisters to see about their status with the Holy See. Hélène had grown up with a love for the church in Jesus Christ enabled Hélène to recognize that human actions influenced by lack of honesty or truth could not ultimately destroy the charity and truth which Jesus brought to earth. Though Mary of the Passion and her companions had to endure enormous suffering in the process, Pius IX approved a new missionary Institute, the Missionaries of Mary, on January 6, 1877. This was the first missionary community of women begun by a woman with the purpose of universal mission in the Roman Catholic Church.22 The Holy See instructed Mary of the Passion to formulate a rule of life and open a community and novitiate in France in addition to the community already in Ootacamund.23 The new community settled in Brittany, in the diocese of St. Brieuc, where Bishop Augustin David proved a tremendous support.24

In view of continued misunderstandings (that is, that Mary of the Passion and her companions were disobedient to the authorities in the diocese of Madurai and to her religious superiors in the Reparatrix), Mary of the Passion realized that the newly begun Institute was vulnerable to being dissolved. She feared for the many young women who were joining an Institute that could be disbanded. She recognized the need to give it a firmer foundation with either the Dominican or the Franciscan Order.25

The immensity and greatness of God seized Mary of the Passion, leading to her conviction that universal mission was the gift of vocation given to those called to be members of the Institute. She wrote: “The supernatural is the missionary spark; it is love of goodness which is the glory of God embracing the whole earth.”26 “Oh! My dear daughters, if you understood the gift of God, the greatness of your vocation, the purpose for which you were created.”27 Subsequent General Chapters of the Institute, along with continued practice, affirmed universal mission as the basis of the FMM vocation.28 The destitute poor of Madurai unsuspectingly enkindled a forceful spark of God’s grace, gifting the church and the future with an awakening to universal mission.

For Mary of the Passion “the reign of God,” “truth and char-
ity,” and “true power” were values linked to universal mission, and when grouped together they provided an original insight and gave a particular flavor to the new missionary Institute. For Mary of the Passion, universal mission was seamlessly interwoven into her intuition of the reign, or kingdom, of God. Her constant return to this image in her writings indicates its vitality in the missionary spirituality of the Institute. Mary of the Passion’s understanding of God was mystical and intuitive, nourished through her study of the Word of God and the lives of the saints (especially St. Francis) and contemplative prayer. She discerned a crucial relationship among the reign of God, truth and charity, true power, and the missionary vocation of the Institute:

Reign of God. Since yesterday I have been for hours wrapped up in God praying for the world. . . . I asked that the reign of true power, of love, should spread from me to a great number. Then—a passionate desire that this reign may grow in me.33

Reign of God, missionary vocation of the Institute. Something in my heart tells me that God is advancing towards a great extension of His Kingdom. Let us use as a prayer this dear phrase from the Pater: ‘Thy Kingdom come!’ And above all, may fidelity like Mary’s summon that Kingdom down to earth.34

Truth and charity. God’s Kingdom come; that will be the reign of truth and charity.35

Reign of God, missionary vocation of the Institute, true power. Something in me seems to urge me to pray very much for and to think seriously about the means to be taken to give the Institute the mark of holiness God wanted it to have in calling it into being . . . in order to bring about the Kingdom of God on earth, a renewal of the evangelical and Christian spirit.36

Reign of God, missionary vocation of the Institute, true power. I am calling down God’s reign. I am praying for the Church. I tell Love that I admit that I merit nothing but that I have such a great desire to see Him give Himself to the world.37

These texts suggest an awareness of God’s reign as extending beyond identification of church with God’s kingdom.38 In her 1903 retreat she prayed that the Holy Spirit would come and reestablish true power. She concluded with what must have been a powerful prayer from her deepest being: “O my God, I feel that I am about to experience a new Pentecost.”39

External Influences

The context of the times also contributed to the self-understanding of the Missionaries of Mary in terms of offering of oneself to God, Mary, Eucharistic prayer, and contemplation. Most French religious congregations at the time gave importance to offering one’s life in preparation for offenses committed against the divine majesty of God and to devotion to Mary and the Eucharist as well as to engagement in apostolates aimed at repairing harm caused by sin, especially to women and children. The primary aim of the new missionary Institute gave a specific character to each of these elements by rooting them in the call to universal mission, that is, by situating each in the context of the unconditional yes to being sent wherever needed and living each of these elements as fully as possible, as indicated in the Constitutions of the Institute, thereby giving the Missionaries of Mary a unique identity.

Her experience in 1861 of God’s presence committed Mary of the Passion throughout her life to offer herself unconditionally to God, “marking her vocation and her charism in a definitive manner, stamping it with a strong, original character, closely bound to the life of the Church.”40 This offering of oneself became foundational to the new missionary Institute’s purpose of universal mission. The life Mary of the Passion embraced as a Reparatrix, her years in India, her fidelity to her conscience, and her loyalty to those who joined her in Ootacamund are concrete evidence of her growing consciousness of living this offering in the service of universal mission. This offering was planted in a clear and unconditional yes to seeking ways to bring the Gospel message—the Good News of God’s reign and love—wherever the Missionaries of Mary were sent. Today every FMM at the time of her final vows offers her life freely and unconditionally for the church and the salvation of the world.41

The first Missionaries of Mary had received formation in spirituality related to the Eucharist and Mary while they were Reparatrix Sisters. However, the concept of universal mission reshaped their understanding in the new missionary Institute. Images of the hidden life in Nazareth, giving Jesus to the world, and the humble attitude of witnessing God’s love wherever they would be sent in the world were specific paths Mary of the Passion emphasized as ways to continue the mission of Mary.42 Writing to the Institute about seven Sisters who suffered martyrdom in China in 1900, she once again expressed this specificity, relating a Gospel image of Mary with the call to universal mission: “God has not taken the most brilliant among us, but the humble, hidden souls, who should be more closely united to the Virgin of Nazareth. . . . By imitating her life, hidden yet full of zeal for the glory of God and the salvation of souls, we shall fulfill the purpose of the Institute’s existence.”43

Likewise she delineated the relation between Eucharistic contemplation and universal mission for the new missionary Institute:

The great missionary of the Institute is Jesus exposed and adored on the altar. We have not sufficiently understood the power of the Eucharist and of prayer joined to action for the conversion of peoples.44

It is not to be thought that our missionary life necessitates a diminished degree of contemplation. On the contrary, all the good that the Franciscan Missionaries of Mary will do on the missions finds its source in their relations with God.45

Franciscan Ethos

The vocation of the Franciscan Missionary of Mary was also shaped by Franciscan poverty and minority—that is, seeing everyone and everything from a lowly place, from below and not from above—as well as by the poor. The poverty and simplicity of the Franciscan way touched Mary of the Passion during her time with the Poor Clares. This poverty shaped her awareness of the spirituality of emptying oneself—“a quality enriching my love.”46 Poverty included the lack of material possessions, which Mary of the Passion and the young missionary Institute knew very well: “Up to the present God has given us so large a share of poverty that we have been found worthy to be adopted by the Seraphic Father [St. Francis].”47 Poverty was a gift that increasingly enveloped her, even to the point of literally not having

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sufficient food for the community, and of always struggling to have sufficient finances. She described how a sense of poverty had taken hold of her: “I feel I have a deep love for holy poverty and that I have banished from among us all attachment to trifles; we have nothing, I have nothing, and I hold to nothing... I passionately desire total poverty for my daughters.”

Poverty understood as dispossession was profoundly strengthened through the entrance of the Missionaries of Mary into the Third Order of St. Francis. Francis of Assisi was seized by the image of God, who sent the Son to be among us in the weakness and powerlessness of human limitations (see Phil. 2:5–11). As a Franciscan missionary, Mary of the Passion ardently desired that she and her Sisters would make known this love of God to all, and especially to the poor.

To go to the poor, to the little ones, to sinners, is a need of my soul, and my daughters would not be my daughters if I did not pass it on to them.

May these great concerns of God inspire in you... the courage to make yourself very small, very humble, and very forgetful of yourself... so as to obtain the extension of the kingdom of God here below.

The poverty she saw in the Incarnation and in the life of Francis, which she desired for herself and her Sisters, remains the basis for establishing a way of living and relating with those who are at the bottom of a society—a condition for being sent in universal mission. This orientation is affirmed in the Institute today: “We return to the Franciscan sources and discover again how to see from a lowly place, contemplating the gift of God in each person, in every creature, and in all Creation.” In provinces throughout the world the Sisters strive to live among people who are very poor, embracing the conditions of life of the people to whom they are sent, including many elements of the insecurity material poverty entails. Fidelity to the people is likewise an important criterion for remaining in situations of violence and war. Everywhere the Sisters live frugally. In all instances the FMM are part of local dioceses of the Roman Catholic Church. They participate in the various leadership conferences of women religious, and they network with other religious congregations, other Christians, and other organizations.

Conclusion

Mary of the Passion’s mission legacy was wrought through ongoing Eucharistic contemplation in a growing relationship with God, her Sisters, and all whom she met, especially the poor. In 1861 she experienced God’s absolute love and responded unconditionally in offering herself. This offering brought new meaning to mission from 1876 into the future, when a new missionary Institute came into existence. It was gifted with a call to universal mission, directing its members to awareness of God’s infinite love for every person and continuing the mission of Mary by making Jesus known to the world. To be sent in universal mission continues to mean moving beyond all boundaries to witness, proclaim, and discover God’s love. Offering oneself without condition is essential in the FMM vocation to universal mission.

The poverty she saw in the Incarnation and in the life of Francis, which she desired for herself and her Sisters, remains the basis for establishing a way of living and relating with those who are at the bottom of a society—a condition for being sent in universal mission. This intentionality continues to define the most humble and hidden lives, as well as those who are better known and more publicly acknowledged in the Institute.

Commitment to community and internationality became ways of living missionary consciousness that opened to others. With Mary of the Passion as their acknowledged leader, the new missionary community joined the Third Order Regular of St. Francis. Concepts of self-emptying modeled in the Incarnation, lack of material goods, and the expression of God’s love for all creation give a Franciscan character to her mission legacy, preempting any sense of superiority in relationships. The poor especially need that kind of empty space where they can move toward new hope and dignity—and hear the Word of God’s love for them.

Today the women who continue the legacy of Mary of the Passion form international communities-in-mission in countries on every continent. Franciscan Missionaries of Mary come from seventy countries and live in a Franciscan way of life as Sisters in community. They are dedicated to universal mission, contemplative Eucharistic prayer, and living together with peoples who struggle for their identity and living.

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Works About Hélène de Chappotin (Mary of the Passion)
Bouillerie, Anne, de la, F.M.M. “How Is the Kenosis of Christ Lived in the FMM Charism Today?” Paper given at the FMM General Chapter, Grottaferrata, Italy, 2008.


Notes
1. Marie-Thérèse de Maleissye, F.M.M., A Short Life of Mary of the Passion (Hélène de Chappotin) (Mumbai: St. Pauls, 1997), pp. 21–22. I also wish to acknowledge invaluable help for this article received through conversations with Anne de la Bouillerie, Alma Dufault, and Nzennzi Mboma, all members of FMM, acknowledging that the limitations are my own.


3. A spiritual director’s advice was then respected as a command. Launay writes concerning this event that, in a confidential account, Mary of the Passion wrote (1882–83), “By making me follow another road they thwarted God’s plan for me” (Hélène de Chappotin, p. 71).

4. Society of Mary Reparatrix, “Love Without Limits” (privately printed...
undated booklet), p. 5; located in the archives of the Sisters of Marie Reparatrix.
5. Although prepared for a cloistered life in a moderate climate and
totally for missionary life in India, the Reparatrix responded to a call
to Madurai in 1860, five years after the society’s foundation in 1855
(Launay, Hélène de Chappotin, p. 86).
7. Ibid., pp. 101–19; de Maleissye, A Short Life, pp. 43–74.
10. The two congregations were reconciled in the late 1970s when Alma
Dufault, F.M.M., and Mary Piancone, S.M.R., were superiors general
of the Passion and the Society of Marie Reparatrix.
11. Catherine Bazin, F.M.M., The Foundresses: First Companions of Mary
of the Passion (Grottaferrata, Italy: FMM, 2008).
12. Launay, Hélène de Chappotin, p. 123. Here a “foundation” would
mean a specific missionary insertion; an “Institute” would mean a
congregation.
13. Ibid., p. 113.
14. Memoirs of V. R. Mother Mary of the Passion, Foundress (privately
15. In her last retreat notes in 1903, Mary of the Passion refers repeatedly
to her lack of confidence, her suffering, and her fear, all rooted in
the experiences that began in 1876.
16. Decree for the Introduction of the Cause of Beatification of Mary of
the Passion (Rome: FMM, January 19, 1979), p. 3.
17. Plan of the Institute (1877), article 10; located in FMM archives.
18. She wrote in her Memoirs: “Twenty-two years later, having had
missionary experience, I found myself no longer free to enter a Poor
Clare monastery” (p. 19).
19. Launay, Hélène de Chappotin, pp. 111–36; de Maleissye, A Short Life,
pp. 74–78.
20. Mary of the Passion often referred to herself as Mary Victim.
24. Ibid., p. 81.
27. Anne-Marie Foujols, F.M.M., “Mary of the Passion’s Perception of
Universal Mission,” in Universal Mission Series, no. 2 (Rome: FMM,
1995), pp. 1–2; located in FMM archives and the Mission Resource
Center.
28. Plan of the Institute (1877), article 10; located in FMM archives.
30. For a Reading of the New Constitutions with Mary of the Passion
(Grottaferrata, Italy: FMM, 1981), p. 166 (Journal 43), located in
FMM archives and the Mission Resource Center.
31. For a Reading, p. 38 (Journal 545).
33. He Speaks to Me in the Heart of His Church (February 25, 1885)
(Grottaferrata, Italy: General Secretariat, 1971), p. 39; privately
printed; located in FMM archives and the Mission Resource Center.
34. For a Reading, p. 141 (Journal 659).
35. For a Reading, p. 141 (Journal 529).
36. For a Reading, p. 141 (Correspondance 2:207).
37. For a Reading, p. 141 (Spiritual Notes 184).
38. Foujols, “Mary of the Passion’s Perception,” p. 5.
39. For a Reading, p. 141 (Spiritual Notes 400).
40. De Maleissye, A Short Life, p. 34.
41. Constitutions of the Franciscan Missionaries of Mary (Grottaferrata,
Italy: FMM, 1986), p. 74, article 89; privately printed.
42. For a Reading, p. 25 (Correspondance 1:2; Spiritual Notes 222).
43. For a Reading, p. 38 (Journal 545).
44. For a Reading, p. 76 (Spiritual Notes 341).
45. For a Reading, p. 143 (Custom Book 2:11).
46. For a Reading, p. 109 (Spiritual Notes 100).
47. For a Reading, p. 203 (Custom Book 2:2).
48. For a Reading, p. 203 (Spiritual Notes 168).
49. For a Reading, p. 204 (Spiritual Notes 298).
50. For a Reading, p. 31 (Spiritual Notes 171).
51. For a Reading, p. 167 (Journal 515).
52. General Chapter Document 2008, Introduction; located in FMM
archives and the Mission Resource Center.
53. In many poor places throughout the world the Sisters live in housing
similar to that of their neighbors, accepting the ways in which the
impoverishment of the village people is present in their lives. Even
as they strive to live in this way, there are always new challenges
calling them into uncharted territory. As they live among the people,
they seek to get to know their neighbors, to live as their neighbors
do, and to build up friendships by learning from the people how
God is present in their lives already. They then seek to arrive at the
point where together with the people they can discern how God
calls them into the future. In all of this they remain faithful to their
FMM way of life.
54. The Franciscan Order consists of the First Order, i.e., the priests and
brothers; the Second Order, i.e., the Poor Clare Sisters; the Third
Order Regular, i.e., religious women and men who follow the Fran-
ciscan Rule for the Third Order; and the Third Order Secular, i.e.,
lay women and men who follow the Franciscan Rule for the Secular
Franciscans.
Christianity 2011: Martyrs and the Resurgence of Religion

This two-page report is the twenty-seventh in an annual series in the IBMR. The series began shortly after the publication of the first edition of the World Christian Encyclopedia (Oxford University Press, 1982). Its purpose was to lay out, in summary form on a single page, an annual update of the most significant global and regional statistics presented in the WCE. The WCE itself was expanded into a second edition in 2001 and accompanied by an analytic volume, World Christian Trends (William Carey Library, 2001). In 2003 an online database, World Christian Database (later published by Brill), was launched, updating most of the statistics in the WCE and WCT. At the end of 2009 these data were featured in the Updating most of the statistics in the Christian Database (later published by Brill), was launched, updating most of the statistics in the WCE and WCT. At the end of 2009 these data were featured in the Atlas of Global Christianity (Edinburgh University Press).

Updating Martyrs Worldwide, 2000–2010

One of the most widely quoted statistics in our annual table is the average number of Christian martyrs per year (line 28). The documentation for both the methodology and the data behind this figure is found in part 4, “Martyrology,” in World Christian Trends. A PDF of this chapter is available at www.globalchristianity.org.

While most of us probably think of martyrdom as an individual phenomenon (such as the 2008 killing of Iraqi Chaldean bishop Paulos Faraj Rahho), our basic method for counting martyrs in Christian history is to list “martyrdom situations” at particular points in time. A martyrdom situation is defined as “mass or multiple martyrdoms at one point in Christian history.” It is then determined how many of the people killed in that situation fit the definition of martyr—“believers in Christ who have lost their lives, prematurely, in situations of witness, as a result of human hostility.” (This definition is explained in more detail in World Christian Trends.) Note that in any situation of mass deaths or killing of Christians, one does not automatically or necessarily define the entire total who have been killed as martyrs, but only that fraction whose deaths resulted from some form of Christian witness, individual or collective. For example, our analysis does not equate “Crusaders” with “martyrs” but simply states that during the Crusades a number of zealous and overzealous Christians were in fact martyred. Likewise we do not count as martyrs all Christians who became victims of political killings in Latin America in the 1980s, but only those whose situations involved Christian witness. Typical illustrations of the latter include the many cases of an entire congregation singing hymns inside their church building as soldiers outside locked all the doors and proceeded to burn it to the ground, leaving no survivors.

At the end of the twentieth century, two martyrdom situations stood above all the rest both in intensity and in sheer size: the massacre of Christians in southern Sudan and the genocide in Rwanda. While the Rwandan genocide was short-lived, the persecution of Christians during the civil war in Sudan was spread over two decades. Additional ongoing killings of Christians took place in Indonesia, India, China, Nigeria, and Mexico, to name a few better known situations.

The average number of Christian martyrs is calculated by summing the estimates of martyrs in martyrdom situations over the past ten years and dividing this number by ten. Therefore our estimate of 160,000 martyrs in the year 2000 was based on our formula of adding all the martyrs in martyrdom situations in the past ten years (1990–2000) and dividing this number by ten. Given the major situations in Rwanda and Sudan (as well as dozens of other smaller situations around the world), we estimated that there were approximately 1.6 million martyrs in the final decade of the twentieth century.

But what about the current ten-year period (2000–2010)? The Rwandan genocide was over by the mid-1990s, and the persecution of Christians in Sudan subsided after the peace agreement in early 2005. Based on this, one might expect our current estimates for martyrs to be substantially lower.

New martyrdom situations, however, have arisen. The largest currently is in the Democratic Republic of Congo (DRC), where atrocious acts of violence began in the late 1990s and continue to the present. According to the International Rescue Committee, from 1998 to 2007 there were approximately 5.4 million excess deaths in the DRC. While some deaths are directly related to violence, most victims died from indirect causes, such as disease or starvation. These deaths occurred mainly in five insecure eastern provinces, and the vast majority of those killed in the DRC were Christians. Although not all their circumstances would be considered “situations of witness,” we estimate that a substantial proportion of those who died meet our definition of martyr.

While we are still collecting evidence of other martyrdom situations in the 2000–2010 period, we are confident that the number of martyrs over the ten years was approximately one million. Dividing this by ten, we arrive at our current figure of 100,000 per year.

Resurgence of Religion Continues

This year’s report continues to document the resurgence of religion. At first glance, however, religion seems to be on the wane. A comparison of 1900 (99.8 percent religious) and 2011 (88.6 percent religious) shows that the world is less religious today than it was 100 years ago. (Add lines 13 and 17 and then divide by line 1 for the percentage of the world that is not religious in a particular year. Subtracting this figure from 100 percent then gives the percentage that is religious.) If we consider the figure for 1970 (80.8 percent religious), however, we can see that the world is more religious today than it was four decades ago. Furthermore, our projections for 2025 point to a more religious world in the future (up to 90.5 percent). What is behind these trends? The main factor is the collapse of Communism. While secularization has been slowly at work around the world, especially in Europe, the largest number of agnostics and atheists emerged under Communism in the Soviet Union and China. The high point of nonreligious adherence was thus around 1970. After the fall of the Soviet Union in 1989, large numbers of the nonreligious returned to religion. One of the most profound examples is Albania, formerly a bastion of atheism, which today is almost entirely Muslim or Christian.

Our projections for the future show a sustained decline of the nonreligious. This is due primarily to the resurgence of Buddhism, Christianity, and other religions in China. If this trend continues, agnostics and atheists will be a smaller portion of the world’s population in 2025 than they are today.

#### GLOBAL POPULATION
- **1900**: 1,619,625,000
- **1970**: 3,685,782,000
- **mid-2000**: 6,115,367,000
- **Trend % p.a.**: 1.22
- **24-hour change**: 122,344
- **mid-2011**: 6,988,019,000
- **2025**: 8,011,538,000

#### CITY POPULATION

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

#### CHRISTIAN FINANCE (in US$, per year)

#### CHRISTIAN ORGANIZATIONS

#### MEMBERSHIP BY 6 CONTINENTS, 21 UN REGIONS
- **Worlds A and B**:
  - **2011**: 1,061,494,000
  - **2025**: 3,508,359,000

#### MEMBERSHIP BY 6 ECCLESIASTICAL MEGABLOCS

#### MEMBERSHIP BY 6 CONTINENTS, 21 UN REGIONS

#### CHRISTIAN ORGANIZATIONS

#### CHRISTIAN FINANCE (in US$, per year)

#### CONCIARISM: ONGOING COURSES OF CHURCHES

#### CHRISTIAN WORKERS (clergy, laypersons)

#### CHRISTIAN NATIONS (citizens; all denominations)

#### CONCILARIASM: ONGOING COURSES OF CHURCHES

#### CHRISTIAN LITERATURE (titles, not copies)

#### CHRISTIAN PUBLICATIONS

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

#### CHRISTIAN BROADCASTING

#### CHRISTIAN WEBSITE

#### GLOBAL EVANGELIZATION

#### WORLD EVANGELIZATION
- **World Evangelized population (=World A)**: 879,942,000
- **World Evangelized as % of world**: 54.3
- **World evangelization plans since AD 30**: 29 January 2011
Reconfiguring Home: Telugu Biblewomen, Protestant Missionaries, and Christian Marriage

James Elisha Taneti

Christianity among the Telugus, an ethnolinguistic community on the southeastern coast of India, would not have spread as it did without the collaboration of native women with Western missionaries. The interactions of Telugu women evangelists (the “Biblewomen”) with Western missionaries influenced the way the Telugus construed home. Their collaboration with the Westerners did not always confine them to home, as Jane Hunter argues.1 Nor did their professional demands completely “free” them from domestic responsibilities, as Jane Haggis concludes.2 While professional interests took Biblewomen completely “free” from domestic responsibilities, as Jane Hunter argues.1 Nor did their professional demands completely “free” them from domestic responsibilities, as Jane Haggis concludes.2 While professional interests took Biblewomen completely “free” from domestic responsibilities, as Jane Hunter argues.1 Nor did their professional demands completely “free” them from domestic responsibilities, as Jane Haggis concludes.2 While professional interests took Biblewomen completely “free” from domestic responsibilities, as Jane Hunter argues.1 Nor did their professional demands completely “free” them from domestic responsibilities, as Jane Haggis concludes.2 While professional interests took Biblewomen completely “free” from domestic responsibilities, as Jane Hunter argues.1 Nor did their professional demands completely “free” them from domestic responsibilities, as Jane Haggis concludes.2 While professional interests took Biblewomen completely “free” from domestic responsibilities, as Jane Hunter argues.1 Nor did their professional demands completely “free” them from domestic responsibilities, as Jane Haggis concludes.2 While professional interests took Biblewomen completely “free” from domestic responsibilities, as Jane Hunter argues.1 Nor did their professional demands completely “free” them from domestic responsibilities, as Jane Haggis concludes.2 While professional interests took Biblewomen completely “free” from domestic responsibilities, as Jane Hunter argues.1 Nor did their professional demands completely “free” them from domestic responsibilities, as Jane Haggis concludes.2 While professional interests took Biblewomen completely “free” from domestic responsibilities, as Jane Hunter argues.1 Nor did their professional demands completely “free” them from domestic responsibilities, as Jane Haggis concludes.2While professional interests took Biblewomen completely “free” from domestic responsibilities, as Jane Hunter argues.1 Nor did their professional demands completely “free” them from domestic responsibilities, as Jane Haggis concludes.2 While professional interests took Biblewomen completely “free” from domestic responsibilities, as Jane Hunter argues.1 Nor did their professional demands completely “free” them from domestic responsibilities, as Jane Haggis concludes.2

While some abandoned their homes to escape their plight as widows living with in-laws, others decided to become Biblewomen because their husbands deserted them. Winifred Eaton, a Canadian Baptist missionary who founded the seminary, mentioned a Roman Catholic woman who was in this situation. She was fluent in Hindi and Urdu, though not Telugu, and in 1938 traveled from a neighboring province to enroll as a student.4

Some women left their homes although they had sympathizers in their immediate families. Neelamma, who fled her family and joined the seminary in 1934, heard a Christian song and received a pamphlet with a Christian message.7 Her brother, who was sympathetic to the Christian faith, read the pamphlet for her. Since her parents and community warned Neelamma against becoming a Christian, which they thought would be a disgrace to their community, she ran away and joined the seminary, followed later by her sister, Chandramma.

Although only a few women had to escape from their homes in order to join the seminary, such extraordinary and “romantic” stories dominate missionary reports. They illustrate how eager and desperate Telugu women were to embrace Christianity, and they also had the function of encouraging young Canadian readers to pursue missionary careers.8 Stories of such dramatic escapes were often told about the students from caste background, though they represented only a minority. Only 10 out of the 147 students named in the first twenty-five years are reported to have come from a caste background. There would not have been many more, as missionaries identified the social location of almost all women of caste background, wanting to assure their donors that not all students were “untouchables.”

Flights of caste widows in the 1930s were not uncommon. The Sarda Act of 1929, which prohibited marriage of girls less than fourteen years of age, helped shape the culture in the Indian subcontinent. The decade marked the heyday of social reforms and cultural Renaissance in coastal Andhra as well. While Hindu reformers such as Kandukuri Viresalingam had encouraged Hindu widows to escape from their in-laws and remarry, Hindu conservatives had reacted by exercising increased vigilance over their women.9

Of all the Dalit women students, only Suvarnamma was reported to have escaped from her family to join the seminary. In her case, she left her family to evade her mother’s choice of mate.10 It was determined that Suvarnamma should marry her mother’s brother-in-law, for her mother’s sister had failed to produce an heir for the brother-in-law. After Suvarnamma completed her training, she married a man of her own choice.

An Interim Home

Having left their homes, these prospective Biblewomen—widows or unmarried, Dalit or Hindu—lived in the seminary, some for one year and many for three years. Many came as single women. Most widowed students brought their children, for the seminary campus housed women and children of all ages. R. Shantamma arrived with two sons, and Manikyamma came with four daugh-

James Elisha Taneti is a Ph.D. candidate at Union Theological Seminary/Presbyterian School of Christian Education, Richmond, Virginia. He formerly taught at Serampore College, Serampore, India.

—james.elisha@gmail.com
Missionaries encouraged Biblewomen to marry because they wanted them to be “well received” by Hindu families.

Choosing a Partner

Most Biblewomen found their mates from the missionary payroll, unlike their Telugu sisters, who typically married cousins. Of the sixty-two women who graduated in the first eight years, thirty-five were recruited as Biblewomen. During this time the Canadian Baptist mission employed eighteen married pastors and schoolteachers. Katherine Benjamin married a pastor in Kakinada, and Varahalamma was married to a pastor at the time of appointment. Besides pastors, Biblewomen’s other preference was schoolteachers. S. Leelamma and B. Ratnamma married schoolteachers. T. Deenaratnamma married a schoolteacher who later became a pastor. P. Krupamma married a butcher in a mission bungalow. Finding a mate within the mission infrastructure was mutually beneficial, for it would not disrupt the work of the Biblewomen, and men would have wives who could both read and contribute to the family’s income.

Missionary reports do not indicate how many Biblewomen married men of other careers. S. Marybai married someone who worked in Burma, but she did not move with him. Instead, she stayed with her parents and continued her work as a Biblewoman. She was later employed on the seminary campus. Skilled and unskilled workers traveled between Burma and India in the colonial period, especially during the times of famine and unemployment on either side. It is unlikely that Marybai’s husband was a pastor. Siromani, another woman who married a man outside mission institutions, dropped out of the seminary and later returned in the late 1940s when her husband enrolled at...
the Baptist Theological Seminary in Kakinada. In one case when a Biblewoman married outside of the mission infrastructure, she left her career for marriage. She rejoined her work only after her husband deserted her, having lost his teaching position in a mission school.28 M. Martha returned to the seminary after her husband died.29

Marrying a man outside one’s extended family was against Telugu custom. Telugu families married their daughters to either their maternal uncles or their cousins to ensure that property would remain within the larger family. Marriage in traditional terms thus involved clear economic factors. Choosing a mate who would tolerate a woman’s faith and profession disregarded this economic dimension. Dalits practiced endogamy; Malas and Madigas, two groups of Dalits, looked down on each other and did not marry outside their own communities.

The only report that identifies the geographic location of the

Noteworthy

Announcing
The Nordic Institute for Missiology and Ecumenism (NIME) will hold an international doctoral training course with the theme “Challenging Mission Studies, Crossing Borders in Academia” at the Åkersberg Conference Centre, Höör, Sweden, May 24–27, 2011. Doctoral students, their advisers, and other mission and ecumenism scholars are invited to participate. Doctoral students are invited to present papers, proposals for which are needed by January 17. Plenary speakers will include Brian Stanley, University of Edinburgh and an IBMR contributing editor; Viggo Mortensen, University of Aarhus; and Joel Robbins, University of California San Diego. Conference registrations are due February 1. For more information, go online to http://nime.dmr.org/ or contact NIME secretary Jonas Adelin Jørgensen at the Danish Mission Board, jaj@dmr.org.

The International Society for the Study of Religion (www.sisr.org) will hold its 2011 conference June 30–July 3 in Aix-en-Provence, France, on the topic “Religion and Economy in a Global World.” The conference will be in French and English. For details, visit http://conference.sisr-issr.org or contact the conveners, Afe Adogame, lecturer in world Christianity, University of Edinburgh, a.adogame@ed.ac.uk; or Jim V. Spickard, professor of sociology and anthropology, University of Redlands (Redlands, California), jim_spickard@redlands.edu.

The 2011 conference of the Yale-Edinburgh Group on the History of the Missionary Movement and World Christianity will be held at Yale Divinity School June 30–July 2. “Missions and Education” is the theme (see www.library.yale.edu/div/ yale_edinburgh/2011theme.htm). The Yale-Edinburgh conference is cosponsored by the Centre for the Study of World Christianity at the University of Edinburgh, Yale Divinity School, and the Overseas Ministries Study Center.

The Australian Association of Mission Studies will hold its 2011 conference September 22–25 at the Mary MacKillop Centre, North Sydney. Organizers are seeking abstracts by February 25 for papers that develop the theme “Mission in a Globalised World: A New Vision for Christian Discipleship” —with focus on five areas of study: ecology and mission, mission in Australia and the Asia Pacific, mission and generational change, secularity and secularism, and leading and educating for mission. For details, e-mail ejones@bbi.catholic.edu.au.

The American Society of Church History (www.churchhistory.org) invites paper and session proposals on “any aspect of the history of Christianity and its interaction with culture.” Accepted papers and sessions will be part of the program at the society’s biennial spring meeting, April 7–10, 2011, in Grand Rapids, Michigan. Particularly encouraged are proposals for papers that explore “the connection of Christianity and migrations.” Submit proposals for single papers and complete sessions—by January 15, 2011—by e-mail to James Bratt, chair of the program committee, jbratt@calvin.edu.

Personalia
Appointed. C. Douglas McConnell, dean and associate professor of leadership, School of Intercultural Studies, Fuller Theological Seminary, Pasadena, California, as Fuller’s provost. On September 13, 2010, trustees announced the selection of McConnell to replace Sherwood G. Lingenfelter, who continues as professor of anthropology, after a transitional period during which a new dean will be sought. McConnell and his wife, Janna, spent fifteen years as missionaries in Australia and Papua New Guinea with Asia Pacific Christian Mission, which later merged with Pioneers. From 1992 to 1998 he was associate professor and chair of the Department of Missions/Intercultural Studies and Evangelism at Wheaton College, Wheaton, Illinois. Before moving to Fuller, McConnell served as the first international director of Pioneers, from 1998 to 2003. He is editor of Understanding God’s Heart for Children (2007) and coauthor of The Changing Face of World Missions (2005).

Appointed. J. Nelson Jennings, professor of world mission, Covenant Theological Seminary, St. Louis, as director of program and community life, Overseas Ministries Study Center, New Haven, Connecticut. He will replace Dwight P. Baker, who retires from his work as OMSC associate director in June 2011. (Baker continues as associate editor of the International Bulletin of Missionary Research.) Jennings is editor of Missiology: An International Review and president of Presbyterian Mission International. From 1986 to 1999 he and his wife, Kathy, were Presbyterian missionaries in Japan, focusing their ministries on church plant and theological education. Jennings is author of God the Real Superpower: Rethinking Our Role in Missions (2007) and Theology in Japan: Takakura Tokutarō, 1885–1934 (2005, the subject of his doctoral dissertation), as well as numerous journal articles and book chapters. He is coauthor of Philosophical Theology and East-West Dialogue (2000).

Appointed. Nancy E. Chapman, associate master and dean of general education, Morningside College, Chinese University of Hong Kong, as president of the United Board for Christian Higher Education in Asia, effective January 3, 2011. Before her 2008 appointment to Morningside College, she was executive director for fourteen years of the Yale-China Association, New Haven, Connecticut. Previously she worked for the Institute of International Education, the Rockefeller Brothers Fund, and the University of Utah. A United Board trustee since 2003, Chapman replaces Patricia Stranahan. Also from the United Board, Ricky Cheng was appointed in October 2010 as vice
bride and groom as different is that of G. Dhana, who married Victor, a pastor in Tuni. Victor is said to have migrated from Burma. We are not sure whether the difference in this case is more regional than ethnic, as many Telugus made Burma their home during the colonial era. Physical attraction was cited as a factor in their wedding. Not many married outside their communities, for to do so would be a cause of disrespect within their families and among Hindu communities. Missionary reports would certainly have published reports of such dramatic weddings, if there were any.

A few Biblewomen chose their own partners, although not many would have denied their parents’ right to “arrange” a mate, even if the choice of the husband-to-be had originally been their own. Missionary reports do not take note of any such prearranged marriages. In fact, such a report would have contradicted the missionaries’ claim that they were “emancipating” native women.


Appointed. Diane B. Stinton, associate professor at Africa International University and AIU’s Nairobi Evangelical Graduate School of Theology, as dean of students and associate professor of mission studies at Regent College, Vancouver, B.C., as of January 2011. Previously she was associate professor of theology and coordinator of the Master of Theology in African Christianity program at Daystar University, also in Nairobi. A Canadian who was born in Angola, she is a member of the Ecumenical Symposium of Eastern Africa Theologians. Stinton, who holds two degrees from Regent College, is author of Jesus of Africa: Voices of Contemporary African Christology (2004) and editor of African Theology on the Way: Current Conversations (2010).

Died. Barbara Clare Hendricks, M.M., 85, president of the Maryknoll Sisters from 1970 to 1978, October 12, 2010, at the Maryknoll Sisters Residential Care Center, Ossining, New York. A Maryknoll sister for sixty-five years, Hendricks began her mission service as a teacher at the Transfiguration School in Chinatown, in New York City. In 1953 she was assigned to be a teacher in Peru, where she was also principal and superior of the sisters, in Arequipa and Lima. She was a member of the Global Ministry Committee in the Leadership Conference of Women Religious, Silver Spring, Maryland, and a leader of the United States Catholic Mission Association, Washington, D.C. She directed the Maryknoll Sisters’ Mission Institute (1990–93) and researched the life of the founder of the Maryknoll Sisters, Mother Mary Joseph Rogers.

Died. James K. Mathews, 97, United Methodist missionary, missions executive, bishop, and ecumenical statesman, September 8, 2010, in Washington, D.C. The day after he heard Bishop V. S. Azariah of Dornakal preach at Trinity Episcopal Church in Boston, Mathews withdrew from graduate study at Boston University School of Theology and applied to the Methodist Board of Missions to serve in India, where he worked from 1938 to 1942, and where he married the daughter of E. Stanley Jones. After World War II he was an executive secretary of the Methodist Board of Missions for fourteen years. Then he was the Methodist bishop in Boston for twelve years, followed by eight years in Washington, D.C., until retirement in 1980. Throughout his career Mathews was an ardent ecumenist and social activist, having served for many years both on the governing board of the National Council of Churches in the United States and on the Central Committee of the World Council of Churches. In his autobiography, A Global Odyssey (2000), however, he said, “My real passion was missions,” and he concluded, “To become a missionary to India proved to be the single most important fact about my life.” His article “My Pilgrimage in Mission” was published in the IBMR in January 1999.

Died. David A. Shank, 86, Mennonite mission worker in Europe (1950–73) and West Africa (1979–89), at home in Goshen, Indiana, on October 20, 2010. In 1983 Shank taught the first ecumenical Bible training seminar in Benin, which brought together many non-Catholic churches in the country. This seminar was the seed that gave birth to Benin Bible Institute, where thousands of West African church leaders from more than seventy denominations have been trained. Shank was also a professor at Bangui Evangelical School of Theology, Bangui, Central African Republic. For three years (1973–76) he was associate professor of religion and philosophy and a campus minister at Goshen College, which in 2010 honored him and his wife, Wilma, with its Culture for Service Award, given in tribute for lives spent in respectful and culturally appropriate mission work through the Mennonite Mission Network. He is author of a three-volume doctoral study of the Liberian Christian prophet William Wadé Harris, abridged and published as The Prophet Harris: “Black Elijah” of West Africa (1994). James R. Krabill, senior executive for global ministries, Mennonite Mission Network, edited Mission from the Margins: Selected Writings from the Life and Ministry of David A. Shank (2010).
women. Reports about a graduating student finding a mate “of her choice” should be viewed in the context of the “civilizing” mission that Canadian missionaries saw themselves engaged in. Other reports of prearranged marriages were usually attributed to families that did not convert to Christianity and thus had not yet been “civilized.”

Away, but Not Too Far

A few of the women recruited and trained as Biblewomen were appointed in their own villages, but most were located in adjacent villages. S. Manikyamma of Vuyyuru was one who returned to her own community. Appointment in one’s village was less likely because familiarity was a problem, for Hindu families might not have welcomed a Dalit Biblewoman from their own village. The missionaries thus usually placed Biblewomen in their “fields,” not in their own villages. Most Biblewomen were therefore uprooted from their communities and from the women’s societies that sponsored them. They were paired in twos, as “companions,” in their workplace. The host church provided them with housing if they were far from a mission compound or if the closest mission compound could not accommodate them. Biblewomen reported to the single woman missionary in charge of the “field.”

Thus in most cases, appointments as Biblewomen amounted to dislocation and the starting of a nuclear family. Marybai, who lived with her parents while her husband was away in Burma, was the only exception. Dislocation from extended families and the phenomenon of nuclear families were new, but not uncommon, in the colonial era.

Moving In and Out

Biblewomen managed to travel out of their homes most of the day and sometimes for more than a day at a time, though it was not because they were “relatively free of heavy domestic responsibilities.” Some of them married and gave birth to children even while starting their career as Biblewomen.

The very job description of the Biblewomen required mobility and public visibility. While Hindu propriety did not view mobility as feminine, Dalit culture permitted women to be mobile. Soothsayers of Dalit background breached geographic boundaries in their travel between communities; some Dalit women did the same, as vegetable peddlers, and Madiga priestesses led processions in Hindu neighborhoods on certain sacred feasts. This sense of movement or mobility was practiced during the Biblewomen’s training at the seminary. One such activity was the weekly evangelism tours in neighboring villages that were part of their practical training. Students went by teams to these villages, traveling on bullock carts or walking, and camped for two days, usually on a Friday and Saturday. They preached the Gospel stories in houses and taught the alphabet to local children. Even after graduation, missionary employers required Biblewomen to attend annual refresher courses that lasted for more than a day. Going out of their homes for work was nothing new for Dalit women, but staying away from home beyond dusk was.

Biblewomen were required to visit every hamlet—Hindu and Dalit—in a village, and sometimes outside the village. For Dalit women, crossing village boundaries was not foreign. As agricultural workers, they walked out of their residential area every day during the seasons of sowing, weeding, and harvest. And Dalit women who made baskets or mats went to neighboring villages to sell them. But Hindu propriety prohibited violation of village boundaries. Not only did travel overseas defile an individual and disrupt her worldview, but so too did travel between different villages and hamlets. It was believed that malevolent spirits that resided at the outskirts of each village defiled women if they traveled across the village boundary unaccompanied by men. In the case of an individual breaching the boundaries of different communities, both the transgressor and the space had to be purified. Hindu and Dalit communities thus washed their streets after an outsider encroached into their space. Pilgrimages, however, were permitted. Dalit men could travel between villages to carry the news of someone’s death. Dalit women could walk into Hindu neighborhoods as soothsayers with claims of knowing the future of caste people.

The colonial presence and the cash economy disturbed this spatial arrangement, as Dalits traveled beyond their village boundaries to seek customers for their products such as shoes, mats, and baskets. A new transportation system made crossing village boundaries easier. Messianic movements, such as that of Nasriah, included women itinerant preachers, some of whom came from Shudra castes. Biblewomen, who were mostly Dalits, defied the spatial arrangements, and the colonial context proved to be conducive to their defiance.

Conclusion

Encounters with Christian missionaries impacted the way Telugu Biblewomen perceived family and public life. Telugu Biblewomen maintained a delicate balance between domestic responsibilities and professional needs. They sought social respect, even while challenging some of the cultural norms. In this dance between change and continuity, they managed to be both good mothers and dedicated workers.

In deciding to become Biblewomen, Telugu women dislocated themselves from their families. Widowed mothers brought their children to the seminary, which provided an alternative family environment. After completing the training, most unmarried graduates married, as it would increase their respectability. Distance from extended families increased their maternal responsibilities but did not completely uproot them from their communities.

As Biblewomen these Telugu women went beyond the domestic sphere, but as mothers and wives they continued to manage their families and educate their children. Domestic commitments did not confine the women, nor did their professional demands free them. In this way the Biblewomen redefined marriage in their society and redraw the boundaries between public and domestic spheres.

Notes

3. In July 2009 this essay was presented at the annual meeting of the Yale-Edinburgh Group on the History of the Missionary Movement and Non-Western Christianity. I am grateful to Stanley Skreslet for his comments and suggestions.
4. “Hindu” and “Hindu families” are used in this article to refer especially to persons from India’s upper three castes. “Dalits” (lit. “crushed peoples”) refers to the Adivasi and Adīvāsi or non-caste peoples and tribes who lay “outside the bounds of Sanskriti.”
A well-balanced emphasis on spiritual life and high academic standards distinguishes the quality of this scholarly community...

I challenge students to dig deeper, to develop a level of analytical and reflective thinking. I serve at a seminary committed to academic excellence and to missions and evangelism.

Dr. Lalsangkima Pachuau
Associate Professor of History and Theology of Mission
Director of Postgraduate Studies

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6. Winifred Eaton, “Bible Training School for Women,” in Among the Telugus (1939), pp. 95–96. This unnamed woman might have traveled from the state of Hyderabad.

7. Mattie Curry (elsewhere also spelled “Currie”), entry in Among the Telugus (1935), p. 113.


10. According to Lois Knowles, “Saved to Serve” (an undated typed manuscript), p. 2, Suvarnamma is likely to have been one of the earliest graduates of the seminary. The manuscript is located in the Baptist Archives at Acadia University, Wolfville, Nova Scotia.

11. Undated typed manuscript (hereafter, “Manuscript”) probably written around 1951, p. 17; located in the Baptist Archives at Acadia University, Wolfville, Nova Scotia.

12. Ibid.


15. Manuscript, p. 11.


Worldwide Roman Catholic Church Workforce Increases

The latest edition of the Annuarium Statisticum Ecclesiae (Statistical Yearbook of the Church), which was released by the Vatican in May 2010, reports the population of various categories of clergy, religious, and laity worldwide as of December 31, 2008. Comparing these figures with the corresponding totals for the preceding year, the table below shows that while the numbers of religious sisters and brothers declined slightly worldwide, the numbers in all other categories increased. Globally, the total Catholic population also increased by 1.7 percent during 2008.

| Workforce for the Apostolate, Worldwide and in the United States |
|---------------------------------|-----------------|-----------------|-----------------|
| Category                        | End–2007        | End–2008        | Change          |
| Bishops                         | 4,946           | 5,002           | +1.1%           |
| Priests, diocesan and religious | 408,024         | 409,166         | +0.3%           |
| Graduate-level seminarians      | 58,960          | 58,959          | no change       |
| Permanent deacons               | 35,942          | 37,203          | +3.5%           |
| Religious brothers             | 54,956          | 54,641          | −0.6%           |
| Religious sisters               | 746,814         | 739,068         | −1.0%           |
| Catechists                      | 2,993,354       | 3,082,562       | +3.0%           |
| **Total Catholics**             | **1,146,656,000** | **1,165,714,000** | **+1.7%**       |
The Roman Catholic Church Worldwide (Changes from 2003 to 2008)

| Region                        | 2003              | 2008              | Change
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<thead>
<tr>
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<tbody>
<tr>
<td>Africa</td>
<td>Catholic population</td>
<td>143,659,000</td>
<td>172,950,000</td>
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<tr>
<td></td>
<td>Priests, diocesan and religious</td>
<td>30,419</td>
<td>35,611</td>
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<td></td>
<td>Catholics per priest</td>
<td>4,723</td>
<td>4,857</td>
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<tr>
<td>North America (excluding Mexico)</td>
<td>Catholic population</td>
<td>79,645,000</td>
<td>83,097,000</td>
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<td></td>
<td>Priests, diocesan and religious</td>
<td>56,079</td>
<td>52,265</td>
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<tr>
<td></td>
<td>Graduate-level seminarians</td>
<td>1,420</td>
<td>1,590</td>
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<td>Central America (including Mexico and Caribbean)</td>
<td>Catholic population</td>
<td>150,836,000</td>
<td>160,061,000</td>
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<td>Priests, diocesan and religious</td>
<td>21,855</td>
<td>23,219</td>
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<td>Catholics per priest</td>
<td>6,902</td>
<td>6,894</td>
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<td>South America</td>
<td>Catholic population</td>
<td>310,536,000</td>
<td>332,991,000</td>
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<td></td>
<td>Priests, diocesan and religious</td>
<td>43,567</td>
<td>46,670</td>
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<td></td>
<td>Catholics per priest</td>
<td>7,128</td>
<td>7,135</td>
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<tr>
<td>Asia</td>
<td>Catholic population</td>
<td>112,668,000</td>
<td>124,046,000</td>
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<td></td>
<td>Priests, diocesan and religious</td>
<td>46,800</td>
<td>53,922</td>
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<tr>
<td></td>
<td>Catholics per priest</td>
<td>2,407</td>
<td>2,300</td>
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<td>Europe</td>
<td>Catholic population</td>
<td>279,701,000</td>
<td>283,433,000</td>
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<td></td>
<td>Priests, diocesan and religious</td>
<td>201,854</td>
<td>192,729</td>
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<td></td>
<td>Catholics per priest</td>
<td>1,386</td>
<td>1,471</td>
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<tr>
<td>Oceania</td>
<td>Catholic population</td>
<td>8,512,000</td>
<td>9,136,000</td>
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<tr>
<td></td>
<td>Priests, diocesan and religious</td>
<td>4,876</td>
<td>4,750</td>
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<tr>
<td></td>
<td>Catholics per priest</td>
<td>1,746</td>
<td>1,923</td>
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<tr>
<td>WORLDWIDE</td>
<td>Catholic population</td>
<td>1,085,557,000</td>
<td>1,165,714,000</td>
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<tr>
<td></td>
<td>Priests, diocesan and religious</td>
<td>405,450</td>
<td>409,166</td>
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<tr>
<td></td>
<td>Catholics per priest</td>
<td>2,677</td>
<td>2,849</td>
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</tbody>
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Fourth IACM Conference, July 27–August 2, 2010

Lazar Thanuzraj Stanislaus

The Fourth Conference of the International Association of Catholic Missiologists (IACM) took place at Tagaytay City, Philippines, from July 27 to August 2, 2010. About eighty participants gathered, coming from all over the world. The theme of this conference was “New Life in Jesus in the Areopagus of a Globalized World,” which expresses the concern to understand the complex context of mission in order to communicate the message of Jesus Christ more effectively, making the message relevant to the life of individuals and societies, so that it may have an impact on contemporary societies and cultures. This important effort, which came on the twentieth anniversary of the latest papal encyclical on mission, Redemptoris missio (December 7, 1990), borrowed from Acts 17:16–33 in an attempt to articulate the complexity of the world in terms of new areopagi—places where the Gospel proclamation must encounter today’s humanity. It is critical to identify the areopagi properly. For mission to be really effective, however, mission studies must give equal attention to the articulation of the content of the proclamation. This is even more significant now in the face of cultural relativism, with its rejection of truth claims, as the Church seeks to proclaim the core of the Christian faith with clarity in response to the quest for meaning of today’s humanity.

Reflection on the theme was carried out at two levels. At the plenary level, major “continental papers” were given by various speakers: two from Africa, two from Asia, two from Europe, two from Latin America, and one each from North America and Oceania. At the level of “thematic groups,” discussion revolved around papers on the topics “Proclamation and Witness,” “Dialogue and Religions,” “Religious and Secular Fundamentalism,” “Human Rights and Eco-justice,” and “Indigenous Peoples.” In the concluding session, all participants had the chance to contribute their thoughts and reflections on the theme of the conference.

The structure of the conference, based on the “continental papers,” promoted contextual missiological reflection. Catholic contextual theology is truly valid if it remains catholic (i.e., universal) and if it retains a metacontextual validity (i.e., when it has something to contribute now and beyond its particular context and therefore is of service to the whole Church). Underlying the following thoughts on the IACM 2010 conference is the attempt to identify such metacontextual richness.

Continental Orientations

1. Tension between “proclamation” and “dialogue” continues in mission. Presentations from Asia stressed the importance of proclamation and of dialogue with religions, cultures, and the poor in the mission. This dialogue, insofar as it is sincere, offers a credible base to begin a path of new life in Jesus. He is the basis for reconciliation in times of violence against human rights and the natural environment. Both proclamation and dialogue need to take their proper places in our approach to mission.

2. In the context of the postmodern situation, which not only is influencing the Western world but also is emerging in Asia, the authentic values of Christianity need to be proclaimed. On this point, friendship as a model of mission was stressed from an Asian perspective. This is the model the Jesuit missionary Matteo Ricci used during his time in China, and it can still be an effective model for mission today. We need to affirm local cultures without compromising Christian values.

3. Negative effects of globalization in the Asian context have included a deepening of gaps and a rising of barriers of social discrimination, as well as division and conflict among cultural and religious groups. Vis-à-vis this challenge, the “new life in Jesus Christ” that the Church is called to proclaim and foster is a life of communion, whereby the rich social, cultural, and religious diversity that characterizes the Asian context can be transformed into a resource for the common good. The way the Roman Catholic Church in Asia can communicate the new life in Christ—that is, the way of mission—is by entering into an existential dialogue with the “other,” by taking Christ’s self-emptying as its own basic attitude, in solidarity with the marginalized minorities, and by manifesting Jesus Christ at home with people in all situations. This seems to imply the acceptance, not merely as an unwelcome necessity but as a blessing, of its status as a “little flock” that relies fully on the power of the Gospel and not on human strength.

4. Embracing minority status as a blessing and not as a cross does not mean timidity or fear of showing one’s belief; on the contrary, its precondition is a clear Christian and Catholic identity that gives interior stability and prevents fear from generating either alienation from the other-faith majorities or fundamentalist approaches toward them. Outside Asia too, churches that are confronted with the phenomenon of secularism are gradually coming to share the status of “little flock,” even in traditionally Christian countries. The experience of Asia can therefore become a point of reference for them.

5. Europe presently finds itself in a paradoxical situation: while its cultural identity has been significantly shaped by Christianity, what was a healthy emancipation of secular life from the direct dominion of the religious has slowly evolved into a progressive exclusion of faith from the public sphere. This situation, coupled with the postmodern rejection of truth and identity claims, has generated a phenomenon of secular anti-Christian hostility in present-day Europe. The combination of these factors has slowly rendered Christian faith—and religion in general—less relevant to the life of many Europeans.

6. With regard to the areopagi of mission and as an effect of globalization, not just Europe and the West but virtually all contexts are exposed to postmodernism and its typical rejection of truth claims. In the name of tolerance, this mentality robs people of certainties and a sense of meaningful direction in their lives. The context of humanity’s unquenched thirst for meaning offers a precious opportunity to the Catholic Church to fulfill its mission by offering Christ as the source of the meaning of life. In this situation, a most effective channel...
for communicating the “new life” is personal relationships, attention to the individual rather than pastoral work aimed at large audiences. Friendship, understood evangelically as preparedness to give one’s life for one’s friends, can become an important model for mission in the contemporary postmodern world.

7. The challenge for Christian mission in such a context is to bring the Gospel back to the public sphere by working to close the gap between a person’s faith and everyday life. This requires that the Catholic community at all levels undertake serious reflection and praxis toward three aims: (1) to learn to discern the interior thirst for meaning that many experience, more or less consciously; (2) to help them recognize their own thirst for existential meaning; and (3) to present the Gospel of Jesus Christ as the answer to their quest. This could be a possible way of articulating concretely the need to “re-inculturate the faith in Europe.”

8. In the context of the increasing indifference to Christian faith in Europe and also of the increasing role of science in human affairs, Catholic missiology must develop a good and relevant anthropology today. New Age trends are not the solution to the challenges of Europe.

9. In the last few decades Catholic mission, especially in Europe and some other parts of the Western world, has suffered from an exaggerated sense of guilt for the mistakes of the past. Such a self-pitying attitude has often resulted in the weakening of the proclamation of the Gospel. As a result, the Church’s mission in the present sociocultural context is less effective. In this context, the concept of mission as prophetic dialogue uncovers the need to move beyond such a sense of guilt and points to a correct recovery of the prophetic dimension of Christianity. Recognition of the sins of the past and of the present vis-à-vis mission is an essential part of Christian life, but it should be prevented from becoming an end in itself, lest it lead to paralysis rather than real conversion.

10. Ecological concerns are an important aspect of mission today. This point was highlighted from Oceania and from other parts of the world. Responsibility of human beings toward creation and for future generations is a very important dimension of Christian mission in the contemporary world.

11. The African continent, along with other continents, is experiencing fundamentalism. Here, they face Islamic fundamentalism and Christian fundamentalism as well. Christian mission has not given an adequate response to the challenges posed to the world by fundamentalist Islam. The big question is how to prepare missionaries to face the fundamentalist challenges in Africa, the Middle East, and other parts of the world.

12. The North American presentation stressed the importance of prophetic dialogue in today’s world, which experiences relativism and secularism. Prophetic dialogue can give fullness of life at three levels of table fellowship: (1) family table fellowship; (2) church table fellowship, at the Eucharist; and (3) world table fellowship—sharing with the whole world.

13. The Latin American theologians stressed the pilgrim nature of the Church, highlighting the dimension of the “transitory.” They emphasized that we need a new theological and missiological method to understand today’s world.

**Misiological Reflections**

14. The increasing fluidity that characterizes all levels of human life and experience (socioeconomic, geopolitical, cultural, and religious) in the contemporary globalized world calls for a renewal of Christian mission that is grounded on the capacity for a “theology on the way”—that is, the Church’s ability to re-understand the sources of the Christian faith (Scripture and Tradition) in the light of present changes, and vice versa. This renewed mission aims simultaneously at the transformation of the world by the Gospel and the transformation of the self, individual as well as corporate.

15. Sin in the world is real, and the task of unmasking it and offering a way out of it is not a privilege but a responsibility laid on the Church by Jesus Christ; mission is not a privilege that can be renounced but a duty entrusted to the Church by the Master. Recognizing what is already good in the world is essential, but it is not enough: humanity has the right to be shown the way toward its ultimate goal and fulfillment.

16. Christianity fulfills its mission when it remains aware that salvation, the treasure it carries in an earthen pot, is not its property but is God’s gift intended for all humanity that must be delivered urgently and, as much as possible, undamaged.

17. The concept of mission today includes the work of reconciliation: interconnectedness is increasing, but societies are also increasingly resisting interconnectedness through reaffirmation of specific identities, and such resistance often generates division and conflict (separatism, ghettoism, terrorism, etc.). Mission is called to address this reality by offering the Gospel-way to purify the negative elements of such forces.

18. In the present globalized world it is increasingly urgent to see mission as an ecumenical enterprise, which implies that Catholics deepen their understanding of mission together with theologians and missionaries from other Christian denominations, benefiting from their missiological experience and achievements.

19. In the context of increasing atheism, theology should return to the universities and major academic institutes to influence the youth of today.

20. We need to think and reflect more deeply about how to bring about mission consciousness among all people in the Church. The way theology is taught in the seminaries today seems often not to produce life in Jesus among the missionaries. Hence, a renewal of the orientation of theology, with mission as its center, needs to be stressed in the theological curriculum. Theology should be taught with a missionary heart and with mission perspectives.

21. In the context of globalization and the increasingly dehumanizing conditions in the world, the conference stressed the need to understand the deeper meaning of “fullness of life in Jesus.”

**Conclusion**

This IACM conference encouraged responsibility and unity among its members. It further aimed to touch and transform the lives of the members as authentic prophets in their respective areas of work. The participants were enriched by reports on varied experiences from all the continents and through sharing of innovative elements within our missionary work. Forthcoming conferences may focus on interdisciplinary methods that can help to extend and deepen participants’ missiological horizon—for example, encouraging work in universities and institutes of formation in an effective and integral manner so as to promote among the students a harmonious integration of theological subjects in the study and investigation of missionary work.
My Pilgrimage in Mission

William J. Yoder

If anyone had told me on August 1, 1963, that I was embarking on lifelong work as a missionary, I would have reacted in a very emotional denial. “I’m going to Chiang Mai as an English teacher for two years—that’s it!”

Not even a convinced believer, I was terribly shy about doing anything in the name of the church at that time in my life. I was simply taking a break from higher education, launching out on an adventure through which I did wish to do something worthwhile for someone else. I wanted to “see the world, get my bearings, and prepare for a long spate of graduate school,” which would probably be at the University of Chicago in Russian studies.

Many others, however, were not surprised in January 1969 that I was returning to Thailand as a “Career Appointee” under the Commission on Ecumenical Mission and Relations (COEMAR) of the Presbyterian Church, USA. Something had happened!

Call to Thailand

It probably all began on a balmy fall evening in 1962 as my friends and I at the College of Wooster (Ohio) were walking our girls back to their dorms after an evening of study at the library. We had to walk across the golf course, which was strewn with bodies of friends bidding their lovers good night. I happened to glance up at the sky and noticed an incredible expanse of stars. The Milky Way that night was a brilliant drama of light compelling me to a sense of humility. I rarely felt, “What are we doing?” I asked my friends. “We’re living totally selfish lives of consumption and don’t give a damn about the horror of life so many around us are experiencing. We don’t even care about the beauty and the wonder of that same world.”

My friends were shocked. I was not noted as a religious, or even, for that matter, idealistic person. “It’s all right, Bill,” my girlfriend, Millie, assured me. “Don’t get upset. It will all be fine in the morning after a good night’s sleep.” The others just gasped in horror as though I were on the brink of losing my mind.

It was not “all right” in the morning. A few days later I received a copy of the Tydings, my home church’s newsletter, which I almost never read. Bored after a long session of research in the library, I looked through the day’s mail, and there was the Tydings. The article in the center of the front page jumped out at me and struck me between the eyes: “Christ Church looking for young volunteer to teach in Thailand.”

The session of Christ Presbyterian Church in Canton, Ohio, had accepted the challenge of Konrad Kingshill, a missionary to Thailand they had long supported, to take up a “Special Mission Appointment,” as COEMAR then referred to such projects, and fund a young member of the congregation to do a special mission assignment for two years, thus intimately involving the congregation in the global mission of the church.

I was stunned. I had never wanted to do anything more in my life. Suddenly my life took on meaning. I reread the article several times, each time with greater interest and enthusiasm. “If you are interested, or know someone who might be, please contact the Minister of the church or a member of the Session.”

I could not go back to my research. “Dad is on the session,” I thought. I immediately penned a letter to him, asking for further information. Returning from the mail run in front of Andrews Library, I noticed the bank of telephones. I simply could not wait for an answer. I called Dad at his office. He confessed that when the session had passed on Konrad’s suggestion, he had had a strange feeling that he might know someone who could be interested. He was happy I had called because that evening he would have time to prepare Mother before my letter arrived. He tried to prepare her without telling her specifics. It did not work. He arrived home the next day to find her in tears in her favorite chair, clutching my letter to her breast and wailing, “Our son has lost his mind! Bill wants to go 14,000 miles away from home to some jungle somewhere, and they’ll ship him home to me in a pine box.” I was the baby of four siblings, you see.

Dad was a great influence on my life. He was a dedicated Presbyterian, despite his very Mennonite surname. He was a public servant, but his whole life was a walk in the footsteps of Jesus Christ. I never appreciated that until much later in my life. A huge man with a gruff outer appearance, almost like that of a Mafia don, he had a heart of pure compassion.

George E. Parkinson, pastor of Christ Presbyterian Church, had also had an enormous influence on my life. But when I went to college, I left all that behind me. All the problems of the world would be solved by education and science. Church was fine for my parents and George Parkinson. They were good Christians, and I loved them. But they were also behind the times, living their lives somewhere this side of the Dark Ages. I did not need God in my life as a crutch to get me through it. I could do just fine with a good education and a sharp mind.

The First Two Years

My first two years in Thailand were the crucial turning point. I was assigned as an English teacher at Prince Royal’s College in Chiang Mai. And amazingly enough, the headmaster of the college, Muak Chailangkarn, was a 1951 graduate of the College of Wooster. What an amazing man! He welcomed me as a younger brother and gave me such wonderful insights into life in Asia during those troubling times of Communist expansion. But even more, he gave me insight into the lives of sacrifice of so many of the people I had grown to love and appreciate in Thailand. Professor Muak shared with me his life of persecution during the Second World War, when Christians were asked to renounce their faith or become outcasts in their society.

Another Thai Christian whose life touched me was Ajahn Kua Saliakupa, a woman of the Bangkok aristocracy who had converted to Christianity while a student in Wattana Academy, the first school in Thailand for women (opened in Bangkok in 1854). She was also the first Thai woman ever to do graduate study abroad. In 1942, because of her high-flying family status, she was asked to renounce her faith in order to keep her position in the most prestigious of Thai universities. She refused. “I changed

William J. Yoder is Dean Emeritus, McGilvary College of Divinity, Payap University, Chiang Mai, Thailand. Now retired and living in Thailand, he was a Global Mission Worker of the Presbyterian Church (USA) from 1963 to 2007. —wjyoder@loxinfo.co.
my faith once. My faith is not a piece of clothing to be put on and taken off at will.”

To me, being a Christian was a sociological phenomenon. It was a part of one’s cultural identity, but not much more. Yes, I was a Christian, but simply because I was born of Christian parents in a Christian culture. What on earth could be so strong about religion as to make these people face even death in order to believe in Jesus Christ? I had become enamored with the Buddhist culture of Thailand. It was beautiful and tantalizing. The

Thai people were gentle and lovely, and obviously Buddhism had something to do with their remarkable hospitality and kindness. So what did Professors Muak and Kua see in Christianity that I did not? I was confused and perplexed.

For the past year I had been teaching English to Buddhist monks at the Pali school4 at Wat Pra Singh, the main Buddhist monastery in Chiang Mai. I had met the head teacher of the school, the Venerable Intoom, while on a trip to McKean Leprosy Hospital the second week I was in Chiang Mai. He was a graduate of Prince Royal’s who had once been a Christian. Passed over by the missionaries for education abroad, he took revenge on them by returning to Buddhism and started a downward spiral in his life that ended in alcoholism and despair. He had found a sort of peace in the monastery. He invited me to teach the novices in his school every Saturday morning. Thailand was a Buddhist nation. I needed to know about Buddhism if I was to understand Thai society. Every Saturday I would teach the monks from 8:00 A.M. to 11:00 A.M., when they had to take their last meal of the day before twelve noon. On Saturdays they did not study in the afternoons, so I would often sit and share with them thoughts on religion. Sadly, I could not answer most of their questions about Christianity. I had never given it much thought myself.

Preparation at Yale

I returned to the States in July 1965 and proceeded to Yale University Divinity School. My choice of Yale was not very idealistic. I had applied to about seven schools and decided that the one that offered me the most money would be the place I would go. I have to say that, of all the schools, Yale was most impressed that I had spent two years in Southeast Asia. They offered me a huge scholarship, the possibility of a high-paying field education assignment, and a loan in any amount I needed. So I was off to New Haven.

I enjoyed Yale immensely. It was the perfect place for me: it was intellectually stimulating, and although YDS did not provide for the spiritual life of students, I could find a spiritually sustaining community on my own. I actually rather much became an Anglican while at Yale, appreciating the ritual of the Episcopal prayer book and the weekly communions in the crypt under Marquand Chapel. New Haven was very close to New York. I could easily indulge my love of the theater, classical music, and the opera if opportunity and funds permitted.

It soon became clear to me that the parish was not my goal, but a return to mission work was. Professor Muak, who was forty years my elder, often wrote letters asking me to return as a missionary. In Thai society people of his seniority and stature simply did not write to young nobodies like me. Once again the Holy Spirit seemed to be breathing on me. When I finally made up my mind to apply to the Presbyterian Church for appointment, they had fallen on hard times and were not appointing people anymore. Fortunately, while in the offices in New York, I ran into Robert Lodwig, who was head of the office of Educational Ministries. He assured me that the board had already approved the funding of a position as chaplain at Prince Royal’s College.

“Are you interested?” Grace upon grace! I was willing to become a missionary anywhere. To return to Chiang Mai, Prince Royal’s College, and the people I loved was beyond my wildest dreams.5

I was off to Stony Point, New York, for orientation and then back in Thailand for intensive language study in January 1969. Thailand has been my home ever since.

The transition this time was not so smooth for my family. At Thanksgiving my final year at Yale, I told the family that I was returning to Thailand, probably permanently. Mother had learned her lessons. She said she had known I would return from the time I came home in 1965. My eldest sister, Jane, to whom I had always been very close, was also not surprised. But to my utter amazement, Dad was heartbroken. He called me down to his carpenter’s shop in the basement. My brother and I had always been called to the carpenter’s shop when we needed instruction in behavioral matters—it was not a good omen!

“You mother and I can’t support you becoming a missionary. The thought of you dying in the poorhouse is unacceptable to us. Missionaries are dedicated people who have nothing in the end. You should take a parish here in America, and we can hear you preach from time to time. You’ve always been a stubborn young man. Your mother and I despair that you will ever marry. Who will look after you in your old age?” I was touched. But I was also surprised. My father was one of the most dedicated lay followers of Jesus Christ I had ever known. Had he no faith?

I am a stubborn man. I did not change my mind. My parents visited me in 1971–72 for five weeks over Christmas and New Year’s and became my most dedicated supporters. As with so many other events in my life, my favorite passage in the Scriptures was once again in play: Romans 8:28–30.

January 2011
Teaching at Payap College

I loved my new life at Prince Royal’s. After the opening of Payap College, Allison Osborn, the chair of the English Department at Prince Royal’s, was invited to head up the new Department of English at Payap College, the first private college approved by the Thai government. That was in 1974. I was thereupon given the extra title of chairman of the English Department at Prince Royal’s, as well as that of chaplain. It was a busy and fulfilling life.

In 1979 Professor Prakai Nontawasee, the last president of Thailand Theological Seminary, invited me to preach at the weekly chapel convocation at the seminary. When I arrived, seated in the chapel were all the officers of the Church of Christ in Thailand, our united Protestant church in Thailand, and all the administrators of Payap College! What was going on? It was a rather daunting audience. The chapel service was at 11:00; we had lunch together, and I returned to Prince Royal’s at 1:00 in the afternoon. Almost immediately I got a call from the president of Payap College, Dr. Amnuay Tapingkae, inviting me to become a member of the faculty at the college.

Although Payap College was begun as a combined effort of the Thailand Theological Seminary and the McCormick School of Nursing and Midwifery, at the last minute the government felt that “religious education was not academic,” and they refused to allow the seminary to be a part of the college at its official inception in 1974. A few years later, the General Assembly of the Church of Christ in Thailand (CCT) decided the seminary was too expensive for the church to maintain and ordered it closed down. To many in positions of responsibility it seemed an incredible error on the part of the church to close its only degree-granting seminary. Where would future leadership of the church come from? The seminary was also one of the oldest and most revered institutions of the church.

The president of Payap College appealed to the government once more to allow Payap to “take the seminary under its wings.” The government reversed itself in 1979, and the Thailand Theological Seminary became a part of Payap as the McGilvary Faculty of Theology. I was being asked to facilitate the joining of the two institutions and was granted the title of chairman of the Department of Philosophy and Religion. It was a very rocky road for seven years to come. I was surprised once again in March 1986 to be called out of class to a meeting in the president’s office. By this time, Payap had been granted the status of university, being the first private university chartered by the Royal Thai government. Once again arrayed there before me were all the officers of the CCT and the administrators of the university.

“As you know, Bill,” Dr. Amnuay began, “the seminary has fallen on very dark times. In the past seven years we have had eight deans. The students and faculty are totally demoralized. We are asking you to take the position of dean and get the seminary back on its feet.”

Never had I dreamed that such an offer would come. Under Presbyterian policy no missionary was permitted to take an administrative position in a properly constituted sister church. In addition, I held only a master of divinity as my highest degree in theology. Above all else, how could I presume to a position that had been held by titans of theological learning in the past: E. John Hamlin and Kosuke Koyama, to name only two? “I’m sorry, sir; but I don’t believe I’m qualified for this position. And I’m equally certain that the PCUSA will not permit me to accept it. At least I need some prayerful thought and consultation before I answer.”

Dr. Amnuay looked at his watch. “Bill, it’s 11:40, and this meeting will conclude by noon. You have little time to pray, so you had better pray fast. As for the PCUSA, it’s none of their business. I have a job I need you to do, and at this point, all of us see no one else to do it but you. So neither the CCT nor Payap University cares whether you’re blue, green, purple, or polka-dot. We need you to help us.” With such encouragement and support, there was little to do but say that I would try, with God’s help.

The Presbyterian Church was indeed upset. And the Association for Theological Education in Southeast Asia (ATESEA) was absolutely livid that the CCT had appointed a missionary as head of its seminary. The Presbyterian Church came around, but ATESEA never did really accept my presence as a “Caucasian” in such a responsible position among them. It was a step backward in ATESEA’s way of thinking, a return to colonialism and Western domination in one of their primary institutions. Dealing with ATESEA over the years was a very humbling experience, for I too felt that I really should not be in the position I was. In Thailand, however, I seemed to be the only person who thought that way.

That was in March 1986. By June 1986 I was on the verge of having no school to lead. That month the government hit us with a double whammy. We were told that we could have no more than twenty people on the second floor of the seminary building at any one time. The building was too fragile, and a tragedy was in the making. Since our library and chapel were on the second floor, we had a problem! Two weeks later the government informed us they were expropriating a huge swath of our land to build a new four-lane divided highway to downtown Chiang Mai. The road would come literally within a foot or so of the seminary building, but they would not take the building and so would not reimburse us for it.

Eventually we could do nothing but build a whole new seminary complex. By 1987, plans were in place for the construction of a beautiful new seminary. The bill? Over 36 million Thai baht, or US$1.5 million at 1987 exchange rates. We had in hand only the 5 million baht the government had given to CCT for the land it had taken for the road.

From beginning to end, however, the building of the new seminary was a miracle of God’s grace. In my Christmas letter of 1986 I had written of our predicament. Almost by return mail I received a letter from Dr. and Mrs. Donald W. Dewald of Mansfield, Ohio, offering $300,000 (Baht 6.9 million) to get the project underway. The Dewald family had been great supporters of my work ever since Mrs. Dewald heard me speak at a Presbyterian women’s meeting before going to Thailand in 1963.

In 1989 we celebrated the centennial of the founding of the seminary. I had worked on the plans for the celebration for three years. We were to lay the cornerstone and have a wonderful week...
Q. Who is building the kingdom of God in the 54 countries of Africa through evangelism, discipleship, missionary training, church planting, orphan care and relief in the name of Christ for victims of wars, persecution, genocide, famines, floods and other disasters?
A. Native African missionaries serving with independent indigenous evangelistic missions.

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

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

For more than 50 years Christian Aid has been sending financial help to indigenous evangelistic ministries based in unevangelized countries. More than 750 ministries are now being assisted in Asia, Africa, Latin America and Eastern Europe. They deploy over 80,000 native missionaries who are spreading the gospel of Christ among unreached people within more than 3000 different tribes and nations. Most are in countries where Americans are not allowed to go as missionaries.

Christian Aid Mission
P. O. Box 9037
Charlottesville, VA 22906
434-977-5650
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When you contact Christian Aid, ask for a free copy of Dr. Bob Finley’s book, THE FUTURE OF FOREIGN MISSIONS.
of celebrations with all the missionaries and faculty members of the seminary still alive returning, and as many of the alumni as we could contact. The celebrations were to be the first week of November 1989. However, my father passed away October 30, and since my mother was still alive, I simply had to return to Ohio for the funeral. I missed the celebration! I was heartbroken. But I trusted that all would go well, and it did.

Eventually the Dewald family offered to cover one-third of the cost of building the complex if we could raise one-third of the cost from Thai Christians and the final third from wherever we could. We dedicated the new seminary buildings on February 1, 1992, debt free: an incredible miracle indeed!

In 1986 we had fewer than forty students in the seminary, and only three Thai out of twenty instructors. By 2006 we had over four hundred students, a strong faculty of both Thai and missionary teachers, and four junior faculty members studying abroad for their doctorates. In 2006 we opened the International Master of Divinity Program to help our neighboring churches in Southeast Asia prepare well-trained leadership in countries where theological education was difficult or forbidden. It was the last program instituted under my tenure as dean before my retirement in June 2006. Thanks be to God for over twenty years of his gracious presence with me!

My Family

In 1969, after a failed romance, I embarked on a private mission that has meant so much to me personally. I was living in a huge old mission house on the Prince Royal’s campus built in 1898. My dearest friend, Ajahn Chuwit Wootikarn, headmaster of our school in Nan near the Laotian border, was courting his future wife, who was a nurse at McCormick Hospital. While in Chiang Mai, he would stay with me at my home. One morning he came down to breakfast very pale and looking very tired. “How can you live in this house alone?” he asked. My acculturation had lapsed. I had put Ajahn Chuwit into a bedroom all by himself in that old, obviously haunted house. Even Thai Christians are frightened of the possibility of spirits lurking here and there, particularly in old mission houses! But I had not slept with anyone in my room since I was a sophomore at the College of Wooster, and it did not seem at all strange to me.

The upshot was that Ajahn Chuwit had a young man about to graduate from junior high in his school who was a very intelligent person and who should have the opportunity for further studies. His mother, however, could never afford to send him to Chiang Mai or elsewhere where there would be a high school for him to attend. “Take him in. He can help with the housework and the gardening, and you provide him with an education,” Ajahn Chuwit suggested. It sounded like a wonderful way to “cast my bread upon the waters.” The following morning, however, I suggested to Ajahn Chuwit that he really was not my friend at all. “Can you imagine the gossip if I took a teenage boy in to live with me?” I asked him. “Ah! Indeed,” he replied. “However, if you took in more than one, there would be no gossip—and I have two more who need help.”

That conversation occurred in March. By the time school opened on May 17, I had six! And the saga of “Bill’s family” had begun. Since that beginning, I have raised twenty-four young men and three women, the latter whom I had to put in the women’s dormitory of Prince Royal’s or Dara Academy to abide by Thai social custom. Nearly all have become believers, and all have become productive people in their society. I am very proud of all of them, and we have truly become a family through God’s grace.

All of these young people came to the family with severe financial or emotional problems of one sort or another. Although all became well educated and ended up with excellent positions, not all were able to overcome the scars of their pasts. Two have died—both of them from motor accidents due to alcohol abuse, a most shattering experience for all of us.

In 1995 I stopped taking new people into the family. I had too little time at home. And when you have a house full of teenagers, you had better be home most evenings, or they will not be home either! Raising those twenty-seven people has been the most personally rewarding experience of my life. Now I have their children around me all the time, particularly on the weekends. I have been so very blessed personally by them.

At retirement I was given the title of dean emeritus by the board of trustees of Payap University. I continue to teach in the seminary and have been asked by the current dean, Satanan Boonyakiert, to be his adviser. I serve on the boards of McCormick Hospital and the E. C. Court Foundation, and I am chairman of the Board of Directors of Chiang Mai International School.

In 2006 I built Paradisios, a retirement house north of Chiang Mai in a fruit orchard on land owned by one of my sons. Through the legacy left me by my parents and the loving goodness of my family, I have a lovely place to retire. I doubt I will die in the poorhouse. Here I can entertain my friends, read, listen to music, host Saturday Afternoon at the Opera, do my gardening, tend my beloved golden retrievers and Thai ridgebacks, and write, when I have time. The Lord has blessed me beyond my wildest dreams. Life has, indeed, been a wonderful pilgrimage in mission.

What is the chief end of man?
The chief end of man is to glorify God and enjoy him forever!

Notes

1. I was born in Canton, Ohio, on May 2, 1941; my parents were Loy Joseph and Mary Zipporah Griffeth Yoder.
2. “College” is used in two senses in this article. The Prince Royal’s College is a K–12 primary and secondary school. The word “college” was adopted from the British system in India and indicated that the institution was a boarding school. Payap College, however, uses the word as we would in the West to signify a tertiary level school that grants undergraduate degrees.
3. The Thai word is ajahn (from Sanskrit acharaya, “wise one”), which is used for all teachers and professors who have academic degrees.
4. In Thailand a “Pali” school is a school for the teaching of Buddhist monks. Pali was the ancient language spoken by the Buddha.
5. On July 6, 1968, I was ordained into the Christian ministry by the Presbytery of Wooster.
At first glance I was disappointed with this volume: the cover design is clunky; the same old names appear in the contents list, with familiar sounding essays. But the pique did not last, as the edition began to assert its difference from previous collections. Jessie Lutz’s volume, “an effort to bring Chinese Christian women into the history of women in China and the history of Chinese Christianity” (p. 14), presents a superb collection of essays dedicated to that task and represents a new milestone in the “recuperative history” of women’s role in the Chinese church. It is true that contributors such as Robert Entenmann, R. G. Tiedemann, and Eugenio Menegon have all written extensively on premodern Catholic women, but the gathering together of these and other essays in a dedicated volume affords a new critical reading.

There are seven sections in this volume, which concentrates on the narrative of Chinese Christian women before 1919 and which deliberately focuses on Chinese women, with scarcely a Western missionary in sight. The nature of the sources means that a male perspective dominates in reconstructions for the early and mid Qing periods, however, just as elite, male perspectives shape our readings of secular female life in late imperial China. But even as the writers in part 2, “Dedicated to Christ: Virgins and Confraternities,” accept that broad-brush strokes and suppositions abound, we nonetheless gain an understanding of the pattern of conversions through kin, of the remarkable agency of the Chinese “virgins” in catechizing and baptizing (including baptizing thousands of moribund babies), and of the “often prominent” roles of women in teaching and leading congregational worship in the decades before Western missionaries returned, aghast at such practices, in the 1840s. Particularities of Chinese social custom remind readers of the acute gender issues in inculturation debates, where a concubine who converted her husband had to be dismissed, since a Christian could not have two wives, or where a priest could not physically touch the woman he was baptizing.

The lack of dialogue between feminist theology and missiology that Lutz laments in her introduction is addressed in various ways throughout the volume, as is the silence in mainstream Chinese women’s history writings on Christian elements to the story. Part 3, “Living the Christian Life,” comprises three essays that provide new detail through local history case studies and biographical writings of late Qing and early Republican women. The compatibility of Christian and Confucian mores and the development of a new Christian culture at the turn of the twentieth century are two of many issues addressed. Part 4 reprises the topic of “Bible women” and evangelists, while parts 5 and 6 address social reform: the development of a female nursing profession, and new educational opportunities for women fostered by Protestant organizations. Through examinations of rhetoric, institutions, and individual lives, the authors explore (1) the interplay between women’s education, conversion, and identity and (2) the tropes of nation building and imperialism, showing the strength of the volume in speaking to wider studies of womanhood in China after the nineteenth century.

—Chloë Starr

Chloë Starr is Assistant Professor of Asian Christianity and Theology at Yale Divinity School, New Haven, Connecticut.
is key. Like Tokyo-based Kohiyama, scholars based in Egypt, Philippines, China, Africa, or elsewhere in erstwhile “empire” would have added fresh insights through their understandings rooted in recipient societies and further enriched the perspectives presented in this volume.

—Maina Chawla Singh

Maina Chawla Singh is author of Being Indian, Being Israeli: Migration, Ethnicity, and Gender in the Jewish Homeland (New Delhi, 2009).

Joining In with the Spirit: Connecting World Church and Local Mission.


Kirsteen Kim has emerged as one of the most important European missiologists today. She is currently associate senior lecturer in theology at Leeds Trinity University College in the United King-

dom. This is the latest of several important books authored by herself or her husband, Sebastian Kim.

The book’s title is based on a marvelous phrase of Rowan Williams’s: mission is “finding out where the Holy Spirit is at work and joining in” (p. 1). Kim writes the book from the perspective of the “unbound nature and unpredictability of the Spirit’s presence and activity (John 3.8)” and how it “cuts across human expectations and confounds our sense of geography” (p. 1). In particular, she attempts to connect the Spirit’s work in the entire world with the experience today of the Spirit’s presence in every local situation.

Originating in a ten-week introduction to mission studies at the United College of the Ascension, Selly Oak, Birmingham, Kim’s work presents a concise and creative summary of mission thinking today. The book is a bit weak on biblical and theological foundations (although there is a good, if brief, treatment of the missio Dei [pp. 27–30]), but she provides wonderful summaries of the major elements of missiological thought, all from the perspective of the Holy Spirit. Her treatment of inculturation, for example, is entitled “Discerning the Spirit Among Peoples and Cultures”; her chapter on justice she calls “Empowerment of the Spirit: Struggles for Justice, Freedom, and Well-Being.” Chapter 7, “Wisdom of the Spirit,” speaks about mission in the context of modernity, postmodernity, and fundamentalism. She deals also with interfaith dialogue, reconciliation, and development.

The book is filled with many insights and is obviously the product of wide reading and considerable powers of synthesis. I would quibble about her statement that Roman Catholics consider the core of the Gospel to be the celebration of the Eucharist and certain ideas of the priesthood (p. 51), and I think it is a pity that she does not use the second edition of my Models of Contextual Theology when she reflects (very helpfully) on inculturation. But this is a fine book and deserves a wide readership. It covers well-known territory, but in surprisingly fresh ways.

—Stephen Bevans

Stephen Bevans, S.V.D., a contributing editor, is Louis J. Luzbetak, S.V.D., Professor of Mission and Culture at Catholic Theological Union, Chicago. His most recent book is An Introduction to Theology in Global Perspective (Orbis, 2009).


The Gospel Among the Nations details and updates for students and experts in mission studies the most important reflections, statements, and documents that tell us how the Gospel of Jesus Christ has traveled among the nations—like a germ in their midst. This book is a product of Robert Hunt’s long years of study and dedication to the service of missiological research and education. He is presently director of global theological education at the Perkins School of Theology, Southern Methodist University, Dallas, Texas.

The book is divided into two parts and has nine principal chapters. In part 1 (chaps. 1–4), “Introducing Christianity and Its Boundary Crossing History,” Hunt traces the biblical and theological foundations of mission, as well as the ancient and modern history of church formation in a pluralistic world. For instance, on the history of mission in the New Testament, Hunt writes: “The New Testament depicts a multifaceted engagement by the apostles with the persons and societies that they encounter among the nations…. As importantly, they founded communities that manifested in life together the same outpouring of Christ’s Spirit that fell on the first believers at Pentecost, while maintaining a plurality of forms and structures arising from the plurality of social and cultural situations in which they arose” (p. 6). Part 2 (chaps. 5–9) contains selected readings, statements, and documents related to the founding of churches and their witness from the patristic period to the modern time. Besides the patristic readings, there is an excellent selection of conciliar documents of Roman Catholic, Orthodox, and Protestant churches, with special focus on the important documents of the World Council of Churches on mission and evangelism. The author also discusses the missionary perspectives of evangelicals and Pentecostals (pp. 260–77). In addition, he analyzes some important figures and teachers in the world Christian missionary movement.

Another interesting aspect of the book is the section “The Critical Voice from Outside the Western Church” (pp. 137–45). Here we meet the main trends of thought on the nature of the Christian mission in the writings of contextual theologians from North America, Latin America, Asia, and Africa. These writers call for balancing missionary activity with the equally important work of inculturation, interreligious dialogue, justice, and peace.

The Gospel image of sowing the seed of the Good News is reflected in the way Hunt discusses the theology of mission, as he highlights the important role of the local church in the work of incarnating the Good News. This is a way of recognizing mission as reciprocal activity between sister churches that have been established in every place. This is the high point of The Gospel Among the Nations, as it stresses the need for us to respect cultural diversity in the church and the role of local churches (in communion with all the churches) in mission work.

—Francis Anekwe Oborji

Francis Anekwe Oborji is Professor of Missiology at the Pontifical Urbaniana University in Rome.
Inuit Shamanism and Christianity: Transitions and Transformations in the Twentieth Century.


Its daunting length and awkward prose notwithstanding, Inuit Shamanism and Christianity makes a notable contribution to indigenous studies. With painstaking detail, the authors—Frédéric Laugrand, professor of anthropology at Université Laval, Quebec City, Quebec, and Jarich Oosten, professor of anthropology at Leiden University—present a symbolically pictographic table of Inuit shamanism as it encounters Christianity of various theological persuasions across the decades of the last century. With concrete illustrations drawn from cultural practice, oral history, artifacts, and art, the authors intersperse the narrative of contact with shorter interpretive commentaries. It is an excellent primary source for previously undocumented material in a nonliterary culture; it is less effective in presenting an interpretive analysis of its subject.

The sociocultural backdrop represented in the text is in itself a contribution to the largely uncharted terrain of the northeastern Canadian cultural landscape. The consideration of the relationship between geography, economy, ritual, religion, education, and the so-called natural world is significant.

Throughout, this volume assumes that shamanism adapted to accommodate Christianity, recognizing in the European religious framework aspects of meaning-making with which it was willing to relate. An interesting question unexplored by the work is the extent to which that modification was a dialectic of cultures, rather than a predominantly one-sided conversation.

—Wendy L. Fletcher

Wendy L. Fletcher is Principal and Dean, and Professor of the History of Christianity, at Vancouver School of Theology, Vancouver, British Columbia. She works extensively in the area of cross-cultural research and education.

The Word of God Is Not Bound: The Encounter of Sikhs and Christians in India and the United Kingdom.


With The Word of God Is Not Bound, John Parry offers an expanded version of his doctoral thesis in Siga Arles’s series “Studies in the Gospel Interface with Indian Contexts.” The wider publication of Parry’s overview is a welcome addition to the still very limited literature on the interaction between Sikhism and Christianity.

Drawing upon a number of published and unpublished sources, Parry discusses motivations for mission among the Sikhs, the ethos and attitudes of missionaries, Sikh faith, and interreligious Christology. The study’s focus is on organized mission to the Sikhs from its inception in 1833 and onward. As a study in mission history, the
book has a double objective: historical description of the Punjabi church and mission history as well as theological understanding of other faiths in the dialogical situation that the encounter between Christianity and Sikhism has created.

Based on 2 Timothy 2:9, the very title of the book becomes somewhat provocative when applied to a concrete, historical form of religion, namely, Sikhism: What exactly are we to expect from the encounter between Christianity and Sikhism if we accept the fundamental theological presupposition that the Word of God is universally present although hidden? In his exploration of the encounter and dialogue between Christianity and Sikhism during the last two centuries, Parry’s agenda is not simply historical but ultimately theological and spiritual, for the result of an exploration of dialogue prompts new understandings of one’s own faith. That we are to have high expectations surfaces clearly in Parry’s sympathetic presentation of Gopal Singh’s theological poetry on Jesus (chaps. 9 and 10).

Parry’s own perspective is explicitly Christian but also impartial and methodologically self-conscious. Exactly for this reason does his contribution become important. Historically, the Christian missionaries’ understanding of Sikhism has been formed not only by engagement with the writings of Nanak, the founder of Sikhism, or with Sikh religious life but also by Protestant interpretations of Sikhism. In contrast to this approach, Parry states his purpose as offering an interpretation of Sikhism in the light of Christianity (p. 108), thus demarcating the enterprise from similar attempts in either comparative theology or history of religions. Parry’s book should therefore be viewed both as a presentation of Christian practice and theology of Sikhism and as an invitation to spiritual development through letting the reader follow the dialogue, sensing that indeed the Word of God is not bound.

—Jonas Adelin Jørgensen

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Church and Settler in Colonial Zimbabwe: A Study in the History of the Anglican Diocese of Mashonaland/Southern Rhodesia, 1890–1925.


The vitality and diversity of the faith and church life of black Christians in Zimbabwe, formed from organic interaction with indigenous religion and the clarifying pressure of white oppression, has drawn such intensive and sympathetic scholarly attention that the religion of white settlers has tended to be either

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neglected or viewed exclusively through the prism of complicity with the colonial and Rhodesian political dispensations.

This is a lacuna that Pamela Welch addresses at depth in this insightful and richly researched study of early Anglican presence. Three chapters detail the difficulties through which Anglican church life was formed, viewed principally through the shifting emphases of the first four bishops. Fresh light is cast on the weaknesses of founding bishop G. W. H. Knight-Bruce, alongside his visionary confidence that Africans would be won by Africans, as well as on the crucial organizational contribution of William Gaul and the paradox by which Frederic Beaven’s conscientious innovation of a department for indigenous work separated and hence alienated white from black Anglicans.

Two chapters on the challenges of fund-raising and missionary recruitment highlight the precariousness of Anglican work in Rhodesia and undermine common impressions of its security and privilege. Welch shows, indeed, that the establishment-derived reflex of Anglican leaders, who tried to cover the entire territory on the model of the English parish system, sometimes threatened the church’s viability. Her discussion of the varying currents of British popular and ecclesial opinion about the relative sacrifices and “romance” of “colonial” work among white settlers and “missionary” work among black Africans is relevant to all mission church traditions in the period.

The concluding chapter on settlers’ spirituality illuminates currents of high and low churchmanship and the deep appreciation many settlers had for the veld as their cathedral in the bush. The authenticity with which Welch’s analysis of settler religion resonates with the perspectives and spirituality of white Anglicans in Zimbabwe since the nation’s independence in 1980 confirms her view that the initial period marked indelibly all that followed. The excellence of this book highlights the need for studies of the period from 1925 to 1980, developments in other church traditions, and the particularities of the religious experience of the diminishing numbers of white Christians since independence.

—Titus Presler


Christianizing Crimea: Shaping Sacred Space in the Russian Empire and Beyond.


Christianizing Crimea offers a fascinating historical perspective on the various forces that helped transform Crimea from a mostly Muslim Tatar land into one of the holy places of Christian pilgrimage within nineteenth-century Russia, as well as into a special case study of Christian renewal in the post-Soviet era. Looking at historical, archaeological, political, and ecclesiastical archives, the author details how an array of influences have converged to help create this “sacred space.”

Crimea represented an extremely diverse region of the nineteenth-century Russian Empire, with not only numerous ethnicities but also quite a mixture of religious groups. During particular periods, Russians leaders like Catherine II had severely limited the ability of the Orthodox Church to evangelize or reach out to non-Orthodox Christians and Tatar...
Muslims of the area. By the middle to late 1800s, however, a combination of political changes that came with the ascension of Czar Nicholas I (1825), together with religious developments such as the rise of the charismatic hierarch Archbishop Innokentii of Kherson-Tauride and external forces such as the Russo-Ottoman war and the Crimean War, created an atmosphere that fostered radical change in the ethnic and religious make-up of the region.

Historians and archaeologists played on the philhellenic passions of nineteenth-century Europeans to highlight the ancient Greek history of the region. Certain academic circles and ecclesiastical leaders underscored the rich Byzantine heritage, noting how Christianity preceded Islam in the region. Within this context, Archbishop Innokentii worked to create within Crimea an imitation of Mount Athos, the monastic state within Greece that is often considered one of the centers of Orthodox Christianity. These influences, helped along as wartime propaganda and nationalistic fervor entered the mix, eventually led to the changes mentioned.

—Luke A. Veronis

Luke A. Veronis, Director of the Missions Institute of Orthodox Christianity and an Adjunct Instructor at Holy Cross Greek Orthodox School of Theology and Hellenic College, all in Brookline, Massachusetts, served twelve years as a missionary in Albania and East Africa.

Landmark Essays in Mission and World Christianity.


It is a daunting task to attempt a compilation of landmark essays in any field. The breadth and scope of missiology and its multidisciplinary undergirding make it an even more daring feat. Using surveys and interviews, in addition to consulting various bibliographic materials over a ten-year period, Robert Gallagher and Paul Hertig have successfully assembled “fifteen of the most important essays on mission published over the past seventy years.” They successfully cover Catholic and Orthodox scholars and also, within Protestantism, conciliar and evangelical scholars as well as those of the Pentecostal/Charismatic persuasion. Divided into seven parts, the volume covers biblical theology, history, theology, church and kingdom, egalitarianism and contextualization, Christianity and the religions, and anthropology and global trends.
David Bosch’s masterful argument that the Bible as a whole should be seen as the source and motivation for missions, instead of following the usual practice of isolating a few texts, stands alongside Karl Barth’s meticulous exegesis of Matthew 28:18–20. Dana Robert’s insightful articulation of the transformation of world Christianity in terms of a “massive cultural and geographic shift away from Europeans and their descendants toward peoples of the Southern Hemisphere” (p. 47) is present as is C. René Padilla’s critique of the homogenous unit principle. Paul Hiebert’s remarkable anthropological study regarding the “flaw of the excluded middle” admits the limitations of Western missions based on their post-Enlightenment leitmotiv and the need for a serious understanding of the spirit world in non-Western spirituality. Samuel Escobar offers a panoramic overview of mission studies and uses five leading reflective practitioners—Lucien Legrand, Eduardo Hoornaert, Ruth Tucker, C. René Padilla, and Lamin Sanneh—to present the dynamism and diversity within the field.

The impact of globalization on missions, the role of women in mission history and practice, the inevitability of suffering, and primal religions as faiths with which to engage ecumenically all receive ample attention in this volume.

The contributions are preceded by brief biographical profiles of the authors, which are helpful in situating their contexts and research interests. Landmark Essays is an anthology that gives beginners ready access to the best in the field of mission studies and that also serves veterans as a one-volume reference.

One can always argue with the choice of essays. But on the whole, the editors have been painstakingly diligent in ensuring that, even though the papers were written for different audiences, cross-references enable readers to benefit from the kaleidoscopic spread of information and vantage points. Since most of these essays are more than ten years old, the most obvious benefit offered by Landmark Essays is to have gathered them all into a single volume.

—Casely B. Essamuah


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David D. Grafton is Associate Professor of Islamic Studies and Christian-Muslim Relations, Lutheran Theological Seminary at Philadelphia (Pennsylvania). He is the author of Piety, Politics and Power: Lutherans Encountering Islam in the Middle East (Wipf & Stock, 2009).

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The Coptic Papacy is the long-awaited second volume of The Popes of Egypt series. Mark Swanson provides a comprehensive yet very readable review of the history of the Coptic leadership in the Middle Ages. He demonstrates impressive research and language skills, utilizing the primary sources of the compendium of the Coptic-Arabic History of the Patriarchs and several vitae of Coptic popes and saints, as well as the Sunni historian Maqrizi. His close and careful reading of both Coptic and Islamic sources provides an important foundation for this English-language resource.

The nine chapters are arranged chronologically. Chapters 1 and 2 demonstrate the church’s ability to adapt to the “new world order” of the Umayyad Empire. While the ‘ Abbasid Empire is normally considered a positive era for Christians under Islam, this was not the case in Egypt. Chapters 3 and 4 note both the turbulent politics and the internal church struggles of this time. Swanson points to a dramatic shift during the Fatimid and Ayyubid periods in chapters 5 and 6. Here, responding to the open era of the Fatimids, the reforms of Pope Gabriel II led to a dramatic Arabization of the Copts, while the stricter Sunni rule of the Ayyubids actually led to a Coptic renaissance of art and literature. Lastly, the difficult Mamluk era, covered in chapters 7 and 8, is read through the broader lens of catastrophic natural disasters, the plague, and military threats from both east and west, all of which affected Muslim and Christian alike.

Although the Copts faced severe strains, relationships with the larger Muslim community and leadership varied greatly. Mass conversion to Islam occurred during both periods of prosperity and times of persecution. While hierarchal and political structures struggled, the Coptic laity, led by the noble class and the monasteries, not only survived but also continued the legacy of Mark, Athanasius, Cyril, and the Holy Family tradition. The Coptic Papacy is filled with detail; the abbreviated endnotes, however, might frustrate the more interested scholar.

—David D. Grafton


Trent Pomplun’s account of Ippolito Desideri’s mission to Tibet is a worthy addition to recent studies of Jesuit missionaries in Asia from 1542, when Francis Xavier landed in Goa, down to the time of Desideri (1684–1733). Pomplun, associate professor of theology at Loyola University Maryland, brings to this missiological study the distinction of being a scholar of Tibetan Buddhism with a command of classic Tibetan Buddhist texts in their original language.

Another distinctive feature of Pomplun’s Jesuit on the Roof of the World is the attention he gives to a detailed analysis of the Spiritual Exercises of Ignatius of Loyola and the culture of Jesuit formation and the impact they had on Desideri and his predecessors in the Asian mission. Reading Pomplun, one understands both the evangelical fire of the Jesuits and their Renaissance commitment to understanding the religion and culture of those among whom they worked.

The result is a picture of Desideri as a committed missionary with orthodox views of the missionary task as he brings both his Christocentric spirituality and his humanistic education to bear on introducing Christianity to Tibet and on understanding Tibetan Buddhism on its own terms, presenting Christianity in the light of questions raised by the Tibetan context. Pomplun’s work is critical in the best sense, bringing into relief both the genius and shortcomings of his subject. And he does it all in a book that is a really good read.

—William R. Burrows

William R. Burrows, a contributing editor, is Managing Editor Emeritus of Orbis Books and Research Professor of Missiology in the Center for World Christianity at New York Theological Seminary.

Dreaming in Christianity and Islam: Culture, Conflict, and Creativity.


Dreaming in Christianity and Islam explores an important phenomenon in Christian-Muslim relations and witness. The genesis of this compilation of papers was a conference organized by the International Association for the Study of Dreams, held in Berkeley, California, in 2005.

The first section is devoted to dreaming in Christianity, starting with its role in the Bible, then in church history, showing, for example, Luther’s concerns about dreams, in contrast to the more positive attitude of Calvin. The second section, devoted to Islam, looks at the experience of and teaching about dreams from those of Muhammad to those of contemporary Muslims. The Arabian Prophet is described in the Canonical Traditions as considering dreams a means of guidance from God. A result has been the rise of a professional class of dream interpreters. Although divination is condemned in the Qur’an, the practice of Istikhara is common, whereby individuals who face a difficult decision pray before going to sleep with the hope that they will have a dream to give them guidance. A chapter by Lana Nasser also describes the involvement of jinn (spirits) in the dreams of contemporary Jordanian women.

The third section is devoted to a comparative study of dreams in the two faith traditions. The findings are summarized thus: “Christianity and Islam both regard dreams as a legitimate and beneficial form of human-divine interaction” (p. 249). The authors support this by demonstrating that, first, dreams are reported favorably in the sacred writings of both traditions; second, many of their leaders were influenced by dreams; and third, many of their leaders have encouraged people to look to dreams for guidance, even as they need to guard against faulty interpretations and demonic sources.

Although the writers describe the role of dreams in religious conversions, they do not look at the wealth of material that we are finding particularly in contemporary conversions from Islamic faith to Christian faith. Also, there is an occasional slip in wording that suggests someone’s unfamiliarity with classical sources—for example, a reference to “hadith sources from Bukhari [a compiler of traditions] to Sahih [the name of his compilation]” (p. 126). Nevertheless, the work is a very helpful overview of an important field for mission studies.

—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. His major mission experience has been in Pakistan, Afghanistan, and Saudi Arabia.
Dissertation Notices

Biak Hlei Mang.
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The annual circulation statement (at left), printed in each January issue as required by the U.S. Postal Service, tells only a part of the International Bulletin of Missionary Research’s current circulation story; the print edition totals. As of November 16, 2010, the number of IBMR print and e-journal subscribers totaled more than 7,000, of whom 4,104 (58 percent) originated as subscribers to the e-journal.

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Editors
January Student Seminars on World Mission

January 3–7, 2011
Missionaries in the Movies.
Dr. Dwight P. Baker, OMSC’s associate director, draws upon both video clips and full-length feature films to lead seminar participants in an examination of the way missionaries have been represented on film over the past century. Cosponsored by Evangelical Covenant Church (Lafayette, Indiana).

January 10–14
Kingdom Without Borders: Christianity as a World Religion.
Dr. Miriam Adeney, Seattle Pacific University, helps participants to gain both a larger understanding of what God is doing today and a more intimate picture of God’s people around the world. Cosponsored by Christar and The Mission Society.

January 17–21
Culture, Values, and Worldview: Anthropology for Mission Practice.

January 24–28
The City in Mission.
Dr. Dale T. Irvin, New York Theological Seminary, considers the city in the mission of God. Cosponsored by Bay Area Community Church (Annapolis, Maryland).

February 7–10
Dr. Christopher J. H. Wright, Langham Partnership International, London, unfolds the relevance of Deuteronomy for contemporary Christian mission and ethics. Four days. Cosponsored by Bay Area Community Church (Annapolis, Maryland).

March 7–11
Christianity in America.
Dr. Edith L. Blumhofer, Wheaton College, Wheaton, Illinois, introduces participants to the formative role Christianity has played throughout U.S. history. Cosponsored by Black Rock Congregational Church (Fairfield, Connecticut) and First Presbyterian Church (New Haven).

March 14–18
Christian Mission, the Environment, and Culture.
Dr. Allison M. Howell, Akrofi-Christaller Institute for Theology, Mission, and Culture, Akropong-Akuapem, Ghana, considers Christian responses to climate change—something that is not new in human history—and the catastrophes that often accompany climate change, so as to provide a framework for Christian mission in facing new crises.

April 4–8
Christian-Muslim Relations: A Nigerian Case Study with Global Implications.
Dr. Jan H. Boer, Vancouver, British Columbia, through intensive examination of Nigeria draws guidance for parameters within which Christians and Muslims can relate to each other and both flourish. Cosponsored by Christian Reformed World Missions and Mennonite Central Committee.

April 11–15
Cross-cultural Partnership for the Sake of Discipling the Nations.
Dr. Paul R. (Bobby) Gupta, president of Hindustan Bible Institute, Chennai, India, and a senior mission scholar in residence at OMSC, offers lessons from India for formation of partnerships to disciple whole nations through church-planting movements. Cosponsored by Wycliffe International.

April 25–29
Transformational Leadership: An Entrepreneurial Approach.
Rev. George Kovoor, Trinity College, Bristol, United Kingdom, brings wide ecclesiastical and international experience to evaluation of differing models of leadership for mission. Cosponsored by Moravian Church Board of World Mission and Wycliffe International.

May 2–6
Christianity in Asia: Traditions and Challenges.
Dr. Daniel Jeyaraj, Liverpool Hope University, United Kingdom, traces the distinctive forms Christianity has taken in Asia and identifies challenges raised by Asian contexts, drawing out implications for missionary practice today.

May 9–13
Spiritual Renewal in the Missionary Community.
Rev. Stanley W. Green, Mennonite Mission Network, and Dr. Christine Sine, Mustard Seed Associates, blend classroom instruction and one-on-one sessions to offer counsel and spiritual direction for Christian workers. Cosponsored by Mennonite Mission Network.

All seminars cost $175. Students from cosponsoring schools pay only $90 per seminar if registering for any of the four seminars during the month of January.
Register online at www.omsc.org/seminars.html.

Book Notes

Arbuckle, Gerald A. 
**Culture, Inculturation, and Theologians: A Postmodern Critique.**

Baggio, Fabbio, and Agnes M. Brazal, eds. 
**Faith on the Move: Toward a Theology of Migration in Asia.**

Bassett, Thomas J., and Alex Winter-Nelson. 
**The Atlas of World Hunger.**

Chaplan, Jonathan, with Robert Joustra, eds. 
**God and Global Order: The Power of Religion in American Foreign Policy.**

Gort, Jerald D., Henry Jansen, and Wessel Stoker, eds. 
**Crossroad Discourses Between Christianity and Culture.**

Jebudu, Alexander. 
**Far from Being Idolatrous: Ancestor Veneration.**

Mandryk, Jason. 
**Operation World: The Definitive Prayer Guide to Every Nation.** 7th ed.

Nichols, Laurie Fortunak, and Gary R. Corwin, eds. 
**Envisioning Effective Ministry: Evangelism in a Muslim Context.**

Ross, Kenneth. 
**Edinburgh 2010: Fresh Perspectives on Christian Mission.**

Ross, Kenneth. 
**Edinburgh 2010: New Directions for Church in Mission.**

Sandvig, Kirk, ed. 
**Edinburgh 2010: Youth Perspectives.**

**Mission from the Margins: Selected Writings from the Life and Ministry of David A. Shank.**

Tesfai, Yacob. 
**Holy Warriors, Infidels, and Peacemakers in Africa.**

Währisch-Oblau, Claudia, and Fidon Mwombeki, eds. 
**Mission Continues: Global Impulses for the Twenty-first Century.**

Ziegenbalg, Bartholomäus. 
**Tamil Language for Europeans: Ziegenbalg’s Grammatica Damulica (1716).**
Translated from Latin and Tamil, Annotated and Commented by Daniel Jeyaraj, with the Assistance of Sister Dr. Rachel Harrington, S.N.D.